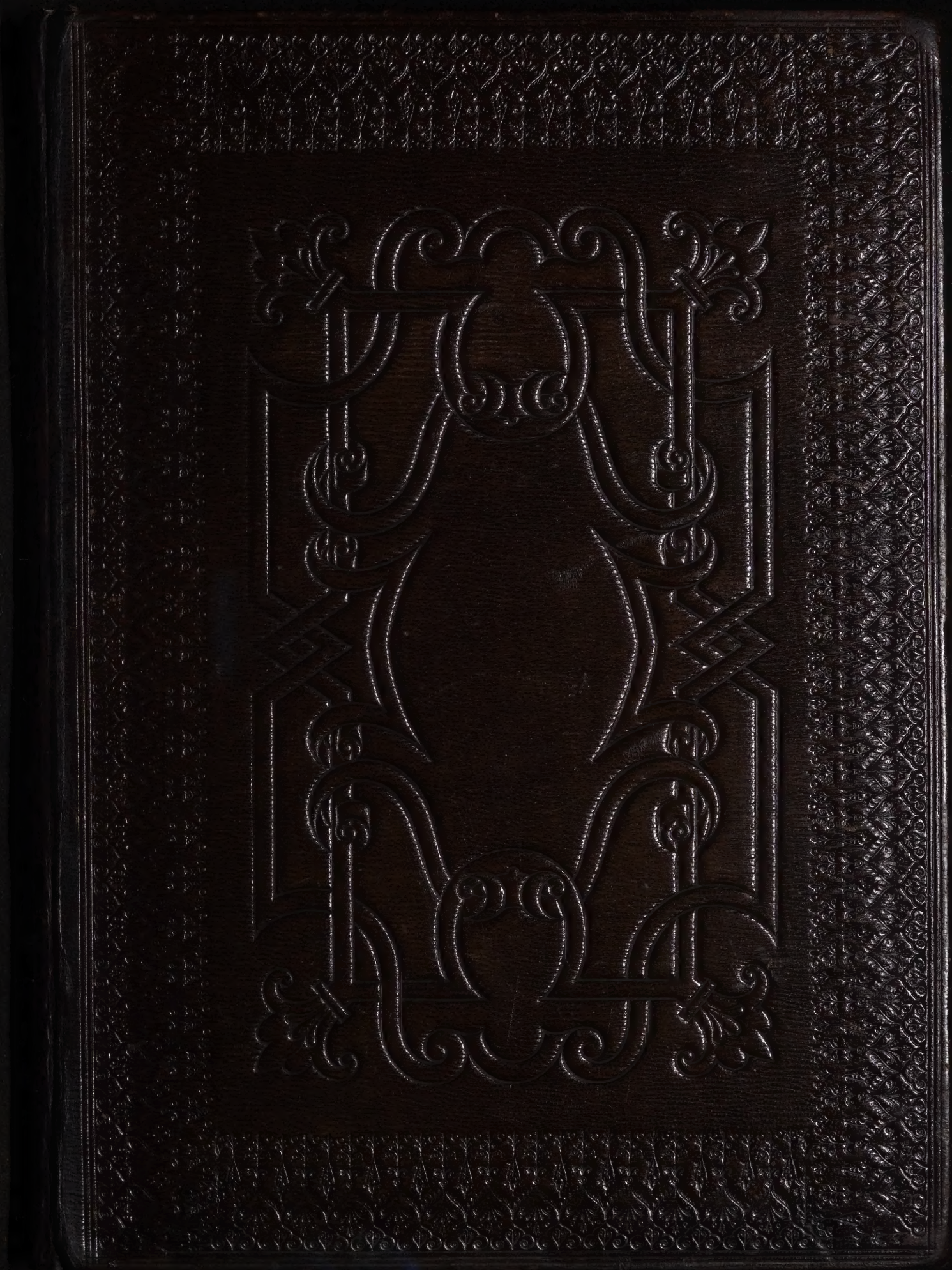






ORCHARD
OF
SYON

YNKINDE WOR

MCCCCCXIX



SEYNT
KATHERINE
OF
SENE







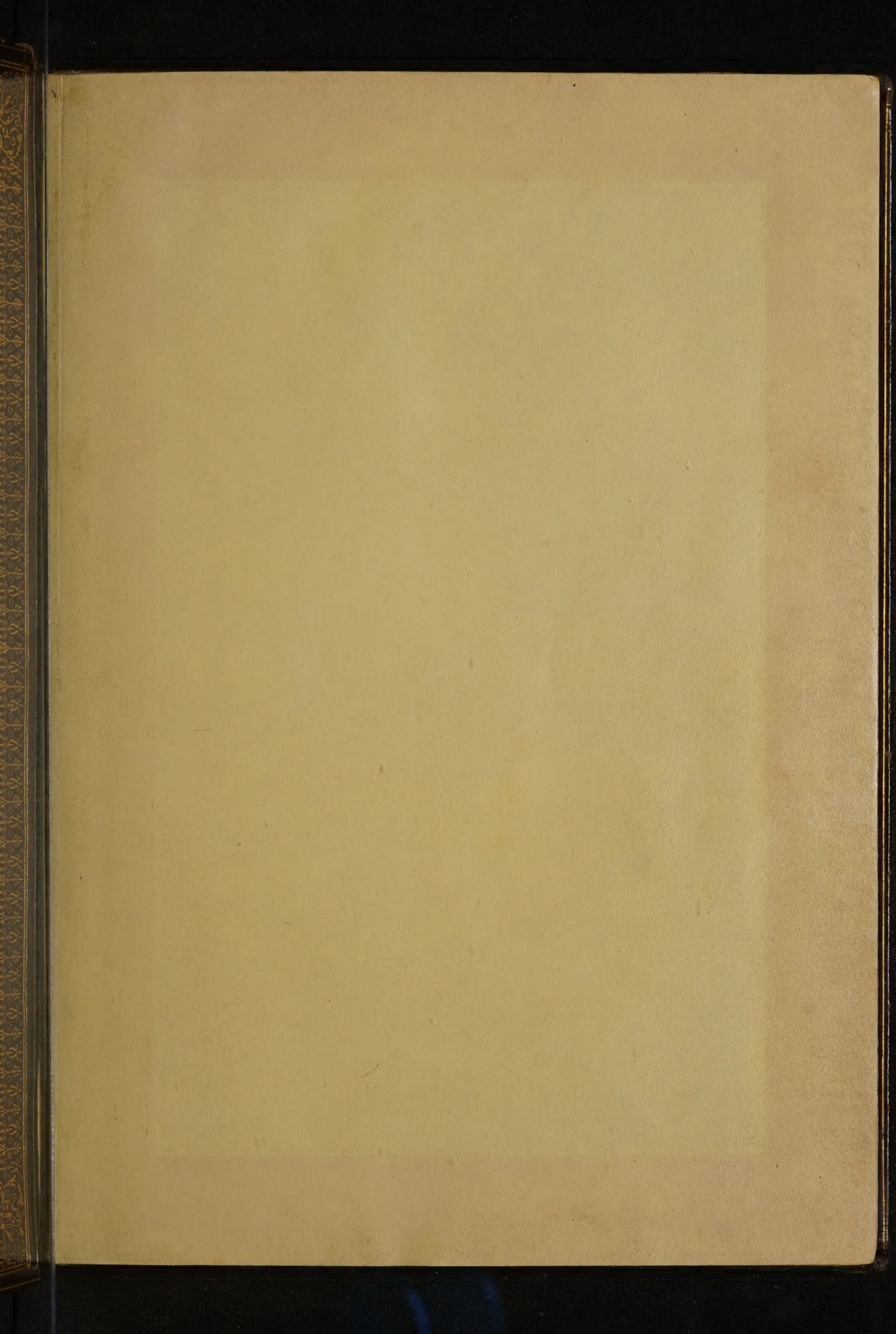


FROM THE LIBRARY
OF WILLIAM MORRIS
KELMSCOTT HOUSE
HAMMERSMITH

919 ORCHARDE OF SYON. HERE BEGYNNE THE ORCHARDE OF SYON, in the whiche is conteyned the REVELACYONS OF SEYNT KATHERYNE OF SENE, with ghostly fruytes and precyous plants for the helthe of mannes soule, **black letter**, the introduction to each book in red, double columns, woodcut title, and full-page cut of St. Katherine and her Virgins treading on the Devil (repeated on recto of last leaf), 11 large woodcuts in the text (some repeated) and ornamental initials, inner margin of title and some other plain margins mended, a word or two affected on a i, and slightly wormed; otherwise a perfect and very excellent copy, brown morocco, blind stamped ornaments, inside dentelles, joints, g. e. (Lewis)
Imprynted at London in Flete Strete at ye Sygne of the Sonne by me
Wynkyn de Worde, 1519, xxviii Sept.

* * An EXTREMELY RARE BOOK, of which no copy in any way approaching completeness has occurred for sale in late years.

S.T.C. 4815



1377

p

20/11/75

Warranted Complete, a very fine Copy.

253 ORCHARDE OF SYON. Here begyneth the Orcharde of Syon in
 which is conteyned the Revelations of Seynt Katherine of
 Sene; with Ghostly Frytes and Precyous Planes for the
 Helthe of Mannes Soule, woodcuts, black letter, *very fine and*
perfect copy, olive morocco, bind-tooled, with joints, gilt edges,
 by Lewis *non calu. lib.*
 Imprynted at London in Flete Strete by me Wynkyn de Worde,
 1519





Here begynneth the orcharde of Syon/in
the whiche is conteyned the reuela-
cyons of seynt Katheryne of
Sene/ with ghostly
fruytes &
pre-
cyous plantes for the helthe of mannes soule.





The prologue.

C Marcus Ciuillis (a Byrtian) wyrteth an Epyttle in latyn to a deuoute fa-
der / frere Paule Sauche / an Aragon / obseruaunt of þ frere prechers /
in to the commendacyon of the dyalogys or reuelacyons of þ blef-
sed byrgyn seynt Katheryne of Sene / of þ whiche Epyttle in
sentence / here foloweth parte / trallated i to englyshe.

Monges many ylles of them that be professed to crystes relygy-
on / one there is ferre out of the waye of helthe that we were in
stytute in / and greatly to be reprovued. That men now a dayes
(and that relygyous) do not regarde those holy workes / rules / &
doctrynes / that be necessary to theyr ghostly helthe / but take the
in vayne and as thynges of no valour / whiche / they oughte dyligently to
loke vpon / and to apply the bothe nyghte and daye to worke and lyue after
the same. And those that be vayne & superfluous / ytell sauour hauynge of þ
swete name and loue of Ihesu crist / smally condusynge to helthe of soules /
be moche set by and despyred / dayly had in hande as thynges moche beloued.
Doubtelesse it is a greate defaute & a deadly blyndenesse of mynde . yf they
wolde lerne and folowe those techynge / wherby the soule and the mynde
myght be lyghtned to spyrall and heuenly thynges / attēdyng & lokynge
to theyr ende that they be ordeyned vnto / they sholde full besyly serche and
loke what waye and meanes sholde conduce them to it / and folowe þ same.
But no man despyrith greatly that good thyng / nor excheweth that yll /
that he hathe no knowlege of. Who is so frowarde and vnkynde vnto hym-
selfe / that yf he knewe that heuenly Hierusalem and the ioye therein (but one
ly after the maner / as the charyte of god hathe shewed it vnto our wyke un-
derstandynge / by his owne wordes / & by the doctryne of holy seyntes) And
agaynwarde yf he wolde sadly ponder those ylles that be prepared for the
that shall be cryled fro thens / wolde he not lo. x. hys selfe frome all erthely as-
feycyons / and full faste renne vnto it / and all thynges cōtrary and lettynge /
exchewe as dethe / as truly they be moche worse thā dethe i dede. This haue
I thoughte allwaye / but than most specyally it appered manifest vnto me /
whan I toke on honde to rede the dyaloges of the holy byrgyn seynt Kathe-
ryne of Sene / a meruaylous myrrour of holynesse. Whome oure sauoure
Ihesu chose vnto his spouse / and induced her with many graces / after a syn-
guler maner . And for her moste feruent loue / profounde mekenesse / merua-
ylous pacyence / and wonderfull compassyon þ she had / he impressed in her
body the pyntes of his woundes / and preserued her lōge tyme in this lyfe /
without bodyly sustenaunce. Pope Pius the secunde / and Raymundus w-
dyuers other holy men / besyde the cronyculers / testyfy her holynesse / and
wyte greate bookes of her lyfe / & the actes that she hathe done / greatly to
the edyfyenge of crystes chyrche. O meruaylous goodnes of god / that hath

The prologue.

chosen so wepke a parson of woman kynde / to confounde the greate men of myghte and all theyr pusaunce. What techynges be there set furthe: to com-
pounde and order the maners of men: What preceptes be ther gyue to cha-
styte and subdewe the bodyly affectyons: What counseyles haue we there
shewed / to kepe vs vnder the bondes of reason: No wher can mā more plea-
sauntly be allec and drawen to the loue of god. No where more terribly can
he be made asered to comytte synne. No wher more profoundly the truthe is
shewed without errout / nor the bygnyte of vertu more clerely opened / and y
abhomynacyon of vyce more openly dyscouered. There is the rule and let-
nyng of chastyte and clenness to be conserued. There is gadered togyder
compendyously: dyscyplene of lowlynesse / and vertu to be noyshed and in-
cresced. There be opened secreete counseyles of god. There is shewed the ex-
cellency of his prouydēce. There to them that be blynde by malyce or ygnos-
raunce / is restored the lyght of truthe. And to them that haue knowlege of
truthe / it is there preserued for to defende errours. There to them that be cu-
ryous in reasonyng / it is answered and salysfyed to theyr argumētes. To
thē that be good and wyse / is shewed thynges worthy theyr knowlege. And
truly it is so plantefully / so hollisomely / so holply / prouyded all maner wayes /
for mannes pylgrymage here in this yle / that (after my Judgement) there
can no erthely creature counseyle or prouyde more wysely for y helthe of mā /
nor more surely. No / no meruayle / for very often (and in maner whan she
wolde) she was rauyshe in spyryte vnto god / and so she was acustomed
in extasy to haue reuelacyōs and dyologes bytwene cryste and her / and af-
ter to enbyte them. Wherfore I wyll not fere to saye and aspyrme this / that
there is noman of so paruerse and obstynate malyce / but yf he loke vpo thē
with good auysement not hastily nor enuyously) not onely perceyvinge y
wordes with his eres outwardely / but also the sence w his mynde inwarde-
ly / he shall not repente hym / but fynde greate grace therby / and pleasure in
his soule. Who sholde not be greatly moued meruaylyng moche / suche a
yonge mayde of tender age / to be lyke in lernyng to noble clerkes / and to
wyte so profounde sentences / so depely drawe fro y well of the hye dyuine
wysedome / that it is harde for many to perceyue / excepte they haue meke
lernyng and ghostly wysdome. So thoughe that her glorpyous and excel-
lente holynesse sholde gyue vone auctoryte to her doctryne and preceptes /
yet frome what soeuer condyte they come out of / they bere moste sure testy-
mony of themselves without doubte / that they flowe out fro none other / but
fro the godly fuintayne & spryng of grace. No / they haue none other begyn-
nyng but that (wher vnto) they enforce besply to byng the reder vnto /
whiche is god hymselfe. The byghthnesse of y sonne / can procede from none
other thyng / but frome the sonne. So heuenly thpyges come not / but from
heue. And that thyng y belongeth to god / hymselfe onely dothe knowe / &

The prologue.

they whome it pleaseth hy to shewe it vnto. Therfore all you y be louers of youre owne helthe (¶ not onely you) but onely al you y haue lytell feythe and affeccyon to heuēly thynges / you that be plecte & snarled in the dyscepuable pleasures & lustes of the fleshe & the worlde. yf you couet to haue eternall Joye / come hyder & fyll the vessels of youre hertes at this well / with y water of hollsome doctryne. fede you here with the swete meet of ghostly counsayll y cometh fro heuen. He that lacketh this ghostly syght / here maye receyue lyght. He that is in sorowe or heuynesse / here maye haue comforte and consolacyō. He that is wery / here maye take reste. He y is dull & slowe / shall be quychened & made dyligent. He y is weyke / here maye receyue strengthe. He y is rude & vnlearned / maye gette here lernynge & holy maners. And moze ouer he y hath good syght in lernynge / a quyet mynde / and is strōge / cōstant / & vertuōus / yf he drynke of this wel / it shall not helpe onely to enoyme hy & preserue hy therin / but also it shall enlarge & encrease hy in all goodnesse. If ony mā thynke y I saye or promyse other wyse than it is in dede / let hy loke wel bpon this worke / and compare my sayenges vnto it / and yf he fynde not y I haue sayde moche lesse for the mater (than I ought to do) let hy take me for a babbelor / and poynt me with his synger / as a man of no fydeltye. Let no man dysdayne it or set lesse by it / by reason of the rude style / or of the symple translacon / for he y translated it / intended moze y eloquence of maners thā of wordes. ¶ The eloquence of good lyfe oughte not to be contempned nor hated for lacke of eloquent speche. This booke is not ordeyned for to delyte & please the eeres & the outwarde senses / but to instructe the soule / and to comferte the inwarde senses. It conteyneth no preceptes of eloquence / but it is ful of heuēly speche and of vertuōus doctryne. Therfore let not y lytell bytternesse of the outwarde huske / kepe you fro y plesaunt tastynge of y swete kernell within (that is) let not the symplenesse of the style / nor labour of redynge / kepe you fro the swete doctryne & ghostly comforte y ye maye haue in this booke / whiche promyseth truthe & sheweth it clerely. It sheweth heuēly thynges & byngeth the forthe habūdantly. It graūteth eternall Joye / to all the y wyll worke after it perseuerantly. Whiche our lord graunte vs to do (In whome) all ye reders / fare ye well.

¶ Another prologue.

Relygyous moder and deuoute sustren / called & chosen besyly to labour at the house of Wyon / in the blessed bynnyerde of our holy sauoure / his parfyte rule whiche hymselfe endyted / to kepe cōtynually vnto oure lyues ende / vnder the gouernaunce of oure blessed lady / her seruyce onely to rede & to synge / as her specyall seruaūtes and doughtren. ¶ And she youre moste souerayne lady & chele Abbess of her holy

iii.

The kalender.

couent / I synfull vnworthy to bere any name to the worthyp of that holy sa-
uoure / and at the reuerence of his glorious moder / to youre ghostly recre-
acyon / with helpe of youre prayes (compelled by charyte) for ghostly affecty-
cyon / purpose to wyte to you after my synple selynge / the reuelacyons of
oure lord to his cholen mayde Katherync of Sene / this boke of reuelacy-
ons (as for youre ghostly comforte) to you I call it a fructiferous orcharde.
¶ This orcharde by goddes grace / my wyll is to deuyde it to seuen partes /
and eche parte in to fyue chapyters / as ye maye se and rede in the kalender
folowyng. ¶ In this orcharde whan ye wyll be comforted / ye maye walke
and se bothe fruytes and herbes / and all be it some fruytes or herbes seme
to some sharpe / harde or bytter / yet to purgynge of þe soule they be ful spede
full and profytable / whan they be discretely take and receyued by counseyle.
¶ Therfore relygyous susteren / in this ghostly orcharde at reasonable tyme
ordeyned / I wyll that you dysporte you and walke aboute where you wyll
with youre mynde and reason / in what alaye you lyke / and namely there ye
sauouren best / as ye be dysposed. ¶ You may chose of xxxv. aleyes in whiche
you wyll walke (that is to saye) of xxxv. chapyters / one tyme i one / another
tyme in another / but fyrste my counsaile is / clerely to assaye and serche the
hole orcharde / and taste of suche fruyte and herbes reasonable after your af-
fectyon and what you lyketh best / afterwarde chewe it well and ete therof
for helthe of youre soule. ¶ And now susteren I cease of this prologue / and in
the maner of a kalender here I wyll shewe vnto you / the ordynance of this
orcharde / in tyme comynge by goddes grace / as it pleaseh hy of his mercy
to graunte me bodyly heale and tyme of lyfe / to plate it and set it with suche
fruytes and herbes / as oure lord shewed to the foresayde mayde in her con-
templa-yon / whan her body was rauyned fro all bodyly selynge / as wyts-
nesseth her clerkes and all her dyscyples. ¶ And for asmoche as I sayde be-
fore that this booke sholde be deuyded in to. vij. partes / and eche parte in to.
v. chapyters. ¶ Here therfore I begynne the kalender / and commende me to
your prayes. ¶

The chapyters of the fyrste parte. Capitulum primum.



¶ The fyrst chapyter of this
fyrste parte / sheweth how
þe soule of this mayde is
oned to god / & how whan
that soule was lyfte vp in to cotem-
placyon / made foure petycyons to

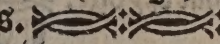
oure lord. ¶ Also how the desyre of
this soule increased / whyle the ne-
cessyte of the worlde was shewed to
her of oure lord. ¶ Also how þe wor-
kes of a man in þe worlde suffyse not
to punyshe his synne i purgatory /

The kalender.

nor to be rewarded in blyffe / with-
out contynuall affectyon of charyte.

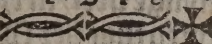
Also how desyre and contrycyon
of a mannes herte maketh satysfac-
cyon for his synne and for the peyne
of his synne / whan he trauapleth
for his owne soule and for all other
mennes soules / & sometyme it ma-
keth satysfaccyon for the synne / and
not for the peyne. 

Ca. ii.

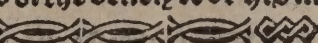
The secunde chappyer is how
eche vertu and defaute is by
some maner or meane of a mannes
neyghbour. **A**lso how vertues be
wroughte in man by some meane of
his neyghboure. **A**lso why there
is somoche dyfference in vertues the
whiche be put in creatures. **A**lso
how vertues be proued & strenghted
of theyr contraries. 

Ca. iii.

The thyrde chappyer treateth
of the vertu of dyscrecyon / &
fyrste how a soule shall not put his
affectyon nor effectuell workynge in
penaunce pryncypally / but in vertu-
es / and how dyscrecyon cometh of
mekenesse / and how dyscrecyon pel-
deth to eche creature that logeth to
hym. **A**lso our lord god sheweth
here a symplytude / how that chary-
te / mekenesse / and dyscrecyon be or-
ned toggyder / to the whiche lykenes
a soule conformeth her almoche as
she maye. **A**lso how y bodyly pe-
naunce and other bodyly excercyse /
sholde be take for an instrument to
come to vertues / and not for pryncy-
pall affectyon. **A**lso of the lyghte
of dyscrecyon (that is to saye) in dy-

uers maners and in dyuers wo-
kynges. **A**lso here he sheweth a
repetycyon of some wordes sayde be-
fore / and how that god y fader pro-
myseth to his seruautes refreshynge
and ghostly comforte and to holy
chyrche reformatyon / by the meane
or medycyon of sufferynge peynes
and trybulacyons. 

Ca. iiii.

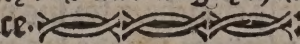
The fourthe chappyer is how
the workynge of the soule of
this mayde by the answer of our
lorde / bothe encreased and fayled in
y bytternesse of her soule / and how
she made her prayer for his spouse
holy chyrche / & for his people. **A**l-
so how god made his moone of his
crysten people / and specyally of his
mynysters. **A**lso here he toucheth
somewhat of the sacrament of his ho-
ly body / and of the benefyte of his in-
carnacyon. 

Ca. v.

Also how synne is more gres-
uously punished after cry-
tes passyon than before / and how
y god promyseth to do mercy to the
worlde and to holy chyrche / with in-
tercescyons of prayers & sufferance
of penaunce & dysceases. **A**lso this
soule haurnge knowlege somoche
of the goodnesse of god / prayed not
all onely for crysten people and for
holy chyrche / but she prayed also for
all the worlde in generall. **A**nd als-
so how that god made his cōplaynt
of his reasonable creature / and spe-
cyally for theyr owne proper loue y
whiche reygneeth in them / where he
conforteth this soule to prayers and

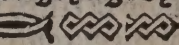
iii.

The kalender.

to teeres. ¶ Also how that no man maye ascape the handes of god / but that he muste abyde / other of his ryghtwysenes or of his greate mercy. ¶ And also how this deuoute soule vpon a tyme whā that she dyd swete water / for an holy ghostly brennyng herte / in tyme of prayer she desired that her swetyng shoulde haue be bloode rather than water / & how that she repleued herselfe / that she had not swette bloode. ¶ And in this repleuynge she made a specyall prayer for her ghostly fader. ¶ Also how a man maye not please god / but he bere trybulacions and anguyshes with patience. 

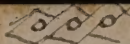
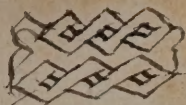
The chapyters of þe secūde parte. Ca. i.

The fyrste chapyter of þe secūde parte maketh mencyon of a byrde / and how the fader of heuen made a byrde of his sone / whan the waye of goynge to heuen was oroke by þe inobedyence of the fyrste man Adam / by the whiche all trewe crysten men maye ouer passe. ¶ How god induceth & styrreth this soule to beholde the greatenesse of this byrde (that is to saye) how that it reacheth fro þe erthe to heuē. ¶ And also how that all we be laborers / and how that we be sende fro god to labour in þe bynyerde of oure moder holy chyrche / & how that euery man & woman haue a bynyerde of them selfe / and how that we the whiche be the cyons or

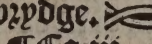
the braunches whiche be oned in þe very bynyerde of the sone of god oure sauoure Ihesu cryste / þe very lambe of mekenesse. ¶ And also by what maner cryste bereth the braunches with the foresayde bynyerde / and that is to save his seruantes. ¶ Also how that the bynyerde of euery man is oned with þe bynyerde of his neyghboure (in somoche) that no man maye sette or noysshie or tyll or dysturbe his owne bynyerde / but he set or tyll or dysturbe his neyghbours bynyerde. ¶ Also how þe this foresayde soule whan that she hadde gyuen praysonges to god / she prayed to hym that he wolde shewe to her them that were goynge by þe byrde / and them that were not goynge by that byrde. 

Ca. ii.

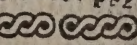
Also how þe blessed byrde goddes sone hathethre greyes / by the whiche be betokened the states of a soule / & how this byrde whā it is arayed vp to þe heyghte / yet is it not departed fro the erthe. ¶ Also how these wordes shal be vnderstonde. *Si exaltatus fuero a terra: omnia traham ad me.* ¶ Also how this byrde is walled with stones / and how that they be token ryall and very vertues / and vpon this byrde there is a house / or a place ordeyned where meet shal be gyuen to the waygoers / & who that goeth by that byrde gothe to eternall and euer lastynge lyfe / and who that goeth vnder þe byrde by the floode / gothe to pardycyon and to the dethe of euerlastynge payne.



The kalender.

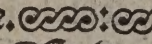
How that men go with trauaple in these two wayes (whyder he go that one or that other) and of the de- lyte the whiche a soule hathe / that goeth to the byrdege. 

¶ Ca. iij.

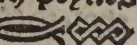
The thyrd chappter maketh mencyon / yet of this same byrdege goddes sone Ihesu cryste / it telleth whā our lord Ihesu cryst was ascended bp in to heuen in the daye of his ascencion / he departed hym not fro the erthe. ¶ Also how that this soule as she wondred on y mercy of god / she nournbzed in her soule the multytude of the gyftes of god / and the greates graces whiche came to mankynde of that same dy- uyne mercy. ¶ Also of the vnwor- thynesse of them the whiche wente by the floode / vnder the foresayde byrdege. ¶ And how that god calleth that soule that gothe vnder the tree of dethe / whiche hathe his roote p- cypally in foure byces. 

¶ Ca. iiii.

Also how the fruyte of this tree is moche dyuers / as is the dyuersyte of synnes / and here he sheweth fyrste of the voluptuosyte of carnal delectacyō or lechery. ¶ Al- so how y the fruyte of of some teeres is auarpye / and of the euyl that cometh of synne / and how vnryghtful- nesse is the fruyte of some mien- nes teeres / whiche haue the state of do- mynacyon. ¶ Also throwe his vn- ryghtwysenelle and throwe other defautes / a man cometh in to false demynge. ¶ And also of the vnwor- thynesse in to the whiche a man fal-

leth throwe these defautes. ¶ Here also god speketh vpon that worde whiche cryst sayde. **E**go mittaz paraclitum. &c. Cryste sayde / I shall sende the holy ghoſte / whiche shall reprene th. worlde of vnryght wysenelle & of false domes or Judge mētes / and here he saythe that one of these reprenees be contrinuall and without ende. 

¶ Ca. v.

The fyfte chappter is of the se- cunde vndernymynge or bla- mynge / wherin vnryghtwysenelle and false domes be repreneu / bothe in generall and in ptyculer. ¶ Also of foure p- cypall turmentes of the tha. be dampned / whiche au other turmentes do folowe / and specyally and syngulerly of the foule syghte of of the fende. ¶ Also of the thyrd re- prese and blamyng that shall be in the daye of Judgement / how they that be dampned maye not desyre ony goodnesse / and of the Joye of theym that be blessed. ¶ Also that after the generall Judgement / the peyne of them that shall be damp- ned shall be encreaced with peynes not able to be thoughte. 

The chappters of y thyrd parte.

Ca. i.



Also of y profyte of tempo- tacyons / and how eche soule in his laste ende of this lyfe seeth & tasteth or feleth his place or he be departed fro the body (that is to saye) he shall

v.

The kalender.

knowe the peyne or ioye whiche he shall haue here after. ¶ How þe sende catcheth euer soules vnder colour of some goodnesse / and how they that be sette in the floodde and they that go not by the byrdege be dysceyued / for they thynke to ascape fro peynes and yet they fal therein. ¶ Here is also made mencyon of a sayre byspon whiche this soule hadde / whiche byspon apered to her syghte as it had be a tree. ¶ Also how the worldde forsynne broughte forth the thornes and byeres / yet some ther be that be not pnyed with them / how be it no mā maye come to euer lastyngge lyfe / without that he haue suffered and borne peynes and trybulacyons before þe he come thyder. ¶ Also þe euill that cometh of the ghosly eye or syghte. ¶ Also how good dedes that be not in the state of grace / auayle not to euerlastyngge lyfe. ✠

¶ Ca. ii.

The secunde chapyter telleth how the pceptes may not be kepte / but that a man sholde of parfeycyon kepe the counseyles / and howe in euery state þe whiche a mā cholet (so that he haue an holy and a good wyll) that state is pleasynge to god. ¶ Also how worldely men with all theyr substaunce & goodes may not be fulfilled / and of þe peyne þe whiche they deserue by theyr wycked wylls (as well in this lyfe as after) how a drede whiche is boide suffyseth not to optayne the euerlastyngge lyfe in heuen / and how with excercyse of this drede / a man maye come to the loue of vertues. ✠

¶ Ca. iij.

Also how this soule fell in to a moynyge for þe blyndenesse of them the whiche were drenched in the foresayde floodde. ¶ And also how thre grees be fygured in þe foresayde byrdege (that is to saye) in the sone of god Ihesu cryste / bytwene þe thre myghtes of the soule / and how these thre myghtes of the soule yf þe they be oned togyder / there maye no parfeyuraunce be hadde (without the whiche parfeyuraunce) no man maye come to þe ende of parfeycyon. ¶ Also in this chapyter is an expolycyon of the worde of Ihesu cryst / whā he sayd thus. **S**i quis sitit. &c. That is to saye / who that thursteth / come to me and drynke. ¶ And also how that euery reasonable creature generally maye kepe a maner gouernaunce / so that he maye passe out fro the see of this worldde / and go by the foresayde holy byrdege. ¶ And also here shall be reherled a repetycyon of some wordes sayde before. ✠

¶ Ca. iiij.

The fourthe chapyter telleth whā oure lordde wolde shewe to this deuoute soule / that the thre grees of the byrdege be fygured by þe thre states of the soule / than he bad her lyfte bp her selfe aboue herselfe to beholde this sothefastnesse. ¶ Also how that this deuoute soule beholdynge in the myrroure of god / sawe dyuers creatures go i dyuers wayes. ¶ And how the drede of seruage wout loue of vertues / is not suffycient to euerlastyngge lyfe / and

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how the lawe of drede and the lawe
of loue be oned togyder. ¶ And also
how that a man that hath the þ drede
of seruage oꝝ thꝛaldome drede / the
whiche is the state of imparfeccyō /
by the whiche state is vnderstonde
the fyrste gre of the foresayde holy
byrdge / he maye come soone to the se
cunde gre / whiche is the state of par
feccyon. ¶ Also of the imparfeccyon
of them that louē and serue god for
theyꝝ owne pꝛofyte and loue / oꝝ for
theyꝝ owne comforte. ¶

Ca. v

Also how that god sheweth
hys selfe sometyme to a soule
that loueth hym. ¶ Also why cryste
sayde not. Ego manifestabo.
¶ I shall shewe my fader / but he sayd
¶ I shall shewe my selfe what maner
of gouernaunce a soule shall kepe /
that he maye come by to the secunde
gre of the holy byrde. ¶ How he
loueth god vnparfytely / loueth vn-
parfytely his neyghboure / and also
of the very tokes of this vnparfyte
loue.

The chapyters of þ fourth
parte. Ca. i.

The fyrste chapyter of the
fourthe parte speketh of
prayer / & fyrste i what ma
ner a soule shall gouerne
hym / y he maye come to pure loue
and lyberall. ¶ And moche of this
thyrde parte speketh of prayer and
of teeres / but fyrst god sheweth here
a doctryne of the holy sacrament of

crystes body on the auter (that is to
saye) the holy sacrament of crystes
body) & how that a soule shall come
fro vocall prayer to mentall prayer.
¶ And here is shewed a bysyo whi
che this deuoute soule hadde on a
tyme. ¶ Also of a dysceyte that crea
tures haue somtyme / whiche louen
god and serue hym for theyr owne
conforte and theyr delectacyon. ¶ Al
so of y dysceyte that they haue / whi
che sette all they affeccyon in confor
tes and ghostly bysyons / and how
that suche that delyte them in suche
cōfortes & bysyōs may be dyscepued
& receyue a wycked spyryte vnder
the coloure of a god spyryte / & of so
kēs how it may be knowe whā it co
meth of god / and whā of y deuyll.

Ca.ij.

Also of the þ̄ wyll not helpe
oz cōforte theyꝝ neyghbours
in theyꝝ nede / bycause they wolde
not be lette noꝝ leue theyꝝ owne cō-
forte and peas and reste. ¶ Also of
the dysceypte whiche goddes seruā
uauntes haue / and louen god with
suche vnparfyte loue before sayde.
¶ How a soule þ̄ knoweth her selfe
wysely i sothefastenesse / kepeth her
frome all these dysceytes. ¶ Also by
whāt maner a soule cometh fro im-
parfyte loue & cometh to pyte loue.

¶ Ca. iiij.

The thyrd chappter is of to-
kens wherby it is knowe
a soule is come to the parfyte loue.
Also how bnpfyte mē wpll onelp
solowe me ꝑ fader / but pfyte mē fos-
lowe ꝑ sone. Also god sheweth a by-
syon / whiche this deuoute mayde
vi.

The kalender.

had / in þ which bysyon is shewed
of diuers baptmys / & of other sayre
thýges and profytable. ¶ How that
a soule whan that it is come to the
thyrde gree of the bypdge (that is to
saye) after the tyme it is come to the
mouthe / anone it taketh the doore
of the mouthe / and whā the proper
Wyll of a man is deed / it is a very to
ken that it is come thyder. ¶ Also of
the workýges of þ soule / after tyme
that it is ascended to the thyrde ho-
ly gree. ¶ Also of the states of them
that be departed fro the thyrde / and
of workýnges of the soule which is
come to this state / and how god go-
eth neuer awaye fro the soule by cō-
tynual felýng. ¶ Also how god go-
eth not awaye fro the foresayde par-
tyte mē by felýnge nor by grace / by
cause of the vnþon bytwyre them.
¶ Also how worldely men yelde glo-
ry & workýp to god / whyder they
wyl or not. ¶ Also how the fendes
do yelde workýp to god agaynste
theyr wylles. ¶

¶ Ca. iij.

Also how a partyte soule þ is
passed out of this worlde / se-
eth fully the glozy and laude of the
name of god in euery creature / and
how i the soule is a peyne of desyre /
& no desyre. ¶ Also how seynt Paule
after tyme he was take to se the glo-
ry of them that be in blyss / he coue-
ted to be vnbounde and vnloosed fro
the body / and so do they the which
be come to þ thyrde & fourthe state /
for which causes a soule desyareth to
be loosed fro the body / and thoughe
it be not as he coueteth / it contrary

eth not the Wyll of god / but moche
rather it gyueth and yeldeth wor-
shyppes and thankes to almyghty
god in that peyne / and i euery other
peyne for þ workýp of god. ¶ How
they the which be come to the fores-
sayde state of vnþon / be lyghned in
the eye of intelleccyon by grace with
a lyghte aboue nature. ¶ And how
it is better to go to haue counseyle
for the soules helthe to a meke man
with an holy consence / than to a
proude lettered man. ¶ Also here is
a profytable repeticyō of many thý-
ges / which of many thýnges be
sayde / and how that god induceth
this deuoute soule to praye for eue-
ry creature / and in generall for all
holy chyche. ¶

¶ Ca. v.

The fyfte chaptyr of this pte
is moche of the state of holy
teeres / and fyrste how that this ho-
ly soule desyred to knowe of the sta-
tes and the fruytes of holy teeres.
¶ And of the dyfference of the fores-
sayde teeres / and how that there be
fyue maner of teeres. ¶ Also a short
repeticyon of the mater before / and
how that the wycked spyryte fleeth
awaye fro them / the which come to
the fyfte teeres. ¶ And how the an-
gers of the fende by a trewe way to
come to this state of teeres. ¶ Also
how that they that desyre to haue
teeres of euen / and maye not haue
them / all suche haue teeres of fere.
¶ And also for what cause god with-
draweth bodyly teeres. ¶ And how
þ. iij. states of þ. v. states of teeres
gyuen dyuerslyte of teeres. ¶ And

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how god wyll be serued with thynge that hathe none ende / and not onely with that thynge the whiche hathe an ende. ¶ And also of the fruytes of teeres of worldely men / and how yf suche worldely wepers be smytte with foure wyndes. ¶ Also how the fruyte of the secunde and the thyrde state of teeres / and of the fruyte of yf fourthe & the fyfte state of teeres. ¶ Also how that this deuoute soule whan that she gaue thankynges to god for yf foresayde states of teeres / made thre petrycyons to god. ¶ Also how the lyght of reason is necessary to a soule that wyll serue god i sothe fastenelle and truly with the lyghte of grace.

The chapyters of the fyfte parte.

Ca. i.

Also of the that put theyr desyre more to suffer bodily payne / than in mozt tpytacyō or in dystrege of theyr owne wylls / whiche is one partyte lyghte / or a lyghte of parfecyon / more than yf generall lyghte / and it is the secunde lyghte of parfecyon. ¶ Also of the thyrde & most partyte lyghte of reason / and of the workes that a soule dothe whan it is come to that state. ¶ Also there is shewed a sayre byspon whiche this soule hadde / in the whiche byspon is shewed fully of yf maner of comyng of partyte purete of the soule. ¶ Also by what maner they receyue the earnest of lykernesse of euer lastyng

lyfe / in this lyfe suche as abyde in yf thyrde lyghte / whiche is the moost ppyte and pure lyghte. ¶ Also how oure neyghboure shall be vnder nome / that he fall not in to no false domes nor Judgementes. ¶ Also yf a man praye for a parson / & god sheweth in yf soule of hym that prayeth / that same soule is full of derkenesse for whom he prayeth / yet this soule shal not be demed nor Judged mys. ¶ Also how bodily penaunce shall not be take for a pryncypal fundament / nor for a pryncypal desyre / but desyre and loue of vertues shall be take for a pryncypal fundament. ¶ And of a shorte repetycyon of wordes sayde before / with an adt. cyon of vndernymyng of oure neyghboure.

Ca. ii.

The secunde chapyter is to shew to knowe whan bysytacyons or ghostly byspons / come of god oure maker / or of the wycked fende oure enemy. ¶ Also how that god is the fulfyller of deuoute and holy desyres of his seruauntes / and how yf it please god moche whan that a man asketh w parseueraunce / and that he knocke at the gate or the porte of his sothefastnesse. ¶ And how that this deuoute soule meketh her and yeldeth meke thankynges to almyghty god the fader of heuē / & how she prayeth for al the worlde / & specially for holy chyrche / and for her ghostly dyscyples / & for her two ghostly faders / & after this she asketh to here the dedes of yf mynysters of holy chyrche. ¶ Also how god behol

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deeth þ̄ besynesse of this soule aboute
prayer / & answereth to some of her
petecyōs. ✠

¶ Ca. iij.

Also here god speketh to this
soule of þ̄ dygnyte of prestes
& of þ̄ sacrament of his holy body / &
of the þ̄ receyue þ̄ sacramēt worthy-
ly & vnworthly. ¶ Also how all the
bodily wyttes or felþges be dyscey-
ued in þ̄ foresayd sacramēt / but not
the felynges of the soule / therfore w̄
þ̄ felynges or wyttes of þ̄ soule / þ̄ ho-
ly sacramēt shall be seen / tasted / & fe-
led. ¶ And here is of a vysyō which
this deuoute soule had of this same
mater. ¶ Also of þ̄ excellence in the
whiche a soule stondeþ / þ̄ receyueth
this sacrament in grace. ¶ How þ̄
wordes þ̄ be sayde of þ̄ excellēce of þ̄
sacrament / be sayde þ̄ þ̄ dygnyte of
prestres sholde be þ̄ better knowe / &
how god asketh more purete & clen-
nesse of body & soule / thā in other of
his creatures. ¶ Also how þ̄ sacra-
mētes sholde nother be boughte nor
solde / & they þ̄ receyue þ̄ sacramētes
sholde helpe þ̄ mynysters w̄ theyr tē-
porall goodes / whiche goodes þ̄ my-
nysters sholde dyspose & ordeyne in
to thre partes. ✠

¶ Ca. iij.

The iij. chaptyr speketh in þ̄
begynnyng of þ̄ dygnyte of
prestres / & how þ̄ vertues of sacra-
mētes be not lessed throuwe þ̄ synnes
of them þ̄ mynyster / nor throuwe the
synes of þ̄ receyuer. ¶ And how god
wyl not þ̄ seculars correcke his my-
nysters. ¶ Also how god arecteth þ̄
psecucion þ̄ is done to holy chyrche

or to þ̄ mynysters / as it were done
to hymselfe. ¶ And how þ̄ synne is
more greuous / thā any other synne.
¶ Here also god speketh agaynste
thē þ̄ do psecucion to holy chyrche / &
of þ̄ mynysters of holy chyrche in dy-
uers maners. ¶ And a shorte repe-
tycion of þ̄ þ̄ is sayde before of holy
chyrche / & of þ̄ mynysters. ¶ Of the
excellēce of vertues / and of þ̄ holy
workes of vtues & holy mynysters /
& how they haue þ̄ cōdycyō of þ̄ soñe
& of þ̄ correccyōs to theyr subiectes.
¶ A repetycion of wordes before.
¶ And of þ̄ reuerēce þ̄ shall be done
to prestres / whyder they be good or
bad. ¶ And of the dedes & wycked
lyfe of euyl prestres & euyl myny-
sters. ¶ Also how vnryght wysenes
reygneth in bad mynysters / & in thē
þ̄ correcke not theyr subiectes. ¶ Of
many other defautes of þ̄ foresayde
mynysters / & specyally of goynge to
tauernes / & of theyr vayne playes /
& of holdynge of theyr concubynes.
¶ Also how þ̄ synne agaynste kynde
reygneth in some of þ̄ foresayde my-
nysters / & of a sayre byson whiche
this soule had. ¶ Also how subiectes
whiche be in the fore sayde defautes
amēde thē not / & of defautes of rely-
gious psones / whiche correcke not
þ̄ foresayde defautes. ¶ Also how þ̄
synne of lechery reygneþ in euyl my-
nysters of holy chyrche / also þ̄ auar-
yce reygneþ in wycked mynysters
in lendynge for vsure / & specyally in
byenge & sellynge benetyces & prela-
ces / & of moche euyl þ̄ hath come in
holy chyrche for his couetyse. ¶ Al-
so how pryde reygneþ in þ̄ foresayd

The kalender.

mynysters by the whiche pryde the felynge in god is losse / and whan þ felynge is a waye / than fall they in to this defaute (that is to say) suche men saynen them to make consecra cyon / and they make none. ¶ Also of many other defautes / whiche be in wycked mynysters. ¶ And of many other defautes / the whiche come of pryde / and of mannes owre proper loue. ~~~~~

¶ Ca. v.

Of the difference of the dethe of ryghtfull men / and the dethe of greute synfull men / & fyrste of the dethe of ryghtfull men. ¶ Of the dethe of greute synners / and of theyr peynes in the ende or poynt of dethe. ¶ And a repetycyō of moche that is sayd befoze. ¶ And how god forbyddeth that preestes shelde not be touched by the hondes of secular men. ¶ And how god styrreth this soule to praye and to wepe / by compassyō of suche mysluyunge preestes. ¶ And how this deuoute soule peldeth thankynges to god and prayynges / and prayeth spycially for al holy chyrche. ~~~~~

¶ The chapyters of þ fyrte parte.

Ca. i.

The chapyters of the fyrte parte treateth moche of þ prouydence of god / & fyrst of his prouydence general ly (that is to saye) how god prouyded man to be man / and how he formed hym of noughte to his ymage & lykenes / and how god prouyded mā

to his saluacyon / with the incarnacyon of his sone / whā the gate of paradysse was shutte / for the synne of the fyrste man Adam. ¶ And how he prouyded hymselfe / gyuynge hymselfe contynually to vs / in to meet in the auter. ¶ Also how god prouyded to gyue hope in his creatures / and how he that moost partypely hopeth / moost tasteth the prouydence of god. ¶ Also how god in the olde testament prouyded the lawe and the prophesynges / & afterwarde he sende his worde by þ apostels / martyrs / and by other holy men / and how no thyng falleth to creatures / but that it is þ prouydence of god. ¶ Also what that ever god suffereth to be done to vs / it is onely for our good / and for the helthe of oure soules / and they be blynde and dysceyued that deme the contrary. ~~~~~

¶ Ca. ii.

The secunde chapyter sheweth how that god prouydeth in some spyciall case to that soule that falleth. ¶ Also the secunde chapyter of his pte / telleth how god sheweth his prouydence anendes his creatures (by dyuers maners) & how he maketh his complaynte of the vnturthe of his creatures / and how he expownereth a fygyure of the olde testament / and of a ryght profitable doctryne. ¶ How god prouydeh for vs / that we maye haue trybulacions for þ helthe of oure soules / & for the mystery of the that truste in the selfe / & not in þ prouydence of god. ¶ And of þ extellēt grace of them þ trusten in þ prouydence of god. ¶ How

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god hath prouyded for euery soule /
gyuynge them the sacramentes for
theyr helthe. ¶ And how he prouy-
deth for his seruauntes / the whiche
be full hongry and ryght desyrours /
whan he ordeyneth them to be fedde
with his sonys body. Ihesu cryste /
where he telleth that ofte sythes he
prouyded crystes body by a wonder
full maner to a soule that was full
hongry. ¶

¶ Ca. iij.

¶ The thyrde chapyter is of the
prouydence of god / anendes
them þe abydynge i deedly synne /
of the prouydence whiche god vseth
and ordeyneth for the that be in vn-
parfyteloue / and for them that be
in parfyteloue & charyte. ¶ And a
shorte repetycyon of þe foresayde wo-
des. ¶ And howe god speketh after-
warde of that worde / whiche cryste
sayde to Peter. *Mitte ret he ad
dexterā ptē nauis et iueniet.*
That is to saye / caste ye the nette on
the ryght syde of the shyp / & ye shall
fynde. ¶ And how some mā casteth
his nette moze parfytely than an-
other / wherfore he catcheth moze
fyshe than another. ¶ And of þe ex-
cellence of suche parfytē mē. ¶

¶ Ca. iiii.

¶ The fourthe chapyter is of þe
prouydence of god in genes-
rall / that he vseth in his creatures
in this lyfe and that other. ¶ Also of
the prouydence of god for his poze ser-
uauntes / helpyng them with tem-
porall goodes. ¶ And of the euyls þe
come in keepynge and desyrynge tem-
porall goodes vnozdynately. ¶

¶ Ca. v.

¶ The fyfte chapyter is of the ex-
cellence of the þe be poore i spy-
ryte / and how cryste taughte vs of
this pouerte / not onely by worde /
but by ensample. ¶ Also of þe prouy-
dence of god / for them that take this
pouerte. ¶ And a shorte repetycyon
of the foresayde dyuine prouydence.
¶ And how this soule whā she gaue
worthypyes and thākynges to god /
she prayed þe he wolde speke to her
of the vertu of obedyence. ¶

¶ The chapyters of þe seueth
party. ¶ Ca. i.

¶ The fyrst chapyter of this se-
ueth party / and al the cha-
pyters of this party / speke
of the vertu of obedyence.
¶ And fyrste how obedyence is had /
and what is that thynge whiche put-
teth awaye obedyence fro vs. ¶ And
what is the token of obedyence / that
a mā hath it or hath it not. ¶ And
who is the felowe of obedyence / and
of whome it is noysshed. ¶ How obe-
dyence hath a keye / wherwith he-
uen is opened / & how þe keye muste
haue a thōge and be bozne by a gy-
dell. ¶ Here also he speketh of þe mys-
tery of them that be not obedyent /
and of the excellent grace of them þe
be obedyent. ¶

¶ Ca. ii.

¶ The secūde chapyter is of the
that set somoche loue to obe-
dyence / that it suffyleth not to them
to obeye to the generall obedyence /
as to the commaundymētes of god /

The prologue.

but yf they take & be bounde to some
specyall obedyence. Also how a mā
cometh and by what maner fro the
generall obedyence to the specyall/
and of the excellence of the relygyō.
Also of the excellence of them that
be vnder obedyence and be obedy-
ent/and of the mysery of them that
be inobedyent/whiche be in þ state
of relygyon. How they that be ve-
ry obedyent receyue an hundreth for
one/and euer lastyngelyfe. And
what is vnderstonde by that one/ &
what by that hundreth.

¶ Ca. iij.

The thyrde chapyter is of the
paruerlyte/ mysere/and la-
bours of hym that is not obedyent/
and of the myserable fruytes þ come
of inobedyence. Of the Imparfec-
cyon of thē that be slowe or vnlusty
in relygyon/all be it they kepe them
fro deedly synne/and of the remedy
how they maye come out of that vn-
lustynesse. Of the excellence of
obedyence/and of the goodes that
obedyence gyueth to hē that taketh

it in sothefastnesse.

¶ Ca. iiii.

The fourthe chapyter is of dy-
stynccyon of two maners of
obedyence (that is to saye) of obedy-
ence of relygyous folke/and of obedy-
ence that is done to a certayne par-
sone out of relygyon for god. How
god rewardeth not after þ trauayle
of obedyence/ nor after the lengthe
of the tyme/ but after þ magnytude
of charyte. Also of the redynesse &
quyckenesse of them that be very obe-
dyencers. And of the myracles þ
whiche god sheweth of this vertu.
and of dyscrecyon in obedyence/ and
of the workes and rewarde of hym
that is very obedyent.

¶ Ca. v.

The fyfte chapyter of this last
party is a repetycyō of all þ
hole boke/ & how this deuoute soule
yeldyng worshyppes and thankyng-
ges to god/ made a prayer for all hos-
ly chyrche/ & for all þ worlde. And
here is comended þ vertu of septe/
& so is fulfilled þ ende of this boke

¶ Here foloweth a prologue.

Welustren I haue shewed you what ympes & trees I haue founde
and gadered to plante and to set in your ghostly orcharde. The
aleys of youre ghostly orcharde be full longe and brode/wherin be
many walkyng pathes/whiche shall lede you truly to what ma-
ner fruyte you lyst to fede you/ in what party they be sette or plated. But
sustren lyke it to you to knowe that in gaderyng delectable fruyte/ I foude
full bytter wedes/bytter and soure they be to taste/ but profytable to knowe.
Suche wedes I purpose to set ymonge good fruyte (not for fedþge) but
to youre knowyng. Taste you of them and knowe them/ that ye maye be
ware yf ony ghostly enemy profer you ony suche wedes. Sauour you thē
not for full fedyng/ for than perpoussly they worke/and sul ofte to dethe/ but

The prologue.

by grace the sooner it maye be remedyed. ¶ But susteren though my fruyte
 be gadered/ yet a tyme I muste haue of settinge and of plantynge/ & ymōge
 recreacyons to the perfeccyō of my spryte. ¶ Greate laborer was I neuer
 bodyly nor ghostly/ I had neuer greate strengthe myghtely to labour: with
 spade nor with shouell. ¶ Therfore nowe deuoute susteren helpe me w pray
 ers/ for I lacke cunnyng/ agaynste my greate feblenesse/ strengthe me w
 youre pyte. ¶ Also haue me recommended in your ghostly exercyse/ to our
 blessyd lady / and salute her in my name with deuoute aues / haupge mēde
 somtyme on her fyue ioyes/ and somtyme on her fyue sorowes / whiche she
 had in erthe. ¶ With this labour I charge y u not / but as youre charyte
 styrreth you/ with that vertu helpe me forth/ for hastily I go to labour/ in
 purpose to parforme this fruytful & ghostly orcharde/ as it shall be plesyge
 to almyghty god to gyue lyghte to my soule / w trewe felyce & clere lyghte.
 ¶ Whiche Ihesu cryste for his moderly loue/ graunte onely to his worshyp
 and to our ghostly lernynge / and conforste all to creacyon. Amē. ✠

¶ And here shal folowe þ reuelayōs of þ hādemayde of cryste.



There begynneth the booke of dryuynne doctryne. That is to
 saye of goddes techynge. Gyuen by the persone of god the fa
 der / to the intelleccyon of þ̄ glorious byrgyn seynt Kather
 yn of Scene / of the ordre of seynt Domynnyke. Whiche was
 Wrytē as she endyted i her moder tongue / Whā she was in cō
 tēplacyō / & rapt of spyr̄yte / she herynge actualy. And i þ̄ same
 tyme / she tolde before many What our lord god spake i her.



And here foloweth þ̄ fyrst
 chapytre of this booke. Which
 is how þ̄ soule of this mayde
 was oned to god & how þ̄ she
 made. iiii. petrycons to oure
 lord in that tyme of contem
 placyon / and of the answere
 of god / and of moche other do

ctryne / as it is specyfied in þ̄
 kalender before.

Cpi. i.



Soule that is reyled
 vp with heuenly and
 ghostly desyres / & af
 feccyōs to þ̄ worlshyp
 of god / & to the helthe
 of mannes soule / and with a greate

a. i.

desyre langoreth vertuouſly / inha-
 byted by the ſpace of a longe tyme /
 full beſyly laboureth in ghoſtly exer-
 cyſe / and mekely abydeſh in her in-
 warde beholdynge / to knowe her
 ſelfe / to that entent onely / that ſhe
 myght better knowe in her ſelfe / þ
 goodnes of god. ¶ For as ſhe well fe-
 leth by grace / after that knowynge
 the loue that loueth is knytte / & ioy-
 ned with a loue / to that that is lo-
 ued / and forceth and beſyeth her to
 loue / and folowe that knowynge /
 and with contynual exercyſe inha-
 byteth her / with the ſotheſtneſſe.
 ¶ And for asmoche as a ſoule in no
 maner taſteth nor ſauoureth ſomo-
 che / it is in no maner ſomoche lyght-
 ned with knowynge of that ſothe-
 ſtneſſe / as it is by þ meane of a me-
 ke cōtynual / & of a deuoute prayer /
 founded and grounde in the know-
 ynge of god / and of it ſelfe. ¶ Ther-
 fore ſuche a prayer / oneth ſuch a ſou-
 le to god / folowynge the ſteppes of
 cryſte in his paſſyon / & ſo by deſyre /
 affeccon / & vnyon of loue / the ſoule
 maketh herſelfe another than ſhe
 was before / this ſemeth well of cry-
 ſtes wordes / whan he ſayde. **S**i-
 qs diligat me: ſermonē meū
 ſeruabit. That is to ſay. Who þ lo-
 ueth me / ſhal kepe my worde. ¶ Al-
 ſo he ſayth in another place. **Q**ui
 diligit me: diliget a patre meo
 & ego diligā eū & manifeſta-
 bo illi meipſum / & erit vnyū
 mecum / et ego cum illo. That
 is to ſaye. He that loueth me / ſhall

beloued of my fader / & I ſhall loue
 hym / & ſhall ſhewe myſelfe to hym /
 and he ſhall be one with me / and I
 with hym. ¶ And in manye places
 of ſcripture / we fynde wordes lyke
 to the ſame purpoſe / by the whiche
 we openly knowe that a ſoule is al-
 terate / and made hymſelfe another
 than he was / in the ſotheſtneſſe of
 loue and deſyre / and that we may ſe
 this more clere / I remembre me þ
 I haue red of an holy mayde / ſer-
 uaunte of god Katheryne of Seene
 that whan ſhe gaue her ſelfe enten-
 tyſly to prayer / with enhaunſynge
 by her mynde to god / to beholde he-
 uenly thynges in maner of content-
 placyon. ¶ Thā the holy god hyd not
 his loue þ whiche may not be meſu-
 red / whiche he had to his ſeruaūtes
 with the gyfte of intelleccyon by the
 ghoſtly eye. ¶ But ſpecyally amon-
 ge other wordes / our lord god ſpa-
 ke to her / and ſayde. ¶ Open þ eye
 of thy intelleccyon / or of ghoſtly vnder-
 ſtondynge / and beholde in me / &
 you ſhall ſe the dygnyte / & the fayr-
 nes of my reaſonable creature / and
 the fayrneſſe whiche I haue gyue
 to thy ſoule / makynge it of nought /
 to my ymage & lykenes. ¶ Behol-
 de them that ben arayed with þ pre-
 cious cloth þ ge of ghoſtly weddyng
 ¶ That is to ſaye / vertuouſly arayed
 with charyte / & with many dyuers
 vertues / contynually they ben ioy-
 ned to me by loue. ¶ Therefore yf þ
 ſhoulde aſke me whiche ben they. I
 ſhoulde anſwere the agayne. They
 þ be clene purged frome synne / they
 haue my lykenes. ¶ For ſuche haue

lost and mortified theyr owne propre wyll / and ben conformed to my wyll / & in all thynges with my wyll they ben clothed / and precyously arrayed. ¶ Therefore it is full sothe / & suche a soule oneth it selfe to god / wth desyre and affectyon of loue. ¶ Also this soule / yet mozeouer wyllynge to knowe the holy sothefastnes of knowyge / and to folowe it by excercise. Consydered fyrst as for her selfe with an hyghe desyre / that a soule maye by no waye of doctryne / nor of ensample / nor of prayer / profyte to his neyghbour / but it profyte fyrste to his selfe / that is to saye i purchasyng & hauynge in possessyon p^{er}fectyon of vertues i it selfe. ¶ Therefore in that holy desyre of sothefast knowynge / mekely she asked. iiii. petycyons / of the euer beyng fader in heu^{en}. ¶ The fyrste petycyon was for her selfe. ¶ The seconde for reformatyon of holy chyrche. ¶ The thyrde in generall / for p^{er} helthe of all p^{er} worlde / and specyally for the helthe of crysten people / whiche with grete presumption & greate persecucion / is rebell to holy chyrche. ¶ The.iiii. petycyon was / that the prouydence of god shoulde puruaye for eche derke case or doubte / or nede in generall / and i specyall. ¶ How the desyre of this soule encreased / whan she knewe p^{er} necessity that was in the worlde. ¶ This desyre was in her ful greate and abydynge continually / whiche desyre encreased in her the moze feruently / whan the greate wretchednes of this worlde was shewed to her of almyghty god the maker of

all the worlde. ¶ And whā that she sawe so greate trouble in the worlde and somoche offēce done to god in p^{er} worlde. ¶ Also in this tyme of this holy desyre / she had vnderstādyng by a wyrtwysse whiche she had of her ghostly fader. In the whiche wyrtwysse / he shewed her p^{er} grete payne and sharpnes of intollerable sorowe ordeyned for synne. And for p^{er} offence done to god / & of p^{er} cause of losynge of soules / and for the persecucion p^{er} is done to holy chyrche / whiche wordes haue kyndled in her a fyre of a desyre / wth a lounge / & a bytternes / for p^{er} offence done to god. ¶ And thā she wth a gladnes / and ioy of a trusty hope / mekely abode the mekenesse of god / p^{er} whiche mercifully wolde puruaye for all the euylles and perrelles. ¶ And for almoche / p^{er} in receyuyng of the holy sacrament / a soule moze swetely / & moze seruently cleueth to god / and better knoweth his sothefastnes. Bycause that thā a soule is in god / and god in p^{er} soule. Ryght as the fysshes abyden in the see / and the see in the fysshes. ¶ Therefore vpon the nexte morowe folowynge / she had a full feruent & a byrtwysse desyre to here masse. Whiche daye was on a feest of oure lady goddes moder. And whā she had herde masse / at a certayne houre / with a ful grete desyre / to haue an inwarde knowyng of herselfe / & of her owne iperfeccyō / it semed to her a grete shamfastes / p^{er} she was pryncypall cause of all the euylles / & dyspleases done i p^{er} worlde / & conceyued i herself a synful hate / & dyspleasaunce of

herselfe. And than with a desyre of an holy ryghtwysnesse to purgys suche fylthes of synne y^e whiche she sawe in y^e worlde & i her owne soule she lyfte by her herte to the fader of heuen and sayde. Everlastyng fader in heuen / to the I make my cōplaynt of my selfe / & to y^e I playne & accuse my selfe / to y^e entente that i this lyfe you punissh the my synnes / And for asmoche as I y^e pryncypal cause of the paynes (thowse my synnes) whiche chryste people shoulde suffre. Therfore meekely I beseeche you to put those paynes vpon me. How the werkes good or euyl in this worlde onely suffysen not to be punysshed i purgatory / nor to be rewarded in blyss / without contynual desyre of charyte. Than y^e sothe fastnesse of the godheed toke this desyre / and feruently drewe it to hym / and dyd lyke as it was in the olde testament. For than whan the sacryfices were accepted to god / fyre came downe frome heuen & drewe suche a sacryfyce to hym. In the same mayer that holy sothe fastnes dyd to that soule / for that sothe fastnes / the fader of heuen sende y^e fyre of the holy ghoost / and toke the sacryfyce of her greate desyre. whiche sacryfyce she made of herselfe to god. And whā our lord had resygned this sacryfyce of her / he spake to her and sayde. Doughter knowes y^e not that all the paynes that mē suffren / or ony creature maye suffre in this worlde / ben not worthy at the full / nor euen worthy penaunce / nor suffrycēt to punissh the lest synne.

And y^e cause is / for the offence that is done to me / whiche am god / and goodnes that hath none ende / asketh a blame wout ende. Therfore I wyll y^e you knowe / that all y^e paynes that ben gyuen / or sende of god in to this worlde ben not for penaunce / but for correccyon / to amēde and correcke the chylde whā he trespasseth. And yet forthermore it is sothe / that a man maketh or dothe satysfaccyon by a feruent desyre of y^e soule (that is to saye) with a veraye contrycyon / & a dyspyllyng of synne. For veraye contrycyon / maketh satysfaccyō to the synne / and to the payne for synne / not for the payne y^e y^e soule suffreth for y^e tyme / whiche tyme hath ende / but for the desyre that the soule hath / whiche hath no ende / and that is for god / whiche is without ende. Aske you sorowe in herte for synne without ende / & loue god contynually wout ende. Sorowe it asketh without ende (that is to saye) without ceasynge in this worlde / and that is in two maners. One is that a man haue veraye cōtrycyon for his owne offence that he hath done agaynst his god / and his owne maker. The seconde is that a mā haue sorowe for y^e offence y^e he seeth or knoweth done to god of his neyghbour. Of suche men / for asmoche as they haue suche contrycyō i bothe maners. Also for they haue suche a desyre that hath none ende / for they bē coupled to me with a desyre of loue / therfore they sorowen whan they offende themselves / or whā they se / or knowe ony creature

offende god / for that continuall sor-
rowe for themselfe / and for other / &
for desyre of loue / all the payne of
suche men that they suffren bodily
or ghostly / of what euer parte it co-
meth / that payne deserueth / or shal
haue merytes þ which haue none
ende / and dothe satysfaccyon for the
synne / which synne worthely asketh
and dyscerneth a payne that sholde
haue no ende . Not withstondynge
the dede of synne had an ende / and
it was done suche a tyme þ it hadde
an ende / and the cause is thus / for
that synne parauenture was done
with some vertues / & with desyre
of loue / with contrycyon and with
dyspleasaunce of all fautes þ were
done . Therfore the payne of þ tres-
passe that sholde haue no ende was
modysfyed and shal haue an ende /
and make full satysfaccyon for that
synne . ¶ Thus sheweth the apostle
whan he sayde . yf I shal speke w
the tongues of men / and of aungels
and yf I haue prophesy / and yf þ
I deale all my goodes in to poore
menne meet / and yf I take or put
my body to þ fyre / and it to burne /
yet all this profyteth me not / yf I
haue not charyte . ¶ Seynt Paule
also sheweth / that all suche werkes /
bodily or ghostly / the which haue
an ende in this worlde / ben not suf-
fycient to punelsh þ wretchednesse
of synne / nor to gyue rewarde / with-
out salte or fatnesse / and swete sauo-
ur of the desyre of the holy charyte .
¶ How desyre & contrycyon of herte
maketh satysfaccyon for synne / and
payne for synne / and somtyme it ma-

keth satysfaccyon for synne / and not
for payne . Now doughter I haue
shewed the how synne in this tyme
that shal passe / is not punysht one-
ly with suche penaunce that is done
here / but it is punysht w penaunce
inwardely / that is suffred by desyre
and with loue oned to god / and by
contrycyon of menne hertes / not
by vertu of payne oneli / but thow
the vertu of a feruent desyre of sou-
les / and as holy desyres and other
desyres of vertues haue lyfe / or be
acceptable and merytory whā they
ben taken and bled / for þ loue of my
sone crucyfyed . ¶ For asmoche as þ
soule taketh loue of hym / and folow-
eth his steppes w vertues / fastyn-
ges / and prayers . ¶ In suche man-
ner suche penaunces done they pro-
fyte the (and in none other) & so they
make satysfaccyon to the payne for
synne / and that is by the vnyon / or
knyttynge togyder of that holy loue
the which is gotten and purchasid
in þ knowynge of my amiable good-
nesse / and in the bytternesse and sor-
rowe of the herte / and i knowynge
and knowlegpnge of his owne des-
fautes / which knowynge bygeth
forthe an hatered of his owne vns-
worthynesse & mysery / and a greate
dyspleasaunce of synnes . ¶ Wher-
fore he demeth hymselfe vnworthy
ony grace / and holdeth hym worthy
to haue tourment and payne . And
thus the holy sothefastnes spake of
all other / which suffred all thyn-
ges with pacyēce / and demed them-
selfe with mekenesse in all thyn-
ges / vnworthy to receyue the gracypous
a.iiij.

gyftes of god / and worthy to haue
punysshment thowre loue of herte
w the feruēt brynnyng of palyence
and of mekenesse. ¶ After this in
formacyon / forthewith god spake to
her and sayde. Take hede than in
tentyfly in thy inwarde wytte / in
what maner it is sayde to the / how
that satysfaccyō is made for synne.
¶ Thou does aske paynes of me / y
whiche myght make satysfaccyon /
for y offences done to me of my crea
tures. ¶ Also thou dyde aske of me
whiche am the lyfe of all thynges /
to knowe / & to loue ppytely. ¶ This
is the waye / thou shalt be in wyll to
ascende to y heygth of ppyte know
ynge / & thou shalt be in wyll to taste
me / the whiche am euer lastynge
sothefastnesse / so that thou neuer go
oute of the way of knowynge of thy
selfe. ¶ And whan thou arte caste
downe i to y ballaye of mekenesse /
than knowe me in the / of whoske y
shall haue all thynges that ben to y
necessary / or behouereable. ¶ There
may no vertu stode / nor abyde / but
it come of charyte / or y it be groun
ded in charyte / and mekenes dothe
nourellhe most and best / y vertu of
charyte. ¶ Chā thou shalt be made
meke in knowynge of thy selfe / yf y
consyde the that thou haue no bes
ynge of thy selfe / but y shall knowe
thy byngge of me / the whiche leued
the / & you all / or euer that ye were
borne / & of my grete loue whiche
maye not be mesured / my wyll was
to reforme you agayne to grace / and
in my reformynge you agayne / w
the brennyngge of so grete a loue / y

whiche I had to you / I washed you
with the blode of my sone / the whi
che was shedde for you. ¶ The she
dynge of that blode / maketh a man
to knowe the sothefastnes / the whi
che hath put awaye the cloude of
his propre loue / by knowynge of hy
selfe / y whiche sothfastnes he myght
not elles knowe. And chā in y know
ynge of me / the soule is cloed with
suche a feruent loue / that for that
brennyngge loue / the soule is in conty
nuall payne / but not in payne whi
che greueth the soule / nor maketh
it to fall / but rather that payne ma
keth the soule more vertuouse / and
refressheth it / and comforteth more
the soule / for he suffreth payne / by
cause he knoweth my sothefastnes /
and his owne synnes and vnkynde
nesse / and the grete blydenesse of
cryste people. And for y grete loue
that y soule hath to me / he is trou
bled and soroweth for his vnkynde
nesse / and other mennes. And yf he
loued me not / yet he shoulde haue no
payne / nor trouble. Therefore you &
my other seruauntes / anone as ye
haue knowynge of my sothefastnes
i suche maner (as I haue reherled
to you before) to my laude / and wor
shyp & gloze of my name / you must
suffre manye wronges / trybulacy
ons / vnderstondynge / repreeues /
in wordes and in dedes to the daye.
¶ Bere therefore easely and with pa
tyence you and my other seruaun
tes trybulacions / and sorowe with
teres of eyes for y offences that be
done to me / for the loue of vertues
to my worshyp. And yf you so do / I

shall do satisfaccyō to your synnes/
in somoche that what penaunce ye
suffren/ shall suffyce for satisfaccyō
in you and other/ by þ̄ vertu of your
charyte. And than for a rewarde/ ye
shall haue forgyuenesse of all youre
ygnoraunce/ and I shall no more re-
membere me of your trespase. ¶ In
other of my creatures I shall do sa-
tisfaccyon by mercy. And for the as-
faccyon of youre charyte/ and to the
I shall gyue grace after the dysposy-
cyō/ whiche they sholde receyue/ as
thus. They dysposen them mekely
with reuerēce/ to receyue þ̄ techyng
and the doctryne of my seruaūtes/
al those that so done/ partely I shall
forgyue them theyr synnes/ and the
paynes for synne/ and the cause is.
For by þ̄/ they dyspose the someke-
ly to the techyng of my seruaūtes/
by that they shall haue suche grace
that they shall come to very knowy-
ng of themselves/ and to haue com-
puncyon of al theyr trespases/ and
to be cōtynually in deuoute prayer.
And by the feruent desyre of my ser-
uauntes/ I shall receyue them be-
nyngely/ and they shall receyue the
fruyte of a specyall grace/ and also a
grace specyall/ in some gre more or
lesse afte that they wyll labour/ and
haue excercyce w̄ vertues. ¶ This
I saye generally/ þ̄ they shall haue
forgyuenesse of theyr synnes/ but yf
it so be/ that they be so obstynate/ þ̄
by theyr dyspayre they wyl be repre-
ued of me/ no regarde takyng to þ̄
blode of of my sone/ the whiche so lo-
uyngely hath washed them with
his pcyous blode for your saluacyō.

¶ Nowe doughter what fruyte of
grace as you suppose/ or thynke they
shall haue. Theyr fruyte it is this.
That by þ̄ prayer of my seruaūtes/
I am constrained/ and in a maner
compelled/ by the whiche I abyde
theyr tournyng/ and chaungyng
to vertuous lyuyng/ and I gyue
them lyghte of consyence/ and I
styrre them to beware & withstonde
synne/ and I make them to taste þ̄
sauour of vertu/ & to haue lykynge
in the conuersacyon of my seruaun-
tes. ¶ Also sometyme I suffre that
this wretched worlde/ be contrarye
us to them/ and that they suffre &
fele manye passyons/ þ̄ they maye
knowe þ̄ lytle stablenes þ̄ is in this
worlde/ & that they lyfte by theyr
herres and desyres to me/ to get and
purchace theyr owne helthe of euer-
lastyng lyfe. And so in these foresayd
maners/ & in many other maners/
whiche no eye maye se/ nor tongue
speke/ nor herte suffyleth to thynke/
how many dyuers wayes there be
whiche I haue ordeyned onely of
loue/ that they maye be brought to
grace/ & that my sorhefastnes maye
be fulfilled i the. And to this I am
cōpelled/ for I formed the & made
the of nought/ of my charyte þ̄ may
not be spokē/ nor tolde with tongue.
¶ Also for þ̄ prayers of my seruaun-
tes/ & for theyr feruent desyres and
sorowe/ I forsake not/ nor I dyspyle
not theyr teres and labours/ & theyr
meke prayers/ but gladli I receyue
them/ and they ben to me full accep-
table/ for I am he the whiche do
make my seruauntes to loue them/

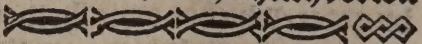
and to make inwardely sorowe for
theyr harme / & reparyngs of theyr
soules / but yet in all these generall
laboures / and ghostly exercyses /
satisfaccyon for payne & for synne is
not made / but onely satisfaccyō for
synne. For in theyr partye they dys-
pose them not with a very parfytte
loue / to be oned to me with my loue /
nor with the parfytte loue of my ser-
uautes / also they haue not that byt-
ter sorowe / with parfytte contracyon
for the offences that they haue done
to me / as my seruautes haue / but
the loue and cōtrycyon whiche they
haue is vnpyt. ¶ Therefore they
haue not / nor yet receyuen not full
satisfaccyon for payne / as the other
that ben parfytte / but onely satisfac-
cyon for synne / for the dysposycyon
muste come on bothe the parties (p
is to saye) as well of the receyuer / as
of hym that is the gyuer. And for al-
moche as they ben not parfytte / ther-
fore they receyue imparfytely p par-
faccyon of theyr desyres. That is to
saye / the parfaccyon of my seruaun-
tes / the whiche done offre theyr des-
yres for them that ben not parfytte /
with paynes before me. ¶ Wherefore
I saye to the that they do satisfaccy-
on for theyr synne / & it shall be forgy-
uen them. And that is ryght & so the
fastnesse that it so be / in the maner
as it is sayde before / for throwe the
clerenes of theyr cōscyence / & other
ghostly exercyses / theyr synne is forgy-
uen. ¶ For whan they begynne
to haue knowpge of themselfe / they
casten out fro them the rotte fylthe
of theyr synnes / and by that they res-

ceyue a speryall grace / and suche p
so done be in comp charyte / yf they
pacyently take all thyng that they
suffren / as for theyr cōreccyon / and
quenchen not the goodnesse and the
grace of the holy ghost. Ye se whan
they leuen theyr synnes / they recey-
uen a lyfe of grace / but it so be that
they be wrapped with wyckednesse
not takyng hede to my goodnesse /
nor to the greate labours of my ser-
uautes. For yf they ben so ygnorant
and so vnkynde / than anone al that
whiche sholde haue be for theyr cō-
reccyon / and was forgyuen them
by mercy / tourneth them to preiu-
dyce and hyndryng / not in the des-
faute of mercy / nor in the defaute of
my seruautes / whiche had gotten
mercy for hym that is so vnkynde /
but onely throwe the hardenesse of
his herte / whiche with the hande of
his frewyl set a stone as of an harde
Adamaunt vpon his herte / whiche
stone may not be broke but w blode /
but it profyteth not the. Not p with
stondyng / his hardenesse / whyle
he hath tyme here of fre choysle / yf
he wyl aske the blode of my sone / &
with the same hande wylfully wyl
put it by to p very hardenesse of his
herte / he shall receyue p swete fruyt
of the blode / the whiche was shed
for hym. Yf he tary ouer the tyme p
he haue a fre wyl / than is there no
remedy afterwarde / for he brought
not agayne the gyfte that he had of
me / for I gaue hym mynde / that he
sholde haue myde of my benefytes /
I gaue hym intelleccyon and vnder-
stondyng / that he sholde well se

& knowe sothefastnes. Also I gaue
 hym affeccyon of loue and desyre /
 he sholde loue me / whiche am euer
 lastyng sothefastnes / by the whiche
 sothefastnes and clere intellection
 he seeth and knoweth best. ¶ This
 is the gyfte and the ghostly dowre
 whiche I haue gyuen onely to you
 by grace / whiche dowre sholde tour
 ne agayne to me whiche am the fa
 der / but he that is the wycked man
 selleth that dowre and bytaketh it
 to þe fende / whiche wycked mā whā
 he dyeth / he bereth with hym that
 he wanne i his lyfe / fulfyllinge his
 mynde all w delytes / and w though
 tes and remembraunce of his syn
 nes without cōtrycyon / as w pryde
 and couetyse / and with his propre
 loue / and with hateded and dysplea
 saunce to his neyghbours / whiche
 ben my seruantes / and in all that
 he maye persue and vexeth theym
 greuously. ¶ To all suche her reaso
 and intellection is made full derke
 with her wretchednes by an vno
 natelly loue and desyre / and so with
 they synnes / they receyue euerlast
 tyng payne without ende / bycause
 they were necllygent to do satysfac
 cyon for they synne / with contricyō
 of herte / and had no hateded nor dys
 pleasaunce for they synnes. ¶ Ther
 fore doughter now thou maye se þ
 satysfaccyō for synne is not onely by
 penaunce bodyly / whiche hath an
 ende in this worlde / but satysfaccyō
 for synne is þ berape parfyte cōtry
 cyon of the herte / and not onely sa
 tysfaccyō for synne / but also some
 tyme it is satysfaccyō for the payne

that foloweth for synne / to all them
 that haue this parfyte contricyon /
 & other generall people whiche ston
 den in comyn charpente / & take meke
 ly all that they suffren (as for they
 payne) with cōtrycyon of herte / ma
 ke satysfaccyō for synne onely (as it
 is sayd before) bycause they receyue
 the gyfte of grace / and ben without
 deedly synne. ¶ Also all they þ haue
 not so full parfyte contricyon / nor
 parfyte loue to make satysfaccyō
 for payne / nor for synne / they shall to
 þ paynes of purgatory. ¶ Also take
 hede and se that throwe the desyre
 of þ soule / whiche desyre is coupled
 in me / whiche am all good without
 ende / maketh satysfaccyō more or
 lesse / or sufferyety after þ measure
 of parfyte loue / bothe of hym þ yel
 deth / and of þ that receyueth pray
 ers and desyres. And that same me
 sure of loue / bothe of the yelder & of
 the receyuer / is mesured & cometh
 of my benignite & goodnes. ¶ Ther
 fore doughter encrease you by þ fyre
 of thy seruient desyre / and brūnyng
 herte of loue / and suffre not that ex
 cercyse of so good a trayuall / & good
 ly Journaye of so greate vertue to
 ouer passe / but that you call & crye
 to me euermore / for the same encrea
 se of desyres / and for my coneynu
 aunce of excersyse / with a meke and a
 lowly voyce / and with a continual
 deuocyon. ¶ Thus I saye to the &
 to thy ghostly fader / whome I haue
 ordeyned to the in erth that myghte
 ly ye bere iuche trayuayle bodyly &
 ghostly for youre selfe and for other
 for my loue / and that ye put alwaye

and with stode youre propre sensua
lyte. ¶ How it pleaseh moche oure
lord / to let vs suffre for hys. A grete
and a stronge desyre & wyll to suffre
all labours & paynes vnto þe tyme
of dethe / for helthe of soules is full
pleasynge to me. ¶ For þe more that
is suffred for me / somoche more the
token of loue to me is shewed / & in þe
louynge moche more is take & com-
prehended of my sothefastnes / and
the more þe a man knoweth / þe more
he feleth a payne in tollerable in his
soule for offence done to me. ¶ Thou
doughter mekely dyde aske a wyll
to suffre / & to bere other mennes fau-
tes vpon the. Also þe dyd aske a loue
& a lyght / & þe knowynge of my sothe-
fastnes / not takynge nor beholdynge
what I haue sayde to the now / þe
how moche more is þe loue / somoche
the payne & sorowe encreaseth / for
where loue encreaseth to me / there
sorowe encreaseth for offence done
to me. ¶ Therefore forsothe I saye
to you. **Petite et accipietis.**
That is to say / aske & ye shall haue
that you aske / I shall neuer denye
them þe aske in sothefastnes. ¶ And
thynke well doughter þe þe byrennynge
of euerlastynge charyte / þe whiche
is in the soule it is oned to god with
a partyte pacyence / so þe one maye
not be parted fro the other. ¶ Ther-
fore & soule whan she purposeth to
loue me / she shall with purpose ones-
ly / and ryght simply suffre paynes
for the glozy of my name / in what
maner / or for what cause I haue or
dey ned it to suffre. ¶ For pacyence
is not prynced / but in paynes. And

as it is sayde before / pacyence is or-
ned to charyte / therefore manly and
myghtly he bereth suche labours /
or els ye myght not be faythfull / nor
trewe tasters / nor sauourers of the
faythe / nor spouses of my sothefast-
nesse / nor desyre partypately my wor-
shyp / nor louers of the helthe of sou-
les. 

¶ The seconde chapytre is
howe che vertu and defaute
is by some meane or maner
of a mānes neyghbour. And
how vertues ben wroughte
in man by some meane of his
neyghbour. And so forth of
the same mater as it is specy-
fied in the kalēder. Ca.ii.

e thynge forthermore I
wyll þe you knowe / that
eche vertu or defaute þe is
done / it is done by some
meane of thy neyghbour / as thus.
He that hateth me he harmeth his
neyghbour / & hymselfe generally /
he dothe harme to his neyghbour &
partypulerly to hymselfe. ¶ General-
ly / for ye be boude to loue your ney-
ghbour as yourselfe. ¶ Louynge hym
ghostly with prayers / couceplynge
hym with wordes / & comfortynge
hym ghostly & tēporally / ye sholde
helpe hym in all his nedes w your
wyll / yf ye haue not wherwith to
helpe hym / and to socoure hym / for
he þe loueth not me / loueth not his
neyghbour / and he þe loueth not his

neyghbour/than he helpeth not his
neyghbour/and suche a mā fyrst of
fendeth hymselfe/for he pryueeth hys
selfe of grace/and after þat grace fro
his neyghbour/bycause he helpeth
hym not ghostly/ & gyueth hym no
prayers nor holy desyres/whiche he
is bounde to shewe out before for his
neyghbour/all the helpe whiche he
hathe shall begyn of loue/þat whiche
a soule hathe to his neyghboure for
my name. ¶ Also in þat cōtrary wyle
eche faute is done by some meane of
a mānes neyghbour. ¶ For he that
loueth not me/he is not in charyte
wihis neyghbour/of this cometh al
euylles & wyckednesse/bycause the
soule lacketh charyte/and hathe no
loue to me nor to his neyghbour/in
that he worketh no good/he dothe
euyl fyrst to hys selfe/ & to his neygh
bour/not to me/for he may not harme
me me/but for asmoche as I take
it done to me/þat is done to þat neygh
bour/therfore he harmeth hys selfe
by the peryll of synne/whiche synne
pryueeth hym of grace/ & so he maye
be no worse to hymselfe. ¶ He offendeth
his neyghbour whā he yeldeth
not dewe loue and affecyon to his
neyghbour/wherwith he shoulde helpe
hym. ¶ That is to saye/wih deuoute
prayers & holy desyres/whiche he
shoulde offre before me for his neygh
bour. ¶ This þat I haue sayde now
is þat generall helpe & cōforte/whiche
shoulde be gyuen to eche reasonable
creature. ¶ Forthermore a partycu
lar pte is þat whiche is done to the
þat ben nyghe to thy lyghte/for þe be
bounde the one to helpe the other in

worde and good workyng and in en
sample guyng/and in all thynges
that the behoueth purely and cleres
ly/and guyng counsaile as a mā
wolde do to hymselfe/without ony
passyon. ¶ This dothe not he that
hathe no loue to his neyghbour. Also
þat sees well þat he whiche dothe not so
dothe his neyghbour a partyculer
harme/and not onely in that he harmeth
hym/for asmoche as he dothe
hym not þat good þat he myght/but cō
tynually harmeth hym/and that is
in this maner/he dothe synne bothe
actually in dede & wyllfully/or mayn
tayneth it in the soule. ¶ Synne is
done myghtly & inwardely in the
soule/whā a man conceyueþ a ples
asauce in þat soule of synne/ & an hate
of vertue/whiche cometh of his pro
pensityble loue/whiche loue hathe
pryued hym þat affecyon of charyte/
whiche charyte he oweth to yelde to
me and to his neyghbour/and after
he hathe conceyued/thus by meyns
tenyng/that byngeth he for the one
thyng after an other on his neygh
bour/by dyuers maners as it pleas
eth and lyketh his wyckedensityble
wyll. ¶ Sōtyme he byngeth for the
þat bereth a cruelte generally & party
culerly. Generally whā he seeth hys
selfe and other creatures in perel of
deth & damnacyō for lacke of grace
And thereto he is so cruell þat for loue
of vyces/ & for hate of vertues/he
gyueth no cōforte to hys self nor other
but as a louer of cruelte/he strenght
eth more & more his cruelte/þat is to
saye/not onely he sheweth no vertu
ous lyf/ but wyckedly takyng

on hym the offyce offendes / & with
draweth hymselfe and other fro ver
tues / and with al his myght he by
geth other creatures to byces / this
is the offyce of a wycked cruelte / for
he maketh hymselfe an able instru
ment / to þe pryuyng of euer lastyng
lyfe / & to þe gpyuyng of euerlastyng
dethe. He blyeth this bodyly cruelte
with concupyscence / for not onely þe
he helpeth not his neyghbour / of
of his owne good / but turmentyng
poore psones / takyng awaye theyr
good. Sometyme by extorcyon / or
lordeshyp / sometyme by fraude / be
gpylyng / or by dysceyte. They raun
some them and take of theyr good &
theyr bodyes / whiche is moche wor
se. ¶ **W**retched cruelte / saythe
oure lord / thou shalt be pryued of
my mercy / but thou tourne agayne
to benyvolence & pyte w thy neygh
bour. Also sometyme this pleasaunce
of synne / and hatered of vertu / by
geth so / wycked / and wrongefull
wordes / wherewith ful ofte cometh
māslaughter. And sometyme beest
ly dyshonestie / full of all fylthes / and
stynkyng wretchednesse / whiche be
nemeth not onely one or two / but al
those þe cleueth to hy / & draweth to
hym by loue or by conuersacyon / be
corrupted / or benymed. ¶ **S**omes
tyme such a man sheweth pryde to
his neyghbour onely / in þe he hol
deth hymselfe in more reputacyon
thā his neyghbour / & by his pryde
he purposeth wronge to his neygh
bour / & dothe hym wronge. Yf he be
a lord / or a man of greete state / by
cruelte or wronge / he dysceyueth his

neyghboure / and dysroyeth hym.

¶ **L**oke here doughter / take hede
what is sayd. And fro this tyme for
warde sorowe for þe offence that is
done to me / & wepe sore for suche as
ben deed ghostly / that by holy pray
ers they maye come to lyfe. Thou se
es that in every place / what wronge
is done to þe neyghbour / & þe moche
euyl is done to man / by the cause
of man / so that a mannes neyghbo
ur is meane to euyl. ¶ **O**uels no synne
shoulde be moued at all / pryue / nor
aperte. ¶ **I**t is pryue / whā it is not
done to his neyghbour / þe is dewe
to his neyghbour. ¶ **I**t is opē / whā
the byces ben shewed opely. Ther
fore it is sothe / þe eche offence done to
me / is by some manes of a manes
neyghbour. ¶ **H**ow þe vertues ben
wroughte in mā by some meane of
his neyghbour. And whiche vertues
in mā ben so dyfferent. ¶ **N**ow I
haue declared to þe how al defaultes
comen by some meane of a mannes
neyghbour. And þe cause is / for they
haue no assecpyon of charyte / whi
che charyte strengtheth all vertues
& gpyueth them lyfe / and cōfyrmeth
them in grace. And so a manes pros
per loue / whiche taketh the charyte
& loue of his neyghbour / is fundas
ment & groude of all euylles. ¶ **A**ll
sclaunders / hatereddes / cruelties / &
all inconuenyentes / comen forthe of
this wycked and benemous rote.
¶ **T**his stynkyng loue deedly hath
wounded all the worlde / & brought
in a sekenes to þe pryue body of oure
holy moder the chyrche / and to the
bnyuersal body of chyrste relygion.

¶ For as I sayde to the / al vertues
ben soude in a mannes charyte to
his neyghbour / & þ charyte gaue
lyfe to al vertues. And sothly so it is
for there maye no vertu be gotē w
out that charyte. That is to saye.
Vertu maye not begotē / þf meryte
of vertu maye not be gotten. ¶ For
after tyme / a soule knoweth her self
As it is sayde befoze. Thā the soule
fyndeth meknes / and an hatered
of his owne sensyble passyon. Know
ynge than / that the wycked lawe of
þ fleshe / how that it is annexed to
his mebzēs. Whiche lawe euermore
impugneth / and contraryeth þ spy
ryte. Therfore the spyryte aryseth
agaynst the fleshe / with hate / & dys
pleasaunce / of þ sensualyte / tredynge
her downe / vnder þ roote of reason.
The soule also fyndeth the affluence
and þ greate plēte of my goodnes /
whan it hath receyued my benefy
tes. Whiche benefytes she bygeth /
& gadereth them ofte in her mynde
with thākynges / tyll she haue sauo
ur / and parfyte knowlege of þ plen
tuous goodnes of god in herselfe.
¶ Ryght as a best oftē tymes chew
eth his meet / to haue saour therein
So þ soule gadereth to his mynde
my benefytes / and þ knowynge of
hym selfe. ¶ And whan this know
ynge is soude by a spyryte of mekes
nes / he yeldeth al to me / knowynge
that with a synguler grace. I haue
lad hym out of derkenes / and called
hym agayne to þ lyght of very know
lege. ¶ And whan my goodnes is
known / the soule loueth it / bothe
w meane / & without meane. That

is to saye wout meane of it selfe / or
of his propre profyte / and with mea
ne of vertu / whiche he conceyued of
my loue / for he seeth well. But he
haue synne in hate / & vertu in loue /
he shoulde not be accepted of me / in
none otherwyle. ¶ But yf he hate
synne / & loue vertu / he shoulde not
be to me lounge and kynde. ¶ Af
ter tyme he hath conceyued this
knowynge of my goodnes / by affec
cyon of my loue / anone he sheweth
it to his neyghbour / or elles that he
hath cōceyued / were no vertu. But
for asmoche as he loueth me i sothe
fastnes / so he profyteth his neygh
bour / or elles he shoulde not profyte
his neyghbour. For my loue / and þ
loue of thy neyghbour / ben all one.
¶ And þ more þ a soule loueth me /
somoche more he loueth his neygh
bour. For he hath suche loue to his
neyghbour / as cometh fro me. And
that is þ I haue put to you a meas
ure / that you haue experyence of ver
tues togyders / and preue vertues
i you. For you shoulde do profyte to
your neyghbour / whā ye maye not
do to me that pfyte. And þ sheweth
well / that you haue me in your soule
by grace / byngynge fruyte in your
neyghbour / your exercyse i many
holy prayers / and in holy and amys
able desyres / onely sekynge my wor
shyp / and helthe of soules. ¶ A soule
that is enflammed with my sothes
fastnes. Whiche sothe fastnes / shol
de be loued of all creatures in gene
rall. And in specyall more or lesse /
sholde neuer cease to profyte al cre
atures / after eche mannes dysposy
b.i.

Prima

cyō / & as he p prayeth / asketh of me
by a brennynge desyre / as it is expres-
sed before / where it is declared that
bodily payne onely / it is not suffy-
cyent to puneshe synne / without a
greate desyre. ¶ Than afterwarde
p he hathe pshyted to eche creature /
after eche mannes dysposycyon / for
the vnyon of loue / whiche he hathe
made in me / gyuynge helpe & com-
forte to the helthe of all the worlde /
with his affectyon & desyre / whiche
he hathe spredde so brode. ¶ Than he
forseth hys fyrst to beholde his owne
necessytes ghostly / & that is whā he
profyteth fyrst to hymselfe / by cōcep-
tyō of vertues / by whiche vertues
he hathe drawen to hym grace to se
& to put his eye partyculerly to the
necessytes / or nedes of his neyghbo-
urs. ¶ Therfore whā he hathe done
thus generally / to eche creature / by
the desyre of charyte / than at p laste
he helpeth thē p ben nyghe to hym /
to encrease them in vertues / after p
nombre of dyuers graces / whiche
I haue gyuen to hym / & ordeyned
to hys departe. ¶ For to some mā
I graunte the vertu of doctryne / to
gyue counsaile to his neyghboure /
by reason of worde / wout any other
mannes techynge. ¶ To some man
I graunte & gyue example of good ly-
uynge. ¶ Eche mā oweth to gyue edy-
fycacyō of good & honest lyuynge to
his neyghbour. ¶ These ben p ver-
tues and many mo / whiche thou cā
not nombre / whiche comen of man-
nes loue to his neyghboure / and I
haue put them so dyuersly in man /
for I haue not gyuen all vertues to

one man alone / I gyue some man
one vertu / & to some an other / to an
other partyculerly. ¶ Not withstons-
dynge that a man maye not haue
one partytely / but he haue all other
vertues / for all vertues ben knynte
to gyder / but I gyue many vertues
specyally / as for the chese and heed
of all other vertues / that is to saye.
¶ Pryncypally I graunte the vertu
of charyte to some mā. Also to some
the vertu of ryght wysnesse / to some
mā mekenes / to some mā ful saythe
and to other dyuersly the vertu of
prudence / tēporaunce / pascence / &
to some p gyfte of streynge. ¶ These
vertues I shall gyue to many creas-
tures / dyfferently in a mānes soule /
all be it that these vertues ben put
for a pryncypalyte of vertues in a
soule / more dysposed or better to p
pryncypall conuersacyon with the
vertu / than with other vertues / &
of this / by desyre of that vertu / he
draweth to hys other vertues. For
as it is sayde before / throwe the des-
yre of charyte / al vertues be knynte
to gyder. ¶ And so many gyftes &
graces of vertues ben dyuersly de-
parted / bothe bodily and ghostly. I
saye bodily / for necessary thynges
bodily / whiche a mā nedeth in this
lyfe. I haue gyue all thynges so dyf-
ferently / or so dyuersly / for I gaue
not all vertues to one man / that by
compulsyon ye sholde haue cause to
vse charyte / eche to other. I myght
well haue endowed men after p bo-
dy & the soule / w all thynges p to thē
belōge / but I wolde that one sholde
haue nede of an other / and that they

sholden be my^e dyspensers and ser-
uauntes / to gyue & to deale for the
þ gyftes & the graces whiche they
haue receyued by my goodnes. For
a man wyll he or not / he maye not as
uoyde nor eschewe / but þ he shal vse
the dede of charyte with his neygh-
boure. Neuerthelesse sothe it is / yf
suche a dede that semeth in charyte
be not done in me / nor for me / it pro-
fyteyth not hym þ dothe it / as to þ en-
crease of grace. Also doughter be
holde and se / þ I haue ordeyned me
my mynystris / to þ entent þ þ ver-
tues of charyte sholden be vbled to
gyders amonge them / & I haue set
the in dyuers states & degrees / & þ
scripture sheweth you well / where
I sayd. **In domo mea mansio-
nes multe sunt.** That is to saye
In my house there be many dwel-
lyng places / I wyll no other thynge
but loue. For in the loue of me / the
loue of thy neyghbour is fulfilled &
ended / & whā the loue of a mannes
neyghbour is fulfilled / the lawe of
god is ended. Wherefore he þ is ioy-
ned / or knytte / or oned i loue to god /
he worketh / or dothe þ he maye to þ
profyte of his neyghbour / after his
degre & state. How vertues ben
preued / & strenghted of theyr cōtrary-
tes. Now doughter I haue sayde
to þ / how he that is set in charyte /
dothe profyte to his neyghbour / in
whiche ppyte / he sheweth the loue þ
he hath to me. Now forthermore
I saye to þ / þ sometyme a mā i his
neyghbour by experyēce of wronges
seleth þ vertu of pacyence in hyselfe
in þ tyme of wronges / whiche won

ges he receyueth. Also a mā hath
experyēce of mekenesse / throwe the
pyde of a proude mā / & so saythe in
an vn faythfull mā / & trusty hope / i
hþ þ mystrusteth / & ryght wysnesse
in hþ þ is vnryghtful / pyte also in a
cruel mā / & softnesse and benygnyte
in an prous man. Wyght as wyck-
ked me receyue byce by theyr neygh-
boure / so an other man receyueth
þtu by his neyghbour. As thus.
Yf thou take good hede / thou maye
well se / that mekenesse is pyued in
pyde / for a meke man quencheth
pyde / therfore a proude mā maye
not harme a meke man. Also þ vn-
trithe of wycked me / whiche louen
me not / may not make lesse þ saythe
of hym that is trewe to me. Also þ
foly of a mā shall not make lesse the
hope of hþ / þ hath the trust of loue in
me / but rather suche vntrithe and
foly / streyngheth saythe and hope /
and preueth it in hym by my loue / &
by charyte to his neyghboure. For
whā he seeth his neyghbour vn fay-
thfull / & mystrusteth bothe me / &
bycause he that loueth not me /
ay not haue saythe nor hope i me /
out rather hath set þ saythe & hope
wher he loueth by his owne sensua-
lyte. My trewe seruaūt ceaseth not
for all that / but he loueth hyn that
is so vntrithe / & with a trusty hope
þ he hath i me / he seketh the helpe
of his neyghbour. Thus þ may
se / þ in þ vntrithe of hþ / & in the de-
faute of hope / the vertu of saythe is
alayed and had in other. In these
exāples and in other whan nede is
a man preueth vertu in hymselfe / &
b.ij.

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his neyghboure. Also a mannes ryghtwysenesse decreaseth not by his neyghbours vnryghtwysenes/ but rather he is shewed ryghtful by þe vertu of pacyence. Ryght so benygnyte / or mekenesse / or softnesse is proued by pacyence in tyme of wrothe. Therefore I saye to the þe vertues is not onely assayed in them / þe helyen the to yelde good for yll / but often he shall cast out coles kyndled with the fyre of charyte / þe letteth at noughte þe hatered / Francour of the herte / & of the soule of an yroun mā. Also fro the hate of a mā / cometh agayne benyvolence / and þe cometh fro þe vertu of charyte / & of pacyte pacyence þe is in hē þe suffreth þe wrothe of wycked men / berynge & supportyng / the defautes of the same mē. ¶ If þe beholde / þe maye se þe vertu of streynghe & of perseuerance / how moche þe vertues be proued w wrothes / & detractyons of mē / whiche full ofte w dyspytes / sometyme w flaterynge / wyll hyndre a mā & drawe hē backwarde / þe in no wyse he sholde folowe þe waye of doctryne and of sothefastnes. Therefore I is all stronge & perseueraunt / yf þe vertu / or gyfte of streynghe be pacytely grouded within hym / for thā he seketh by experyēce the same vertu by medycyn of his neyghbour & yf it had no good experyence / and were not proued w suche many contrarytes / ther sholde no vertu haue be founde nor grouded in the waye of sothefastnes.

The thyrde chapytre is of

þe vertu of dyscrecyon / & fyrst how a soule shall not put his affeccyon nor effectuall woorkyng i bodyly penaūce pryncypally / but in inwarde vertues / and forthe of the same mater / as it is specyfied in þe kalender before. Ca.iii.

These ben deuoute & holy workynges whiche I aske of my creatures (that is to saye) the inwarde vertues of þe soule / whiche þe soule hath in cōtynuall expeyēce / as it is sayd before (þe is to saye) not onely þe vertues whiche be bled w þe instrumētes of þe body / as woutwarde woorkyng / w dyuers bodyly penaūces / whiche be þe instrumētes of vertues but they be no vertues in theselte. For yf it were so / & þe those instrumētes were not sogettes to vertues resherfed before / it were lytle pleasūge to me. But rather yf a soule dyd not dyscretely his penaūce (þe is to saye) yf his affeccyon be rather pryncypally set i his bodyly penaūce / thā sholde his plectyon be let therby. Therefore he shall let his herte pryncypally on affeccyon & desyre of loue / w an holy hatered of hē selfe by very mekenesse & pacyte pacyence / & all other inwarde vertues of þe soule / w a desyre of my woorkyng / & of the helthe of soules / whiche vertues shewen þe a mannes owne wyll is deed / and that contynually the sensualyte is mortyfied / thowhe the desyre & loue

of be rtues. ¶ With suche dyscretcyō
he shall do his penaunce (that is to
saye) put pryncypally his loue and
desyre in vertues / rather thā i body
ly penaūce / for penaūce shall be as
an instrumēt / to worke for increas
of vertues / as it semeth it nedefull.
¶ And as a man maye worke after
reasonable mesure of his myght /
for yf it were done in any other ma
ner / as to let his grounde & funda
mēt pryncypally byō p̄ penaūce / thā
sholde his p̄fetyon be let & hyndred
(& the cause is) for p̄ penaūce was
not done dyscretely / w̄ the knowyge
of my sothefastnesse / nor w̄ the lyght
of his owne knowyng / nor w̄ the
clere lyght of my goodnesse / but in
dysferently it was done / not louyge
p̄ whiche I loue more than that / &
not hatyge p̄ whiche I most hate.
¶ For dyscretcyon is not but a sothe
fast knowyge whiche a soule sholde
haue of herselfe / & of me. In p̄ know
yng of this dyscretcyō / he holdeth &
kepeth his roote. Dyscretcyon is a
sone / or a chyld / whiche is planted
or oned / or set w̄ charyte. Neuerthe
lesse sothe it is / dyscretcyō hath many
chyldren / or sones / as a tree that
hath many bowes or bzaunches /
but he p̄ gūeth lyfe to p̄ tree / & to p̄
bzaunches / is p̄ roote / so p̄ it be plan
ted in p̄ erthe of mekenesse / whiche
is moder & noyce of charyte / where
this sone & tree of dyscretcyon is set
and plāted. ¶ Or els it were no ver
tu of dyscretcyon / and also it sholde
not byyge quicke fruyte / but it were
plāted in p̄ru of mekenes / for meke
nes cometh of p̄ knowyge whiche a

soule hath of hymselfe. ¶ I sayde
to the p̄ the roote of dyscretcyon was
a mānes very knowyng of hys selfe
and of my goodnesse. Therefore an
hyghe dyscretcyon is it / p̄ eche man
yelde to eche state p̄ longeth to hys / &
pryncypally yeldyge me praysonge
& glory to my name. To me also he
yeldeth all goodes & gyftes of graces
the whiche gyftes & graces / he
knoweth well & seeth p̄ he hath recei
ued the of my goodnesse. ¶ And
yet he unkyndely yeldeth the to hys
selfe. Also sometyme he knoweth &
seeth p̄ he hath deserued no beyng
of hymselfe / his beyng he knoweth
well / he hath had of me by a syn
guler grace p̄ grace & all other graces
whiche he hath aboue hymself / he
sholde yelde the to me / & not to hym
selfe. ¶ Wherfore he consydereth hys
unkynde / p̄ he yeldeth not thākyng
ges for my benefytes / and p̄ so neclly
gently he hath my selfe spende his
tyme / & my selfe bled the graces whi
che he hath receiued / therefore he
yeldeth hym worthy to haue endes
lesse paynes. ¶ Than after this by
dyscretcyō / in his defautes he hath
an hated / & a dyspleasaunce to hys
self. ¶ This vertu of dyscretcyō whā
a man hath knowyng of hym
selfe / he worketh full besyly / yf it be
grounded with very mekenesse / for
yf his mekenesse were not in p̄ soule
(as it is sayd before) thā were it dys
troyed / whiche indyscretcyon is set
in pryde / as dyscretcyō is set in meke
nesse. ¶ Therefore he p̄ is thus dys
troyed / seeth vndyscretely my wor
thy as a thefe / and holdeth al to hys
b. iij.

selfe þ cometh fro me / and þ is his /
 he gyueth to me sorowynge & grut-
 chynge pruely in speche of my pry-
 up workynges / and pruytes / & is
 sclaūdyed i me / & in his neyghbour
 in all thynges þ I worke in hym /
 and in all my creatures / but they þ
 vse & ben rooted cōtynually in þ ver-
 tu of dyscrecyon / worken þ cōtrary /
 for after tyme they haue gyuen me
 agayne that longeth to me / & gyue
 to themselfe / þ longeth to the . ¶ Chā
 at the last they gyue to theyr neygh-
 bour / þ pryncypall dette of charyte /
 and of meke affectyon / and of conty-
 nuall prayer . This det is dewe eche
 to other / & not onely this pryncypall
 det of charyte / and of affectyon & of
 prayer / but also techynge and exam-
 plyfyenge of a ryght holy & honeste
 lyfe / and gpyunge cōfysable & helpe
 to eche of youre neyghbours (as ye
 maye) & as ye se it spedefull to eche
 mannes nede / as I sayde in oher
 maters befoze . ¶ For in eche state þ
 a man is set / whether he be lord /
 prelāt / or soget / yf he vse this ver-
 tu / what he dothe in charyte & par-
 teth forth to his neyghboure / he
 dothe than dyscretely & with chary-
 te in good entent / for dyscrecyō and
 charyte ben knytte & planted togy-
 der in þ groude of mekenes / whiche
 mekenesse cometh of the knowynge
 that a man hath of hymselfe . ¶ A
 symplytude how charyte / mekenes
 and dyscrecyon / ben oned togyder .
 Doughter these thre vertues as
 byde togyder / & ben so ioyned with
 outen any ende / as þ sees a rounde
 cyrcle set aboute þ erthe / & as there

came out a tree in the myddes of þ
 cyrcle / with a ponge spryng comyng
 out besyde the tree . ¶ Understonde
 thā fyrst by this example / þ loue is
 norysshed in the erthe / whiche erthe
 conteyneth the largenesse of the cyr-
 cle / for yf it were without the erthe /
 þ tree sholde be deed / & sholde byrge
 forthe no fruyte / tyll it were plated .
 Ryght so thynke þ a soule is a ma-
 ner tree / whiche cometh out of loue /
 therfore þ soule that is the tree may
 not be norysshed / but of a loue of the
 soule / oned to the grete loue of god .
 ¶ Sothe it is that yf þ soule haue
 not dyupne loue of parfyte charyte /
 it byrgeth not forthe lyfely fruyte /
 but deedly . Therfore it is spedefull
 that þ roote of the tree (þ is to saye)
 loue / or desyre of the soule abyde in
 the erthe / and so shewe hym oute / &
 and come forthe fro the cyrcle / by þ
 very knowynge of her selfe . ¶ Whiche
 knowynge is vnderstōde in me
 whiche haue no begynnynge / nor ende
 as a cyrcle that is all rōude . ¶ The
 whyle a man gothe aboute in a cyr-
 cle / he fyndeth no begynnynge / nor
 ende / & yet he is i the cyrcle . ¶ This
 knowynge of hymselfe / & of me / he
 fyndeth in hymselfe / & abydeþ by þ
 the erthe of very mekenesse / whiche
 knowynge is no lesse / than þ grete
 nesse of the cyrcle (that is to saye) þ
 knowynge whiche he had of hymselfe
 knytte & fastned i me / is no lesse thā
 þ gretenesse of þ cyrcle / as it is sayd
 befoze / or els it were no cyrcle with-
 out ende / & without begynnynge /
 but abydynge / whiche knowynge
 he sholde haue / yf he had begone to

to knowe hym selfe. And than at þe laste that knowynge sholde ende in confusyon / yf it were not oned in me. Thus than of all this that is sayde before / þe maye se þe tree of charyte is norysshed in mekenesse / byngynge out of hym besyde þe tree an ympe of ppyte dyscrecyon. The marum of the tree (þe is to saye) of þe lounge charyte whan it waxeth & groweth in the soule. Than is that marum the pascence / whiche is an open & cypdet tokē / & an open shewynge / þe I lyue & ware in the soule / and þe soule is conformed in me. This tree whan it is meryly plantēd / it burgyneith with swete smelles / or swete floures of vertues / w many & dyuers sauours / & bygeth for the fruyte of dyuers graces to þe soule. That same soule yeldynge to his neyghbour the fruyte of profyte after þe nede of my seruantes whiche haue wyl to receyue suche ghostly fruyt. It yeldeth also to me thā bynges / & presynges to my name. And this he dothe for asmoche as I haue brought hym out of þe erthe. And fro þe tyme forwarde / he goeth tyll he come to the ende (that is to saye to me) whiche am a durable lyfe without ende / for I maye not be take awaye fro hym / but he wyl hym selfe. For all the fruytes whiche come out of suche a tree ben fastned w dyscrecyon / & oned togyder. How bodyly penaunce / & other bodyly excercyses / sholden be take for an instrument to come to vertues / and not for the pryncypall affectyō. Forther more I shewe to þe here /

that these ben the fruytes and werkes / whiche I abyde to receyue of a soule (that is to saye) experyence of vertues in the tyme of oportunte. Therefore I saye to the / and lōge tyme before this I sayde to the / yf thou wyl remēbre the / what tyme thou dyd couet to do grete penaunce for me / & sayde. Lorde what myght I do to do penaunce for the. And thā in thy soule / & in thy mynde / I answered the and sayde. I am he the whiche delyte me in fewe wordes / and i many good werkes / and that I sholde shewe more largely / and more clerely / that he was not moche acceptasle to me / the whiche onely called me with the sowne of wordes / and sayde thus. Lorde / lorde / I wolde do somwhat for the. Also nother he that coueteth to greue his body for me with manye penaunces / without that he forsake his owne wyl. But I dyd couet manye werkes / in susfrynge manly and meghely all thynges with pascence / and in other vertues / dyuers and many of the soule inwardly / the whiche I haue tolde and reherled to the before / and how that all suche inwardly workynge werken & byngen fourthe fruytes of grace. All other werkes done in any other maner than is sayde before / I holde them not worthy to be callen / but onely the sowne of wordes / for suche werkes haue an ende / I that haue no ende / I aske workynge whiche haue no ende. My wyl is that þe dedes of penaunce / & of dyuerse other excercyses the whiche ben bodyly / be take and bled
b. iiii.

for an instrument of vertu / but not
 for the princypall desyre nor entent
 to that / for yf the princypall effecte
 of loue were set ther / than sholde be
 yelded to me the thyng that hath the
 ende. And that shold be sene therby
 for as a worde that cometh fro the
 mouthe / & whan it is passed for the
 vndersecretely / it is nought. But yf
 worde were sayde with effecte of the
 soule / whiche effecte conceyueth &
 bygeth for the vertues in so the fast-
 nes. ¶ For yf a worke & hath the ende /
 whiche I call a worde / were oned to
 me with vertu of charyte / thā were
 it pleasynge to me / & acceptable / for
 than it sholde not be alone / but cou-
 pled with the felyshyp of very dys-
 crecyon. ¶ Reason wolde that ther
 were a hed / and a begynnynge one-
 ly in penaunce / and in eche other bo-
 dyly workynge. For as it is sayde be-
 fore / they ben dedes that haue ende.
 ¶ An ende they haue / for whā they
 ben done in tyme / or for a tyme that
 hath the ende / & what for a mā & must
 sometyme leue the / for sometyme he
 leueth them of necessity / bycause he
 maye not parforme & was begonne
 for accydentall or casuall. Thynges
 or causes whiche comen in & tyme /
 as parauenture by obedyence / by-
 cause his prelate wyl not suffre hys /
 for yf he bled suche penaunce agaynst
 his prelates wyl or suffraunce / he
 sholde not onely haue no meryte for
 vertu / but soner & rather he sholde
 do synne / and offende me. Therefore
 thou maye se / that all suche workes
 haue an ende. ¶ A man sholde take
 them as for to vse them i tyme / but

not for princypall begynnynge / for
 yf it were take so / as for a princypall
 begynnynge / than of necessity / he
 must sometyme leue it. And whan
 it were forsaken & lefte of / thā sholde
 the soule stonde alone / and voyde as
 of ony meryte. ¶ This sheweth wel
 seynt Paule whā he sayd thus / mor-
 tyfy ye poure bodyly lymes whiche
 ben on the erthe / for nyccacyon / bn-
 clenesse / lechery / & euyll concupys-
 sence (& is to say) mortify ye so your
 lymmes / & ye maye refrayne your
 body whā it wyl stryue agaynst the
 spyryte. ¶ That wyl of the fleshe
 must be all deed / & soget vterly to
 my propre wyl / & suche a wyl of a
 creature is mortified i a dewe ma-
 ner (as it is sayde before) & whiche
 dewe maner / & vertu of dyscrecyon
 gaue to the soule (& is to say) dyscre-
 cyon gaue hate & dyspleasaunce of
 & offenses of his owne sensualityte / &
 whiche hated he purchasid fyrst
 by knowynge of hys selfe. ¶ This is &
 sharpe swerde & cutteth and sleeth
 eche mānes propre loue / & is groun-
 ded i his owne propre wyl. ¶ Suche
 mē & thus sleen theyr propre loue /
 yelde to me contynually (not onely
 wordes) but many good werkes in
 & whiche I haue deylte & am pleas-
 ed. ¶ Therefore I sayde to the & I
 loued fewe wordes / & many werkes
 ¶ Whā a mā sayeth many wordes /
 I nōbre the not. For & loue / & desyre
 of & soule / whiche gyueth lyfe to all
 other vertues / shall haue & thyng
 & whiche hath the none ende. ¶ And
 yet I dyspyse not wordes vterly.
 Neuertheles I sayd I wolde & had

se we wordes shewynge to the that all penaunce whiche hathe ende/was an actuall doyge/therfore I called suche penaunce/ fewe wordes. ¶ Neuerthelesse they pleasen me/so they be take or bled as for an instrumēt of vertu/and not for the pynnyall vertu. ¶ Therfore a mā sholde not deame an other man in hyer degree of parferecyon/whiche greueth his body with many penaunces/ nor an other man in lesse degree of parferecyon/whiche dothe lesse penaunce or none. ¶ For as I haue sayde/it is not theyr vertu nor meryte. ¶ For yf it were than to them/that for reasonable causes be let/ & done not suche actuall penaunce. ¶ But the meryte abydeth onely in the vertu of charyte/whiche is made fayre with the lyght of dyscrecyon/or els it sholde not profyte. ¶ Dyscrecyon yeldeth to me this loue without ende/and without maner (that is to saye) nother in this maner/nor in that/ but without maner. ¶ For in almoche as I am y^e souerayne euerlastynge goodnesse/ dyscrecyon putteth no lawe/nor terme/ nor maner to that loue/with the whiche he loueth me. ¶ Neuertheles as agaynst his neyghbour/ dyscrecyon putteth an ornate loue & charyte/for the lyght of dyscrecyon whiche cometh out of charyte/gyueth an ornate loue to his neyghbour/ & y^e is gyfynge suche a charyte to other/y^e he gyue hym no cause of synne/ but kepeth hym fro synne to his powde/y^e he may ppyte to his neyghbour. ¶ For yf a man dyd onely one synne/so y^e by y^e trespass

al y^e worlde sholde scape fro y^e payne of hell/or els so y^e some greate vertu sholde come therof/ than were not theyr charyte ordeyned with dyscrecyon/ but rather it were vndyscrete. ¶ For it is not lawfull to do ony vertu/nor vtuous thynge to thy neyghbour/with ony medlynge of synne/ but holy dyscrecyon is ordeyned in this maner. ¶ Whā a soule y^e is besy/and ordeyned myghtly in all his myghte & streynge me to serue/loynge his neyghbour wth good affectyon of loue/ & dyspyseth his bodily lyfe for helthe of soules/ or to suffre paynes or turmetes a thousand tymes yf it were nede & possyble/ so y^e by y^e his neyghbour myght receyue the lyght of grace. ¶ And forther more he putteth his substācyall tēporall good/to do profyte to y^e bodyes of his neyghbours/all this worketh the lyght of holy dyscrecyon/y^e whiche lyght cometh out of charyte. ¶ Also thou may well se/y^e dyscretely ethe soule whiche desyret grace whiche is infynyte (that is to saye) that hathe no ende/shal yelde to me a loue without ony meane (that is to saye) he shall yelde me a loue/whiche onely shall come of speryal grace and onely for god. ¶ He shall loue also his neyghboure with a loue oned to my loue/y^e whiche hathe no ende. ¶ But that loue shall be with a maner/and with a meane/as with the ordre of charyte comynge towarde hys selfe/for y^e profyte of an other wth out ony synne. ¶ And of this seynt Paule taught you to begynne fyrst charite at yourselfe/or els it were to

Prima

no partye profyte. ¶ For wharne there is no perfeccion in the soule / al thynges ben vnparfyt / bothe he þ worketh in hymselfe / and in other. ¶ It were not couenynt þ I holde be offeðed of my creatures / whiche am the goodnesse of all thynges / the whiche haue none ende / and than my creatures wþ suche offens sholde be saued / whiche haue ende / and be made and formed onely of my goodnesse. ¶ Se thā well that thou shalt in no maner waye do ony synne / this knoweth well very charyte / for charyte bereth with hym the lyght of holy dyscrecyon / she is þ very lyght that lyghtneth all derknesse / & doth away ygnoraunce. ¶ Also it maketh all vertu / & eche actuall instrument of vertues is made of her. ¶ She hathe also a maner prudence / whiche may not be dysceyued / she hathe a streynge þ may not be ouercome. ¶ She hathe also a perseuerance in þ ende / whiche draweth fro heuē in to dꝛye erthe (that is to saye) fro the knowynge of me / to a man to knowe hymselfe. ¶ Also fro my charyte / in to the charyte of his neyghbour. ¶ It gothe aboute with very mekenesse / and throwe her prudence she ouerpasseth þ grynnes of fedes / & of other creatures (that is to saye) with suffrynge of wronges and aduersytes. ¶ Also with this glꝛyous lyght / a man shall ouercome the flesshe and the fende / for by that he knoweth his owne freynte. For whā that is knowē / he gyueth hate to hys selfe / refrenynge & dyspysynge hymselfe / holdynge hys vnder the fote / &

so dothe cōtynue in dyspysynge of hys selfe / than is he made lord of all (þ is to saye) he hathe byctory of al / as of the flesshe / & of the fende. ¶ Here is a repetycyon of wordes spoke of before / & how god promysed to his seruantes refresshyng and cōfōrte of refoꝛmacyon to holy chyrche / wþ medycyon of penaunce / and passyence i aduersyte. ¶ Now doughter thou maye se / that I whiche am þ hygge sothefastnes / haue shewed to þ a truthe & a doctryne / wherby thou shalt go to the most hyest perfeccion / yf pou kepe my techynge. ¶ Also I haue declared to þ before how that satysfaccyon for synne and for payne / maye he fulfilled bothe i þ / and in thy neyghbour. And there I shewed the / þ no penaunce whiche a deedly body maye suffre (that is to saye) that payne onely is not suffycient to make satysfaccyon for synne / but it be oned and ioyned wþ desyre / or with the affeccyon of charyte / and with very trewe contrycyon / and greate dyspleasaunce of synnes. ¶ Whyle þ penaunce is knytte to charyte / than that penaunce maketh satysfaccyon / not by the vertu onely of actual payne / whiche a mā suffreth / but for sorowe that a man hathe for synne / and for the meryte of his charyte / the whiche charyte a soule hathe purchasid with a lyght herte / & with a lyberall / & fre lyght of intelleccyon / behold þge in me whiche am þ charyte. ¶ All this I ordeyned to be shewed to the / for mekely and feruently thou dyde aske a wyll to suffre penaunce bodyly for thyselfe

& for all other. ¶ Therefore I haue shewed to the / þ thou and my other seruauntes sholde knowe how and in what maner ye shall make sacryfyce of your selfe. ¶ For that sacryfyce must be actuall / and oned togyder by myght. Ryght as a vessell is oned to the water / the whiche shall be presented to a lord. ¶ For þ water may not be presented without a vessell. ¶ Also yf þ vessell be presented to a lord wout water / it is not acceptable to the lord. ¶ Ryght so I saie to you / that ye shall offre by to me / a vessell ful of actual labours in suche maner as I wyll graunte you that ye shall offre / not in suche maner as you wyll your selfe / but by suche maner as I wyll put it to you / ye not chosye place / nor tyme nor labours / this vessell shall be ful / for all men shall be supported of you wþ very pacyence / & affectyō of loue / suffrynge & supportynge defaultes on your neyghbours / wþ hate & dyspleasaunce of synne. ¶ Than maye these be take for labours / & called labours / whiche I purposed to the. For a vessell full of the water of my grete grace / shal gyue lyfe to soules. ¶ And than I take to me this presente of my amiable spouses (þ is to saie) of eche soule whiche sayth fully dothe me serupce. ¶ I receyue of the theyr seruēt desyres / theyr teares / theyr syghynges / & theyr miche cōtynuall & deuoute prayers / whiche bē in a maner þ meane & waye bytwyxe the & me. ¶ For thowhe þ loue the whiche I haue to the / they maken the wrothefull vpon myne

enemyes (that is to saie) vpon wycked men / whiche euery day full greuously offēde me. ¶ Therefore stode ye stydefastly / & suffre myghtly vnto the dethe / and that shall be a tokē that ye shall loue me in all trouthe & sothefastnes. ¶ Ye shall not tourne the heed beholdynge the ploughe backwarde / for no drede of any creature / or of any aduersyte / but ye shall rather Joye in trybulacyōs. ¶ The worlde maketh ioye ī moche wroge that is done to me / but ye that ben yet in the worlde / shall be sorow of the wronges / and of the offences done to me / thowhe the whiche ye all offēden me. And they that ben wycked men offēde you. Your offence done to me / whiche is myne offence / for I am made one wþ you. ¶ Thou maye well perceyue in thy wytte / þ whan my ymage / & symplytude / or lyknesse was gyue to the / & whā grace was lost by dute for synne / whyle I lyued in þ / & with þ / I hydde my nature ī thy humanite / by þ whiche I gaue agayne to the / þ grace that was lost. ¶ And so ye beyng in my ymage / I toke your lykenesse whā I toke mānes nature. ¶ Also I am one with you / but yf þ soule go fro me by deedly synne. ¶ But he that loueth me / dwelleth ī me / & I ī hē. ¶ Therefore the worlde persueth hym for þ worlde hathe no conformyngē w me / & therfore he persueth myne onely sone to þ most cruel dethe of þ crosse. And so he persueth you to the dethe / for he loueth not me / for yf þ worlde hadde loued me / he sholde haue loued you. But be ye ioyfull /

for your ioyes shall be fulfilled i he
uen. ¶ Also I tell the that þ more þ
sclaunders and trybulacions en
creasen in the ghostly body of þ mo
der of holy chyrche / þ more shall he
haue of swetenesse / & of cōforte after
warde. ¶ This softenesse of swete
nesse / & the swetenesse of softenesse /
shall be the refozmacyon of curates
and good heddes of holy chyrche /
whiche ben the floures of glozy / for
in yeldyng to my name glozy and
laude / they shewe eute the sauour
of swetenesse of vertues / whiche be
fouided in sothefastnesse. ¶ And this
is the sothefastnesse and softenesse
of swete floures. That is to say / the
refozmacyon of my mynysters / and
curates. ¶ Not for þ fruyte of this
spouse (that is to say) of the chyrche
nedeth to be reformed / for the fruyte
is not dystroyed / and it is neuer the
lesse / by the defautes of the myny
sters. ¶ Thus þ and thy ghostly fa
der / and my other seruauntes shall
ioye in aduersyte and bytternesse.
For I that am euerlastyng sothe
fastnesse / haue promysed to gyue to
you refresshyng. And after suche
Marpenesse and bytternesse / I shal
comforte you in the refozmacyon of
holy chyrche / by cause ye suffer mas
ny contrarytes for my loue. 

¶ The.iiii. chapytre is how
that the workyng of þ blyc
sed soule of this mayde by þ
answere of oure lord / bothe
encreased and fayled in þ byt
ternesse of her soule / and how

that she made her prayer for
his holy chyrche / and for his
people / and of other maters i
the same chapytre / as it is re
herled to you before in the ka
lender. Ca.iii.



After this holy techyng
of our lord / the soule of
this mayde was kynde
led and sore styed by a
greate desyre in to the loue of god / &
takynge hede / and knowynge his
plencuous charyte / whiche chary
te with greate cōforte & swetenesse /
ordpned to make an answe to her
petycyon / gpyng a trust & hope
of remedy to her / whiche she desyr
ed / whiche was to the bytternesse
of her soule / whiche she had recey
ued for offences done to her maker /
and for harme done to holy chyrche
and for her owne mysery whiche she
conceyued thowke knowlege of her
selfe. ¶ Whiche hope of remedy swa
ged þ inwarde bytternesse / whiche
she had conceyued. ¶ And thā was
shewed to her by þ euerlastyng fa
der / þ was so offended / what waye
of parfeyctyō they sholde vse / and do
latystaccyō for theyr owne offences
& for theyr neygbbours / as shall be
more clerly shewed after. ¶ Ryght
parfeyte is the knowlege whiche a
soule hathe of herselfe / by the whis
che she knoweth her god the better /
ryght well felyng the goodnesse of
god in her / & in the holy & amiable
myrrour / or beholdyng of god / she
knoweth her owne vnworthynes /

& the hyghe worthynesse of her god
 whiche formed her and made her of
 noughte / seynge well herselfe the
 ymage of god / not of dewte / but one
 ly of specyall grace. ¶ Also the behol
 dyng in the myrrour of the hyghe
 dyuine goodnes / this soule knewe
 her owne vnworthynesse / in to whi
 che vnworthynesse she fell / throwe
 her owne defeaute and synne. ¶ For
 ryght as a spotte / or fylthe in a mā
 nes bysage / maye lyghtly be par
 ceued in a myrrour / so a soule whi
 che with a very knowynge of herselfe
 she lyfte by her entent and affecty
 on by a feruent desyre / to beholde in
 wardly / with the eye of her ghostly
 intellectuon / to se herselfe in the ho
 ly myrrour of god / by the whiche su
 paracyon / she perceued more thā
 euer she dyd the foule spottes of her
 soule / throwe the greate purenesse /
 or clerenesse / whiche she had in the
 syght and knowynge of god. ¶ And
 in almoste as this cōfortable know
 ynge and desyre / with an inwarde
 bytternesse / for offence to god / was
 greatly knytte togyder within the
 forsayde soule / yet throwe the hope
 the whiche our lord had put in her /
 the bytternesse and the mournynge
 was lassed & decreased in her. ¶ And
 ryght as a fyre encreseth whā fuell
 is added therto / so the fyre of loue
 whiche was oned to god / waxed so
 greatly i her soule / that it had not
 ben possyble her lyfe to remayne w
 her body / but y she soule must passe
 fro the body / but y she was prefer
 ued with strengthe aboue nature /
 onely of hym of whome cometh all

strengthe / or els she myght neuer
 haue scaped w the lyfe by possybyly
 te. ¶ Therefore whā this soule was
 thus purysed / with the fyre of the
 dyuine charyte / whiche she founde
 in the knowynge of herselfe / and of
 her god / and whā that holy desyre /
 with hope of mannes saluacyon / &
 hope of reformacyon of holy chyrche
 was thus encreased in her / anone she
 lyfte by her herte w a grete loue be
 fore the fader in heuen / whiche had
 shewed her the mysery of y worlde /
 and y soule ifyrmyte of holy chyrche
 & moche lyke to y worde of Moyses
 she spake to our lord & sayde thus.
 ¶ My lord tourne thy mercysfull
 eyes to thy people / and to y ghostly
 body of holy chyrche / for i sparynge
 so manye creatures / & in gyuyng
 thē the lyght of knowynge / moche y
 more thy name shall be glorysed of
 all thy creatures / y whiche sholden
 gyue presynges to the / perceyunge
 & beholdynge / how by thy endelese
 goodnesse / they haue scapen frome
 the bōdes of deedly synnes / & frome
 perpetuall dāpnacyon. ¶ And whā
 they knowen what grace shou hase
 done to me (a wretch) y whiche so
 greatly haue offended thy maieste /
 and I knowlege me the most cause
 of al mēes synes. ¶ Therefore lord
 I praye thy dyuine charyte / that y
 take no grese w me / & spare thy pe
 ple / I shal neuer go fro thy presence
 tyll I se y haue mercy on thy peple
 ¶ What were it to me to haue lyfe &
 to se thy peple haue deth / or y derke
 nesse sholde aryse in thy spouse holy
 chyrche / whiche is the pryncypall

lyght/for my defautes / & for other
 defautes of thy creatures. **T**her
 fore lord my wyll is / & I aske this
 petycyon of thy specyall grace / whi
 che styrred þ to forme me / & to make
 mā of nought to thy ymage & lyke
 nesse / whan þ sayde (make we man
 to oure ymage & to oure lykenesse)
 and this þ dyd holy & euer beyng
 trynpte / wyllynge man to be parte
 ner of al the holy trynpte. **A**nd for
 this cause / þ gaue to man a mynde
 or a memozy / w þ whiche he sholde
 kepe and remembre thy benefytes
 in the whiche mynde a man sholde
 be partener of thy myght / whiche
 arte the euer beyng fader. **A**lso
 thy goodnesse gaue vnto man intel
 leccyon / by the whiche he sholde se
 how þ departes the wysdome of thy
 onely sone w mā. **A**nd þ gaue hþ
 a wyll / þ he sholde loue þ thynge þ
 his intellection dyd fele / or knowe / &
 þ parted w hþ þ mercy & benygnyte
 of thy most partyte sothefastnesse of
 thy holy spyryte of god. **O** lord
 what was the cause þ thou hase set
 & put man in so greate a dygnyte?
Lorde none other cause / but a loue
 vnestymable / wherw þ behelde thy
 creature in thyselfe / & to hym thou
 gaue a loue / & a synguler pleasaunce
Therfore þ made that creature &
 formed hþ onely for loue / gyuynge
 to hym a beyng / þ he sholde Ioye
 w the / in thy euer lastyng goodnesse
Moreouer lord I se that thy crea
 ture lost his dygnyte / for þ whiche
 þ exyled hym / by his owne defaute
 & synne whiche he dyd. **A**nd for that
 synne / he came in to hatred with

thy suffraunce / for by his trespass / all
 we became thy enemyes. **T**her
 fore lord whā thou was styrred by
 þ byrnyng loue / w þ whiche thou
 made vs al of nought / to þ entente
 that þ wolde recounsyle mankynde
 whiche became in to þ greate perell
 of endeleste dethe. **T**han it pleased
 the to put thy onely sone (whiche is
 thy worde) in þ myddes of þ worlde
 whiche suffred & bare on hþ oure so
 rowes (whiche we dyde deserue) þ
 maden the offens / and he was to
 þ that arte the endeleste fader made
 obedyent / & as þ enioyned & comaū
 ded hþ / whā þ clothed hym w oure
 humanyte / whā he toke our nature
 & þ lykenesse of mā. **O** holy depe
 nesse of charyte / whiche may not be
 thought / what herte is there (& yf it
 were as harde as a marble stone) þ
 maye se hymselfe / but that it must
 be opened / cōsyderynge his comyng
 fro so hye a place / to one so lowe (as
 is oure humanyte) full of mysery.
Doubtelesse we ben made to thy
 ymage / and alio thou arte of oure
 lykenesse / thow þ vnyon whiche
 thou made in man / bydynge & coue
 rynge thy endeles godheed / with þ
 byle slyme of erthe or corrupcyon of
 Adam. **L**orde what was þ cause
 of this? **T**ruly loue was þ cause ther
 of. **O** god thou arte made man / &
 man is made as god. **F**or this ho
 ly loue that is gyuen to vs thy crea
 tures / so full of delectacyon and ple
 saunce (replete with thy grace) lord
 I beseeche the / to gyue mercy to thy
 synful creatures. **H**ere sheweth of
 the holy sacrament of þ auter / and

of the benefyte of his incarnacyon.

¶ Han oure blyssed lord/almtygh
ty god full of pyte/tourned his mer
cyfull eye to this mayde/and he suf
fred her teeres to be constrayned/ &
to be bounde with the chaynes of
her holy desyre/ and therewith spe
kyng to her/ and with a lamenta
cyon/begā thus to saye. **¶** Louyge
doughter thy teeres strenen me/for
they ben knytte with my charyte/ &
shed for my loue/and poure feruent
desyre bydeth me. **¶** But doughter
behold y face of my amyable spouse
(that is to say) holy chyrche/ how it
is defaced/ & foule spotted/as y face
of a lepre is blowe/ or swolle of theyr
owne vnclene luyunge/ & of theyr so
ry desyre of auarycy/ & of theyr foule
couetyse/ y may not be quenched in
them. **¶** I mene y couetyse of those
mēes goodes/ to y whiche her tees
res gyue mylke/ y is to y cryste peo
ple of eche relygyō/ & to y ghostry bo
dy of the moder of all holy chyrche.
¶ This y I speke is of my mynst
ters of y chyrche/ they be those whi
che ben nourysshed of y swete mylke/
& not onely they/ but all y chrysten
people sholde be nourysshed of those
holy brestes. **¶** But doughter sees
y not w how greate ygnoraunce/ &
w so grete blyndnesse/ & with so ma
ny vnkynndenes/ & with vnclene hā
des/ this holy mylke/ and glorious
blode is mynystred. **¶** This blode
gyueth all thys y longeth to man
nes helthe/ & all thys it worketh
y longe to mānes pfectyon/ so y he y
whiche receyueth it be wel dysposed
in soulecy blode I saye) ryght as it

gyueth lyfe/ & endeth a soule w
all garce (bothe more & lesse) after y
dysposycyon and affeccyon of the re
ceyuer. Ryght so it gyueth dethe to
hym y luyeth euyl & wyckedly/ as
for his parte that receyueth it/ yf he
receyue it vnworthely (y is to saye)
w the fylthe of deedly synnes/ thā it
bryngeth in to hym dethe/ & not lyfe
¶ Not thowwe defaute of that glory
ous blode/ for there maye no faute
be fōde/ nor thowwe y defaute of y
mynystres/ all be it they be i y same
defautes/ or in greater synnes/ for
theyr synnes can not dystrope that
gracyous blode/ nor wdraweth the
grace nor vertu. **¶** Therefore y blode
harmeth not hy to whom it is gyue
but y wyckednesse of his syne har
meth hy/ & loseth hy/ & bygeth hy
to payne/ but he amende hy w very
cōtrycyon/ & dyspleaunce of his syn
nes. **¶** I saye that he the whiche re
ceyueth it vnworthely/ doth harme
to hymselfe/ not in the defaute of
the blode/ nor in the mynystre/ but
thowwe his euyl dysposycyons & de
fautes/ y whiche maken foule his
soule & body w so many & so greate
wretchydnesse and vnclēnesse/ and
thowwe his malyce/ y he had suche
struelte to hysselfe/ & to his neyghbo
ur. **¶** Cruelte he hathe to hysselfe/ put
tysge away or wdrawysge hys grace/
tredynge it vnder y fete of his affec
cyons/ y fruyte of that holy blode.
¶ Whiche fruyte he toke of the holy
baptym/ and y syne were wasshed
awaye the foule spottes of orygynal
synne/ y whiche fylthe he dyd take
whanne he was conceived of fader
c.ii.

and moder. ¶ And this washyng
away was by the vertu of that ho-
ly blode/whiche fruyte he toke of
holy baptyme / and at þe tyme all ye
were clene washe/therfore I haue
gyuen you my worde (þe is my sone)
bycause þe nature of mākynde was
corrupte / throwe þe synne of þe fyrste
mā Adam. ¶ So þe all ye were cor-
rupte vessels of þe nature / & not dys-
posed to receyue euē lastyng lyfe.
¶ And for þe / I whiche am aboue all
thynges / haue ordeyned an vnion /
& ioyned / & coupled / w the foule na-
ture / of youre humanitye / to þe entē
that remedy sholde be gyuen to the
corrupcyon / and to the dethe of mā-
kynde / & that I sholde restore that
nature to grace / whiche man had
lost throwe synne. ¶ The ryght wysse-
nesse of god / asketh of mankynde to
suffre condyngne payne for this synne
whiche man myght not suffre / nor
here / for man onely was not suffy-
cyent to make satysfaccyon for that
forset / and to restore grace. ¶ For yf
he sholde haue made satysfaccyon
i ony poynt / yet he sholde haue done
it for hymselfe / & not for other reaso-
nable creatures / not withstondyng
þe he myght not do satysfaccyon for
hymselfe / nor for other / for þe synne &
trespas was done agayste me / whi-
che am infynyte goodnesse. ¶ And
therfore I wyllynge to restore man
whiche myght not do satysfaccyon
(as it is sayde before) & for bycause
þe man was come i nro so greute de-
bplyte. I beholdyng frs aboue / seide
my sone to be clothed with youre na-
ture (where ye be) þe is w þe nature

of Adam / that he in þe nature / whi-
che nature had offended / sholde suf-
fre payne / & pease / & swage my wo-
the / suffryng in his body horryble
paynes / in to the dethe of the moste
cruell dethe of the crosse. ¶ And so I
made a saythe to my ryght wyslenes
& fulfilled my dyuine mercy / whi-
che mercy wolde do satysfaccyon to
mannes trespass / & dyspose hym to
the blyssed goodnesse / to the whiche
I made hym / & formed hym. ¶ Also þe
shall vnderstode þe the nature of mā
annexed / and knyte to þe dyuine na-
ture / was able & myghty to make
satysfaccyon for all mankynde / not
onely throwe the payne / nor for the
payne the whiche my sone suffred /
in þe synpte nature of Adam. ¶ But
throwe þe vertu of dyuine nature /
by the vnyn of þe euer besyge godhed
dyd drawe togyder þe one nature in
to þe other. ¶ I receyued that satys-
faccyon for the synne of Adam / and
for mānes synne / and the sacryfice
of my sones blode / oned and ioyned
with dyuine nature / throwe þe fyre
of my dyuine charyte. Whiche char-
yte was this / for youre synnes he
was solde / to a pyller boude / scour-
ged / fyled in þe face w spytte / buffy-
ted / & on the crosse crucifyed. ¶ By
these paynes with many more / the
nature of mankynde was myghty
to make satysfaccyon for mannys
synne / onely by the vertu of the dy-
uine nature. ¶ By this / þe synne of
Adam was washe clene. ¶ But yet
he left a toke of synne (þe is to saye) a
feyltye / or redynesse to fall i synne / &
other defautes of the body / lyke to

a token of þe wounde/whiche is sene after the wounded is heled. ¶ Ryght so the leche myne onely sone/hathe delyuered þe soure wounde of þe seke man Adam/whā he dranke þe most bytter drynke/and suche a drynke þe no man myght taste/nor drynke. ¶ Also he was to you a trewe lord & mayster/whiche suffered a full bytter medycyne/as gall/whiche was to þe payne of a cruell dethe/throwe the streynge of the godhede/oned to youre nature/bycause he wolde saue you & gyue you lyfe/i asmoche as ye were made feble throwe your synne. ¶ The token and the marke of orygyneall synne is leste onely wþ you/whiche marke pou toke of your fore faderg/whā ye were begoten of them/whiche token or marke is done awaye partely fro þe soule/but not all. For there remayneth þe holy baptysm/þe whiche baptysm hathe a grete vertu/gyuþge þe lyfe of grace throwe the vertu of this precyous and gloriuous blode. ¶ None as þe soule is clothed and kyuered with this holy baptysm/þe orygyneall synne is wasshed away/& a specyall grace is put in to that soule. ¶ And þe redynesse to encline to synne/whiche enclinyng is the marke/and the token that byleueth styll/of the orygyneall synne/is remedied by vertu of þe holy blode/as it is sayde before. ¶ And the soule may refrayne that freylte yf she wyll/for than þe soule is opē to receyue grace in to herselfe more or lesse/as she wyll dyspose her with these affectyons and desyres/to haue a wyll to loue me/& serue me

¶ And in the same maner she maye tourne herselfe to euyl/as well as to good/not withstōdyng þe she hathe taken the grace of baptysm. ¶ Wherfore after tyme/she cometh to the gyuers of dyscrecyon/bycause she hathe a fre choyle to tourne to good or euyl/therfore she maye vse good/or euyl/as she is styred of her owne fre wyll. ¶ And that fredome of wyll that a man hathe/is so very moche/& made so stronge by vertu of this precyous blode/þe þe fende may not cōpell hym to do the leest synne/nor no creature more/than he wyll hym selfe. ¶ He is comē to þe goodnesse of fredome/and all seruage boyded/þe he sholde yf he wyll/be lord & haue domynacyon of his owne propre sensualyte/& haue þe blyssed ende/to þe whiche he was made and formed. ¶ Wretched mysery of man/the whiche somoch deylteth hþ i a foule sloughe/as an vnreasonable best/& knoweth not me/nor wyll not knowlege þe grete gyftes/the whiche he hathe of me/so full he is replete wþ ygnorance. For more than this/no wretched creature maye receyue.

¶ Holwe that synne is more greuoussly punished after crystes passyon/than before/and how god dothe promyse vs to shewe vs mercy i this trespitory worlde/and to the holy chyrche/by the menes of good and holy prayer with penaunce.

Ca. v.

Doughter therfore I wyl
that thou knowe þ grace
whiche deedly men dyde
receyue whan they were
reformed of me / i þ precyous blode
of my sone / I restored the to grace
(as I haue sayde) and mankynde
knoweth not / nor knowlegeth not þ
grace / but euer he enclyneth frome
euill to worse / plynge me allwaye
with in synne wronges / settinge
at nought þ graces whiche ben gy-
uen to hym / and whiche I gyue hy
dayly / and ofte. ¶ Not onely þ they
accounte it not to grace / that is gy-
uen them / whiche is moche worse /
but rather it semeth to them þ they
haue wronge / as though I sholde
haue desyred of them moche other
thynges / than satisfaccyō for theyr
synnes. ¶ And I saye to the / yet it
shall be moche harder with the / for
asmoche as they sholden be worthy
greter paynes. ¶ And so now after
the tyme / that they haue taken the
redempcyō / by the blode of my sone
they sholden be punysshed þ more
sharply / than before redempcyon.
¶ That is to saye / þ before Adams
synne shold be wasshed away / it was
worthy and ryghtfull / that he that
moche receyued / sholde yelde moche
agayne / and more sholde be boude
to hy / of whom he receyued somoche.
¶ A man was moche bounde to me
of his beyng / that I gaue hye such
a gyfte to make hym to my ymage
and to my lykenesse / he was there-
fore bounde and beholden / to yelde
agayne thākynges to me. ¶ But he
taketh fro me the thākynges / and

holdeth it to hymselfe / wherfore he
trespaseyth agaynste the obedyence
whiche was take to hym in charge /
and in that he is nowe made myne
enemy. ¶ And I by þ vertu of meke-
nesse haue dystroyed his pryde. For
by mekenesse / I haue loued dyuine
nature / takynge youre humanyte.
And so I haue deliuered you / and
drawen you frome the captynyte of
the fende. ¶ And not onely that fre-
dome sholde be gyuen to you of me /
but yf you beholde ryght well / man
is made as god / & god is mā thowde
the couplynge of one heed of dyuine
nature / in the nature of youre hus-
manyte. ¶ O dette that they toke /
and for whiche they owen to yelde
thākynges / is þ tresure of my sones
blode / wherby they be reformed to
grace. ¶ Se also how moche they
ben bounde to yelde me thākynges
after theyr redempcyon / more than
before. ¶ Now for theyr redempcy-
on / they ben bounde to yelde to me
laude and thākynges / folowynge
þ steppes of my sone / whiche was
incarnate / & than they gaue me my
dette for themselfe / and for the loue
of theyr neyghboure / with trewe &
pyte vertues / as it is sayde before.
¶ So that they that done it not / for
asmoche as they ben moche bounde
to loue me / they fallen in to þ more
greuous offenses. ¶ Therfore of þ
dyuine ryghtwysenesse / they fallen
in to more greuous paynes / and I
yelde to them euerlastynge payne.
¶ Wherfore a false crysten man shal
be punysshed more greuously than
a paynym / by the ryghtwysenesse of

god. ¶ The paynefull flame of fyre
 brenneth them withouten wastage
 and so they fele affliccyō & turnēt/
 throwe full cruell fretynges & by-
 tynges of theyr owne consyence / &
 yet fyre wasteth them not. ¶ For
 they that ben dampned / losen not
 theyr beyng / for ony turment that
 they haue. ¶ So that synne is pun-
 nyshed / moche more after redemp-
 cyon / than before / bycause man had
 receyued more of grace / & it is not se-
 ne that they take ony hede thereof /
 nor besy them therfore to abstayne
 them / nor to withdraue them fro
 theyr wyckednesse. ¶ Therfore su-
 che ben made myne enemyes / for as
 moche as I recounseyled thē with
 the blode of my sone / & they rewar-
 dē it not. ¶ But yet one remedy ther
 is / whiche I haue ordeyned to please
 & swage my wythe (that is to say)
 by the mene and helpe of my seruaū-
 tes. ¶ They knowē well how I am
 constrayned with theyr charytable
 besynesse / and with theyr teeres / &
 how they bynde me with theyr ser-
 uēt desyres. ¶ And thou doughter
 knowes well / that thou hase bounde
 me wth that chayne / whiche I gaue
 to the / whan thou dyd desyre me to
 gyue so grete a mercy to the worlde.
 ¶ And therfore to my worshyp & for
 helthe of soules / I gaue to my ser-
 uauntes a grete ghostly hongre /
 and a feruent desyre / that whan I
 am constrayned with theyr teeres /
 I maye alwaye p^{er} freynesse of my
 ryght wysenes. ¶ Were therfore eas-
 ly / and suffre thy teeres / & thy swe-
 tyng labour / and draue thē out /

thou and my other seruauntes / and
 with p^{er} plentuous see of my dyuine
 charyte / washe the and all theym
 therwith / before the face of my holy
 and ampyable spoule / the whiche I
 call the chyrche. For I say to p^{er} sothe-
 ly / that theyr bewte shall be restored
 agayne to thē / onely by this mene /
 the whiche I haue shewed to the.
 ¶ But they sholden not haue that
 same bewte agayne / nother in the
 drede of swerde / nor in grete war-
 res / nor cruelties / but in a grete de-
 syre of the goodnesse of pease / & cons-
 tynuall prayers / in meke & deuoute
 excercyses / in sheddyng of holy teeres
 and in the feruent desyre of my ser-
 uauntes. ¶ And so with pacyence /
 and with the suffryng of many &
 dyuers trauayles / and cotrarytes /
 I shall fulfyll theyr grete desyre /
 yf it so be that youre pacyence shyne
 out bryght / as lyght in p^{er} derkenesse
 of wycked and deedly men. ¶ Ther-
 fore drede you no thyng / thoughe
 the worlde persu you al daye / for I
 shall alwaye be with you / & in tyme
 of nede / my prudence shall not fayle
 you. ¶ How this soule knoweth so
 moche of the goodnesse of god / pray-
 ed not onely for crysten people / and
 holy chyrche / but prayed also for all
 the worlde. ¶ After this techyng /
 that soule arose with better know-
 lege than she had before / and with
 a full grete gladnesse & ioye / stode
 for the before p^{er} diuine maieste / what
 for the hope whiche was gyue to her
 of the mercy of god / & what for loue
 the whiche she had / beholdyng and
 consydeyng / that thow holie des-
 c. iiii.

fyre and loue / the goodnesse of god
 hath done mercy / and ordeyned it
 to man / not with stondynge / þ man
 was become enemy to hym. ¶ And
 I toke þ he wolde do mercy / he shew-
 ed a maner waye to his seruauntes
 by the whiche waye / they myghten
 refrayne and make soft his wythe
 whiche he had to man. ¶ She was
 thanne ioyfull in all worldly payse /
 curyos / boydyng allwaye all drede
 & myghtly toke to her þ strengthes
 of holy desyre / to pray for al þ world
 in somoche þ she was not full rested
 with þ she sholde haue mercy onely
 for all crysten people / and for all ho-
 ly chyche / but euer with a greate
 hope & trust / mekely she asked mer-
 cy for all þ world. ¶ And not with
 stondynge / that her seconde petycyō
 conteyned the profyte / bothe of vn-
 trewe people out of the faythe / and
 of all crysten / in the refozmacyō of
 the chyche. Yet neuer the later she
 was so desyrous of the saluacyon of
 all / that her holy prayer and chary-
 te thanne stretchyd abrode to all the
 world / as god hymselfe made her
 to aske the same petycyon / whiche
 petycyon myghtly she asked with a
 loude voyce / and sayde. ¶ Holy god
 bowe downe thi mercy / to thy ghost-
 ly flocke of shepe / as a good & a very
 trewe shepheard. ¶ Lorde hve the
 fast to helpe all the world / tary not
 to geue them mercy / for now they
 lacken grace. ¶ O gracious lord
 the sothefastnesse withouten ende /
 it semeth that man is pryued of thy
 charyte (that is to saye) of the loue
 the whiche sholde be grounded in þ

charytably lounge / himselfe togy-
 der / and the aboue all. ¶ How that
 god made a compleynt on his reaso-
 nable creatures / and specially for
 theyr owne pryue loue / whiche reyg-
 neth in them / where he styreth the
 soule to prayers / and teeres. ¶ Whā
 our lord was sore styred to mercy
 and for oure helthe / he ordeyned in
 this soule / how her loue and sorowe
 myght be encreased to helpe man-
 nes soule / shewynge her with how
 greate loue he had mad the world
 (as it is sayde before) and sayde to
 her thus. ¶ Thou sees howe þ euery
 man offendeth me / & I of my good-
 nesse made them of nought / with þ
 flamme of greate loue / and how I
 haue endowed the with the gyfte
 of plentuous graces / and gyftes w-
 out nōbre / onely of my special grace
 & of no dewte. ¶ Beholde daughter
 how that they gone agaynst me / w-
 dyuerse / many / and vnnumerable
 synnes / and dayly done offende me /
 and namely with theyr owne wyet-
 chydnesse / & synfull luyng of thes-
 selfe / of the whiche wycked loue / cos-
 meth out all synne and wyckednesse
 ¶ With this wycked loue / all the
 world they haue benymmed. ¶ For
 ryght as my loue þ is oned to theyr
 loue / with the loue of theyr neygh-
 bour / holdeth and kepeth all sothes
 fastnesse i them (as it is shewed be-
 fore) ryght so the sencyble loue hold-
 deth in them / all euyl and vntrute
 & that loue cometh of pryde. ¶ So
 in the contrary wyse / as my loue cos-
 meth of charyte / so that fals loue cō-
 teyneth in the all euyl. ¶ And this

euyll they do by þe mene of some creature that is not in very charyte of his neyghbour / for they louen not me / and they loue not theyr neyghbour. ¶ For those two loues muste be knytte togyder. ¶ Thus I sayde to the before / þe every good thyng and euery euyll thyng / is done by some mene of his neyghbour. ¶ In many other wyse I maye make my compleynt on man / for he receyued nothyng of me but good / and he yeldeth to me agayne hatered & dothe all euyll. ¶ Therfore I sayde to the / þe I holde alwage my wrothe / by the shedyng of my seruauntes teeres / and so I saye to the now agayne. ¶ Therfore ye that ben my seruauntes / tournen my dyuine dome wþoure deuoute prayers / & greates desyres / and with sharpe & with bitter sorowes / for offenses done to me (and to theyr harmes) and so my wrothe shal allwage. ¶ How no man maye scape the handes of god / but he must abyde his ryghtwysnesse / or his mercy. ¶ O daughter knowe it for a truthe / þe no man may scape my handes / for I am he þe am euerylastyng beyng / ye be not nor haue no beyng of your selfe / but as moche as ye haue beyng of me / the whi am maker & former of all thynges þe haue beyng / outtake synne that is nought. ¶ Bpcause it is not made of me / therfore in no maner it is byloued. ¶ Therfore a creature that is blynded he offendeth / for he loueth that whiche he hold not (that is to saye) synne / and hathe me in hate / whome he is bounde to loue. ¶ I

am all good / and I gaue to man beyng / with a feruent loue / & he may not scape frome me / for of my ryght wysenesse / he shal abyde here in my handes and power for his synnes / or here by my mercy & pyte. ¶ Therfore open thyne eyen of intellection and beholde my power / and þe shal se / that it is trewe that I sayde to þe. ¶ Than she lyfte by her gostly eye / to obeye to the fader in heuen / & she sawe i his honde all the worlde closed. ¶ Than oure lord spake to her and sayde. Go daughter and se that no man maye be take fro me (for as I sayde) al those that abyden here / abyde of my ryght wysenesse / or els of my mercy. ¶ For al they be myne & al of me they haue brought forth / and I loue them more than may be spoken. ¶ Therfore not wistondyge theyr wyckednesse / with the helpe & good menes of my seruauntes / I shal gyue them mercy. ¶ And for thy greates loue / & also for thy greates sorowe / I shal fulfyll thy petrycon. ¶ How this soule whan she swette water for a brennyng desyre / in the tyme of prayer / desyred þe she myght swete blode. ¶ This soule than for greates encrese of holy desyre / was made blyssed / and fulfyllled with an holy sorowe. ¶ Blyssed she was / for the oncheed she made i god / tastyng and sauouryng his goodnesse / all fulfyled with Joye in his mercy. ¶ She was also fulfyllled wþ sorowe whan she kneede the hyghe maieste of god / so greatly offended. ¶ And than she gaue thakynge to þe goodnesse of god / and knowyng þe same

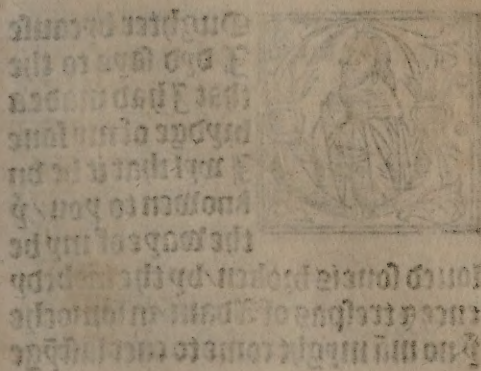
goodnesse / and the manyfolde defaultes of mākynde / she rose quickly as it had ben fro derhe / thowen a greute desyre. ¶ And after this whan she knewe in herselfe / the selynge of her soule / so woderfully renued in that euer beyng godheed / that her holy loue / and delectable brennyng was somoche ecreased / þ she swette water thowen the myght and byolence / þ whiche þ soule dyd to þ body. ¶ For the oneheed whiche the soule made in god / was more partyte than is þ bonde of the oneheed / byt wyre the soule and the body. ¶ Therfore of þ streynge of loue / she had that swetyng hete / but she dyspyled þ swetyng / for the affectyō that she had / was with greute desyre to haue sweetyng to come oute of her body all of blode. ¶ And in that desyre she spake to herselfe / and sayde . Alias my soule that thou haste lost thus þ tyme of this wretched lyfe / and for the losse of thy tyme / many harmes & wyckedneses out of nombre haue fall in all the worlde / bothe partyculerly / and in comyn / and specyally i all holy chyrche. ¶ Wherfore I wyll and desyre / that thou remedy ouer all these harmes / with the swetyng of blode. ¶ Beholde systren and se / how swetely that soule hath kepte in mynde the noble doctryne / þ whiche euer beyng sothefastnesse had taughte her / and betake her (that is to saye) in knowynge herselfe and þ goodnesse of god in her / and spede full remedies for reparacyon of all the worlde / that were in perell of perisshynge / so that the Iugement of

god myght be pleased / and his wroth the aswaged (that is to say) with holy / contynuall / meke / and deuoute prayers. ¶ After all this / the soule was compelled to ryle more feruently thowen an holy desyre / & behelde herselfe inwardly i the dyuine charyte / w the eye of intellection. ¶ In the whiche charyte / she sauoured & tasted / how moche we be bounde to loue / and seke / and to purchase the glory / and the preyng of þ name of god / for the helthe of all mennes soules. ¶ And to þ entent / she sawe þ seruantes of god called and ordeyned (and specyally to that) the good lord euer beyng sothefastnesse / had chosen her a ghostly fader / whome she presented before þ dyuine goodnesse / prayenge god inwardly / þ he shold veryly folowe þ sothefastnesse / and þ he wolde shewe hym a lyghte of a specyall grace. ¶ How a man maye not please god / but he bere tribulacyons / with the vertu of pascience. ¶ Han oure lord god answerynge to the thynde petycyon (that is to saye) to the petycyon / or desyre the whiche ryght mekely she asked of god for the helthe of soules / sayde to her thus. ¶ My doughter I wyll that thy ghostly fader / the whiche thou haste now / pursue to my goodnesse / in seruēt desyre / and grete besynesse / for the helthe of all soules. ¶ But he maye not haue that / nor thou / nor none other / but with pascience in many persecucyons. ¶ Also but as I wyll graūt you / as I sayd to the before. ¶ For ryght as ye desyre to se my woorthyp i holy chyrche

so ye sholdē desyre to loue & to suffre
persecucyons/With very greate pa
tyence. ¶ By that I shall perceyue
that he & you and my other seruaū
tes/seeken and desyren my worshyp
in sothefastnesse/than he shall be to
me a dere beloued sone / and he and
suche other shall rest them full mere
ly/vpon the brest of my onely bego
ten sone/of the whiche sone I haue
made a bydge/the whiche shall res
ceyue hym and al thole that haue ta

ken labours or greate penes for my
loue. and they shal come graciously
to that grace & mercy whiche they
desyre. ¶ Therfore abstayne you fro
ydle operacyons/temptacyōs/ and
descepyōs/and the one neyghbour
to loue the other as hymselfe / & be
you sure and stedfaste in persecucy
ons/and than drede you not/ but ye
shall ascende vpon this bydge / &
euer after that to lyue in ioye/ with
all the holy company of heuen.

¶ Here now moder and systre/ endeth the fyrste parte of your
ghostly orcharde / the whiche treteth most of meke
nesse/dyscrecyon/loue/charyte/holi desyres
and of palyce. ¶ These vertues
feruently for them to la
bour/for his mo
ders loue
he
graunt vs all his dere blessyng. Amen.



¶ This is the first part of the
ghostly orcharde / the whiche
treteth most of meke
nesse/dyscrecyon/loue/
charyte/holi desyres
and of palyce. ¶ These
vertues feruently for
them to labour/for his
mothers loue he graunt
vs all his dere blessyng.
Amen.

The fyrste chapytre of the seconde partye / maketh mency-
on of a byrdege / how god made a byrdege of his sone / whan the
Waye of goynge to heuen was broke by inobedience of Adā
by þe whiche byrdege / all treue chrystē people maye ouer passe.

The seconde boke.



Also how god iduced and
tyred this soule to beholde
the greatenes of this byrdege /
that is to say / how it retheth
fro þe erthe to heuē. And here
after shal folowe of the same
mater / as it is shewed in the
kalender before.

Ca. i.



Doughter bycause
I dyd saye to the
that I had made a
byrdege of my sone
I wyl that it be vn
knownen to you / þe
waye of my be
loued sone is broken / by the inobedy
ence & trespas of Adam / in somoche
þe no mā myght come to cuer last þge

lyfe. ¶ And to me they gaue no thā-
 kynges/as they sholden haue done/
 and had no parte of þ̄ greate good-
 nesse / for the whiche reioysynge of
 blyss / I madethē and formed thē
 to my ymage and lykenesse. ¶ And
 for they had not þ̄ goodnes / whiche
 I ordeyned for them / my sothefast-
 nes was not fulfilled / whiche sothe-
 fastnesse is this / that I made that
 same man / for he sholde haue euer
 lastynge lyfe with me. ¶ And for he
 sholde sauour & tast my euer beſſe
 goodnesse & swetenesse / & he thow-
 his offence dyd trespas agaynst my
 comaūdyment / and so that sothefast-
 nesse was not fulfilled. ¶ And this
 myschefe befel / bycause þ̄ foresayde
 synne had shutte vp heuen / and clo-
 sed the gate of my mercy. ¶ This
 same synne hathē gendren / and bur-
 gnyed full pyrkyng thornes / & full
 many trybulacions / with infynyte
 grefes. ¶ This creature founde as
 none a rebellyon agaynst hymselfe
 and was made contrary to me / his
 fleshe made a batayle agaynst þ̄
 spyryte / and there he lost the noble
 state of innocency / and became as
 an vnreasonable best. ¶ The other
 creature was to hym rebell / where
 before that / they sholden haue obeyed
 to hym / yf he had kepte that in-
 nosency in hym / in þ̄ whiche I had
 made hym. ¶ But sythen he kepte
 hym not styll in that state / but tres-
 passed agaynst my obedyence / ther-
 fore he deserued euer lastynge dethe
 in soule and in body. ¶ Also of tres-
 passe and synne / came forthē an vni-
 uersall flode / the whiche smote hym

allwaye with his waters / and mul-
 typlied many greuaunces. ¶ Also
 þ̄ peple bare many grete labours on
 themselves of þ̄ worlde / & of the deuyl
 in dyuers and many maners with-
 outen nō bre / for þ̄ whiche they werē
 perysshed. ¶ For no man myghte
 ascēde to þ̄ euer beſſe lyfe / though
 he had be the most tryghfullest lyuer
 at that tyme. ¶ Wherefore I desyred
 to ordeyne a remedy agaynstē your
 euylles / and now I haue gyue you
 a byrdge of my owne sone / þ̄ whan
 you wyll passe ouer that flode / ye
 sholden not peryshe / whiche flode
 is a meruaylous feruent see of this
 wretched lyfe. ¶ Doughter seest þ̄
 not / how moche my creature is be-
 holden to me / and how moche he is
 blynded with the vntedfastnesse of
 hymselfe / in wyll to flee his soule / &
 not in wyll to take the remedy that
 is ordeyned and gyue to hym of me.
 How god induced and styred this
 deuoute soule / to beholde the grete
 nesse of this holy byrdge (that is to
 saye) how it rechet to erthe to he-
 uen. Open now the eyes of thy
 ghostly intellection / and thou shalt
 se deedly men by dyuers maners
 made blyde w̄ ygnorance. ¶ Thou
 shalt se imparfite men / and parfite
 men / þ̄ whiche folowen me in sothe-
 fastnesse / that thou may sorrowe for
 the dampnacyon of wretches / and
 for theyr ygnorance / and that thou
 maye ioye for the parfeycyon of my
 will beloued chyldren. ¶ And thou
 shalt se mozeouer þ̄ dyuers maners
 whiche some mē holdē / & what way
 they kepē þ̄ gone in lyghte / & þ̄ mas-

Secunda

ners of them that gone in derkenes.
But fyrste I wyll that thou loke
the byrde of my sone / & that thou
beholde in the inwardely the grete
nes of that byrde / whiche reacheth
fro þe heyghte of heuē / downe to the
erthe (þis is to saye) that the erthe of
your humanyte / is oned to þe grete
nesse of the godheed. **A**nd therē
fore I sayde / þe that byrde reacheth
fro the hye heuē / to the lowe erthe
And that is of þe oneheed whiche
I haue made in mā / þe was nedeful
(as I haue sayde before) to reforme
þe waye þe was broke / þe ye myghten
come agayne to lyfe / & passe ouer the
bytternesse / & wretchednesse of this
worlde. **T**he myghte not haue ben
onely of þe erthe / yf he sholde be suf
fycient to passe ouer the stode / and
take euerlastyge lyfe. **F**or þe erthe
of nature of mā onely / was not suf
fycient to make a mendes for synne
þe was done / nor do away the synne
of Adam / whiche dyshoneste & wyc
kednesse / broughte mankynde in to
thraldome / myschefe / & bytternesse /
and drew out therof / moche foule
rote / & synkynge fylthe / as I haue
declared before. **T**herfore it beho
ueth nedes to be oned to þe heyghtnes
of my nature / the euer beyng god
heed / that it myght be able to make
satisfaccyon to all mankynde / so þe
the kynde of mā sholde suffre payne
and that the dyuine nature / oned
to þe nature of mā sholde so accepte
to me the sacryfices of my sone of
fred for you / that it sholde put frome
you dethe / and gyue to you the euer
lastyge lyfe. **A**lso the heyghte of þe

godheed / mekely hydde dyscēde to
the erthe (the ballaye of mysery)
and than of his grete loue / he ioy
ned his godheed / with the heed of
oure humanyte / and for the bytter
penes that he suffred i this ballaye
or place of mysery (as crucifyed /
deed / and buryed) for the trespass of
Ada / for by those penes (with many
mo) þe byrde is mercifully made /
and the way that was broken / gra
ciously dyfied / and made newe as
gayne. **A**nd why made he hym
selfe to be the waye? But þe ye sholde
come to sothefastnes / and ioye euer
lastyge / w the nature of angelles
And yet were it not suffycient for
you to haue þe lyfe (all be it my sone
be the byrde) but it were so / þe ye dy
den passe by hym. **H**ow we ben al
labourers / & ben sende fro god to la
bour in þe byneyerde of holy chyche
and how euery man hathe a byney
erde of hymselfe. **I**n this party
the euer beyng sothefastnes shew
ed that he made you withoute you /
but he shall not saue you withoute
you. **H**e wyl gyue to you a fre wyl
with a fre choyle / to spende youre
tyme in excersyce of vertues / or af
ter the voluptuosyte of youre owne
mynde. **T**herfore he added therto
& sayde. **I**t behooueth you al to passe
by that byrde / & to seke the laude
and the glory of my name / for helthe
of soules / in suffryng with grete
payne many grete labours / and so fol
lowe the steppes of my sone / suffre
and bere you penes for his loue / the
whiche hathe shewed you so grete
loue / for ye maye not passe by none

other waye. ¶ Ye ben my londe tyllers and labourers the whiche I haue hyred / for ye sholden labour / or besy you in the vynerde of youre moder the holy chyrche. ¶ Nowe ye done labour and trauayle in the body of relygion (hyred of me by a syn guler grace) with the lyghte of the holy baptym (gyuen to you) whiche baptym ye token in the ghostly body of holy chyrche / throwe þ hands of þ mynysters of your moder the holy chyrche. ¶ They plante in you a syn guler grace / draweynge you oute of the pryckynge thornes of deedly synnes. ¶ They ben my labourers and tyllers / in the vynerde of youre soules / fastned in the vynerde of þ moder holy chyrche. ¶ All maner of creatures that haue reason in the selfe / they haue a vynerde of the selfe (that is to saye) a vynerde of theyr soules / whose wylls w a fre choysse / shall be theyr tyller (for the space of theyr lyfe) for after this transitory lyfe / they shall not haue operacyōs / or woorkes / nother good nor euill. ¶ Whyle a man lyueth / he maye tyll and labour in his vynerde / to þ whiche I haue broughte hym. ¶ And the tyller of the soule hathe taken here so greute a myght / that nother the fende / nor no creature lyuynge / may take away frome hym that strengthe / but he wyl hymselfe. ¶ For whā he taketh the holy baptym / he becometh very stronge / and than is gyuen to hym a swerde sharpe on bothe the sydes (that is to say) loue of vertues / and hate of synnes / the whiche loue and

hate / he founde in holy blode. ¶ For the very greute loue of vertues / and for the greute dyspleasaunce of vyces / my sone suffred dethe on the crosse onely for youre redempcyon / and þ tyme he redeemed you with his precyous blode / by the whiche ye ben brought out of the captyuyte of the deuyl / by the vertu of the holy sacrament baptym. ¶ Also ye haue a sharpe swerde / w þ whiche swerde whyle ye haue tyme / ye sholden vse with all your dyslygence / to dystroye these thornes / and plucke them vp by the rootes / and plante for them the hyghnes of vertues / for otherwyse / ye shal not receyue the fruyte of the blode / of chrystes tyllers / whiche I haue sette & ordeyned in holy chyrche / of þ whiche tyllers I haue sayde to the before / that they voyde away deedly synnes / frome þ vynerdes of youre soules. ¶ And whā they dyde mynystre to you the holy blode of the sacrament ordeyned in holy chyrche / they gaue you thanne grace. ¶ It behoueth you therfore that ye arysse fyrste by a meke cōtrycyon of the herte / and by anhyghe dyspleasaunce of synnes / & by loue of vertues / & than ye shall receyue the fruyte of that holy blode / or els ye may not receyue that holy fruyte (as by youre parte) for ye dysposed you not (as in the braunches oned to the vyne of my onely begotē sone) the whiche sayde. I am the vyne / & ye ben the braunches / and my fader is the lande tyller. ¶ I saye to the that treuthe it is / for I am a tyller / for al thynge þ cometh frome / hathe

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beyng. **¶** My myght is inestyma-
 ble/ every man is gouerned by my
 myghte / and by my greate vertu/
 ther is nothyng done without me
¶ Also I am that tyller / **¶** whiche
 haue plāted a very vyne of my sone
 in the grounde of youre humanyte
 that ye whiche ben the braunches
 ioyned with the vyne/ maye byng
 forth the fruyte. **¶** And therfore he **¶**
 byngeth not forth the fruyte of good
 workes/ shal be cutte awaye frome
 the vyne/ & shal waxe drye. **¶** For
 whā he is departed fro **¶** vyne / thā
 he leleth the vyne of all graces/ and
 is sende forth in to the euer lastyng
 fyre / as a braunche that byngeth
 forth no fruyte is cutte of the vyne
 and caste in to the fyre / for it is not
 good for none other thyng. **¶** Ther
 fore the ryght wysenelle of god sen-
 deth them that ben so cutte of / in to
¶ fyre euer lastyng / for theyr owne
 defaultes deyng in dedly synnes/
 for asmoche as they ben not good in
 theyr selfe. **¶** They done not labour
 nor they tyllen not theyr vyneyerde
 but moche soner they done dystroye
 theyr vyneyerde / and other mēes
 also. **¶** And not onely that / they plā-
 ten no good plantes in theyr vyne-
 yerde / but rather they takē frome **¶**
 vyneyerde the sede of grace / **¶** whi-
 che they dyden receyue in the lyght
 of holy baptysm / and token the holy
 ptycypacyō of my holy sones blode/
 whiche treuly was the wyne that
 this sothfast vyne say sone brought
 forth to you / but they haue draw-
 en vp this noble sede / and haue tak-
 en it to be eten of dyuerse beestes /

(that is to saye) they haue cast it vn-
 der the fete of an vnoordynate affec-
 cyon / by many and dyuerse kyndes
 of synnes / by the whiche they haue
 offended me / and put them selfe to
 dampnacyn / and thei neyghbours
 also. **¶** My seruautes done not so /
 but folowe you the sayre / and swete
 pathes of my holy seruautes (that
 is to saye) ye shal be oned and ioyn-
 ed togyder / i this sothfast and be-
 ry vyne / and than ye shal be parte
 takers of moche fruyte. **¶** For than
 ye shal take of the onehed of **¶** be-
 ry vyne / and as longe as ye abyde
 in the onehed of my sone / so longe
 ye dwellen with me / for I and he
 ben all one. **¶** And as longe as ye
 stonden in hym / so longe ye done fol-
 lowe his doctryne / and in that that
 ye done folowe his doctryne / ye shal
 haue parte of the greate substaūce
 of my sone (that is to saye) ye shal
 be parte takers of the euer benge
 godheed / oned and oned in the man-
 heed / and he shal haue a maner of
 dyuyne loue. **¶** In **¶** whiche / a soule
 is made fer frome herselfe / puttynge
 in oblyuon all bayne delectacyons
 (and for that cause) I sayde ye shol-
 den be parte takers of the substaūce
 of the foresayde vyne. **¶** In what
 maner god bereth the braunches / **¶**
 whiche ben oned with the vyne / and
 how that the vyneyerde of eche mā
 is oned / or ioyned with the vyne-
 yerde of his neyghboure. **¶** Howe
 ye not what maner of workynge ye
 haue hadde / after **¶** tyme that my
 seruautes ben oned to my sone /
 that they may folowe his doctryne.

I purge them/ and cutte them/ & they may brynge forth moche fruyte that they fruyte maye abyde/ and & it be not become bareyne. **A**s a good braunche ioyned to the vyne/ whiche the tyller purgeth & cleseth/ bycause it sholde brynge forth the better fruyte/ & more in quantyte/ but he cutteth of the braunche that bryngeth forth the no fruyte/ and casteth it in to & fyre. **S**o do I/ whiche am the euer beyng tyller/ I purge & clese my seruauntes whiche abyde in me/ with many and dyuers trybulacyōs/ & they may brynge forth the better & more fruyte/ & vertu maye be proued in them. **O**ther seruauntes whiche bryng forth the no fruyte/ ben caste frome the vyne/ & putte to the fyre/ as it is sayde before. **M**y seruauntes doubtelesse ben good tyllers/ whiche tyllē well for they soules/ puttyng away fro the soule all they owne loue/ & tournen al they affectyōns in to me/ & therby they noysshē/ and encreasen the sede of grace/ & whiche they dyd receyue in the holy baptym. **A**nd so wel they done labourē in they owne vynerde/ that they tyllē the vynerde of they neyghbour/ for & one maye not be tyllēd/ wout & other. **A**nd yf thou remembre the well/ I sayde to the before/ that all good or euill that a man dothe/ it is done by some mene of his neyghboure. **A**lso ye ben my tyllers comen frome me/ whiche am the chese/ and euer beyng tyller/ I haue sette you in the vyne by & oneheed whiche I made in you. **T**hynke wel and haue in mynde

that all reasonable creatures haue they owne vynerde by themselves/ the whiche is ioyned to they neyghbour/ without ony other mene/ (that it to saye) one so ioyned w an other/ that no man maye do good to hym selfe/ nor harme/ but that he muste yelde the same to his neyghboure. **O**f you all (that is to saye) of all the hole crysten relygyon/ a general vynerde is gadered togyder/ the whiche all ye be knytte togyder/ in the vynerde of the ghostly body of youre moder the holy chyrche/ of the whiche ye taken lyfe. **T**his sothefast vyne/ is the precyous body/ & parson of my sone/ in whome ye ought to be knytte and fastned w parfyte loue of herte/ and charyte in thy neyghboure. **F**or whan ye ben not set parfytely in hym/ anone ye rebell greatly agaynst & holy chyrche/ and ye ben the membris cutte of (as rotten membris) fro the body of & chyrche. **N**ow whyle ye haue tyme/ ye maye aryse frome the corrupcyō of synnes/ with very dyspleaunce of them/ and fle to my seruauntes for helpe (as to the tyllers) whiche kepen the keye of the vynerde (that is to say) of & blode whiche came out of the vyne/ whiche is of so greete vertu and parfeycyon/ & the fruyte of this very precyous blode/ may not be takē you/ by & defaute of my mynysters. **T**he bonde of charyte is that/ the whiche byndeth them with very mekenesse/ in the sothefaste knowynge of themselves (and of me) whiche knowynge they haue soughte. **A**nd yet

euer beyng goodnes / yf I beholde
 well aboute / I am my selfe a bypbo-
 ur & a thefe / lozde thy sone was cru-
 cyfied on a tree / for me a wretched
 synner / and I beholde thy sone nay-
 led on the crosse / of the whiche sone
 thou made a bypdge to me / as it is
 shewed of thy goodnesse to me / whi-
 che am thy creature and seruaunte.
 ¶ Wherfore if it be acceptable to thy
 goodnesse / I desyre that thy benyg-
 nyte woode shewe me / whiche be-
 thole that passen by the bypdge / and
 whiche not.

The seconde chapytre is how that blisfed brydge goddes sone hathe thre grees/ by þe whiche ben betokened thre states of a soule. **A**nd how this brydge whā it is reysed bp in to the erthe/ it is not departed fro the erthe. **A**lso how this reason shall be vnderstōde. **S**iego exaltat⁹ fuero a terra: omnia traham ad me. **A**nd forthermore of the same mater/ as it is rehersed before to you in the kalendre. **Ca. ii.**

THe euer beyng almyghty
god / thanne to styre this
soule moche more / and to
herte her more feruently
in labour (aboute the helthe of mā-
nes soule) answered to her and sayd
TO that I shewe to the / the whis

che I wyll shewe to the/and of that
 whiche thou does aske of me/ fyrste
 I wyll put the in a certayne know-
 lege how it is of þe byrdege. ¶ I sayd
 to the before/ that the byrdege recheth
 frome heuen to erthe (that is to say)
 by the bynyon whiche I haue made
 in mā/ whom I formed of myne/ or
 erthe. ¶ This byrdege my onely be-
 gotten sone hathe thre ladders in hys
 selfe/ of the whiche thre ladders. is.
 were made in þe tree of þe holy crosse.
 ¶ The thyrde he felde in full greate
 payne of bytternesse/ whan the ierw-
 es gaue hym to drynke both ayrell &
 gall. ¶ In these thre ladders/ thou
 shall knowe þe thre states of þe soule/
 whiche I shall declare to the here af-
 ter. ¶ The fyrste ladder is at þe fete/
 and it betokeneth the affeccon and
 the desyre of the soule. ¶ For as the
 fete beren by the body/ so the desy-
 res and affeccions berē by þe soule.
 ¶ The fete nayled/ bē made ladders
 to the/ that thou maye attayne/ or
 reche by to the wounde of the syde/
 whiche wounde sheweth the prypur-
 tes of the herte. ¶ For after tyme þe
 hase ascended by by þe fete of desyre
 anone the soule begynneth to tast þe
 loue of the herte/ fastnyng the eye
 of intelleccyon/ in þe herte of my dere
 sone/ where the soule shall fynde the
 ended parfytte loue (I saye þe ended
 loue) for he loueth not you for his
 owne profyte/ for ye maye do to hym
 no profyte/ for he is al one with me.
 ¶ Than this soule sawe how þe she
 was byloued of god/ and than she
 was replete with loue a thousande
 tymes more/ than she was before.

¶ Forthermore whan þe soule hathe
 ascended by the seconde ladder/ she
 recheth by to þe thyrde ladder (that
 is to saye) to the company of heuen/
 where she fyndeth the pease þe she de-
 syred/ out of the warre/ or batayle þe
 she hadde before/ throwe her synne.
 ¶ For in the fyrste ladder of affeccon
 and of desyre/ whā she repled by
 the fete fro þe erthe/ thā she boydeth
 her frome the derkenesse of byres.
 ¶ In the seconde ladder/ she fulfyl-
 leth herselfe with vertuous loue.
 ¶ And in the thyrde ladder/ she tast-
 teth a full swete pease. ¶ And thus
 the foresayde byrdege hathe thre lad-
 ders/ that whan ye passe the fyrste
 and the secōde ladder/ ye maye byp-
 sedly come to the thyrde/ that is the
 last. ¶ This byrdege is repled by on
 heygght/ whiche shall not be hurte
 of the rennyng water/ for in hym
 is no benemous spottes of synnes.
 ¶ This byrdege is repled by/ & yet it
 is not parted fro the erthe. ¶ Thou
 knowes well whā he had repled hys
 selfe by (as whan he was tourmens-
 ted on the crosse) yet the dryyne na-
 ture boyded hys not fro the lownesse
 of youre humanyte. ¶ Therefore I
 sayde to the/ that whan he was lyft
 by on heygghte/ he was not depar-
 ted fro the erthe (as by that) for in
 the humanyte he was knytte very-
 ly and coupled. ¶ And þe tyme that
 he was so arepled/ there was no mā
 that myght go on þe byrdege. ¶ Ther-
 fore he sayde hys selfe/ yf I be exalted
 frome the erthe/ I shall drawe all
 thynges to me. ¶ And I beholdynge
 of my goodnesse/ that ye myghten
 D. iiii.

none other wyse be drawe / I sende hym to be arepsted by to the tree of the holy crosse. ¶ Therfore I made a ghostly Andueide / wheron þ sone of mankynde sholde be forged / so þ man sholde be walshed and clenfed fro euer lastyngge dethe / and that he sholde be clothed with the durable lyfe / by a synguler grace. ¶ And therfore my sone draweth to hym all thynges / in þ maner (as it is sayd before) þ he sholde shewe his greute loue / whiche may not be spokē / whiche loue he had to man / for þ herte of me is drawe by loue. ¶ He myght shewe you no moze loue / thā to put his lyfe for you. ¶ Therfore by the strengthe of loue (man is drawen) but he make resystence in hymselfe / and wyll not suffre hym to be drawen. ¶ I sayde therfore / that whan my sone was lyfte by frome þ erthe that he sholde drawe all thynges to hym / and that is sothe / but that is vnderstoden two maner of wayes. ¶ The one is / that a mannes herte be drawen by desyre of loue / with al the myghtes of the soule (that is to saye) with mynde / intellectu / and wyll. ¶ Whan these thre myghtes ben accorded / and gadered togyder in my name / all other werkes / actuall / and mentall / whiche he dothe / bein drawen in me peaseably / & oned with desyre of loue / for he hath arepsted hymselfe / folowynge and parlysyngge the loue / whiche my sone shewed on þ crosse. ¶ Wherfore my sothe fastnesse sayde trewly (whā I sayd) I shall drawe all thynges to me / yf I be exalted aboue (that is to saye)

whan the herte of man is drawen / & the myghtes of the soule be drawen / all his werkes / or dedes sholden be drawen. ¶ Also these wordes þ whiche I shall drawe to me / ben vnderstonden in an other maner / as thus. ¶ All thynges þ ben made & formed to the serupce of man / they ben made to helpe þ reasonable creatures / but a reasonable creature is not made for them (that ben not reasonable) but onely for me / and he serue me with all his affeccon / and with his herte. ¶ Also whan a man is drawen by / thou maye well perceyue that al thynges ben drawen by / for all thynges ben made for hym. ¶ Therfore it was spedefull þ that holy byrdge sholde be exalted / and that it sholde haue in it ladders that ye myght þ more lyghtly passe ouer þ byrdge. ¶ How this byrdge is walled with stones / þ whiche be tokē very vertues. ¶ Also by þ this byrdge is a shoppe ordeyned / wher meet shall be gyuen to waygoers. ¶ This worthy byrdge is walled wth stone / that grete reyne shold not let waygoers. ¶ Those stones be sothe fast vertues / but those stones were not leyd / nor the wall made / before my sones passyon. ¶ They weren so greatly letted before / that no man myght come to the ende / for by al þ vertuous wayes that he went (he uē was not vnto that tyme vndone with þ kepe of his precyous blode) and the reyne of ryghtwysenesse / wolde suffre no mā to passe. ¶ But after his passyon the stones were set and layde vpon the body of my holy

stone he made by the wall of stones
and medled it with chalke/ and for-
ged & formed it by with his precy-
ous blode (that is to saye) the blode
is medled wth y^e chalke/ & strengthened
of the godheed/ and with y^e grete
fyrre of charyte. ¶ The stones of ver-
tues ben sette vpon the byrdge by
my myghte/ for there is no vertu/
but that it is preued in hym/ & ver-
tues haue lyfe of hym. ¶ Therefore
no man maye haue suche vertues/
the whiche sholden gyue the lyfe of
grace/ but they come of hym (that
is to saye) he muste receyue his doc-
tryne/ & folowe his steppes. ¶ For
he made by y^e wall/ and parformed
the vertues/ and he plated them as
stones of lyfe/ with his holy blode/
that all faythefull mē myghte passe
frely vpon that holy byrdge/ with-
outē drede of ony grete reyne/ by the
ryght wysenesse of the godheed/ for
he is couered with the large mercy/
whiche came downe frome heuen/
in the incarnacyon of my beloued
sone/ whiche heuen was made opē
with the keye of his blode. ¶ And so
ye sholden beholde y^e byrdge/ made
and couered with the grete mercy.
¶ On the whiche byrdge/ the byr-
dary of my holy chyrche/ stonteth in
batayle & fyghteth. ¶ Whiche chyr-
che hathe breed of lyfe/ and gyueth
the drynke that is mynystred (that
is the holy blode) that by that/ my
creatures whiche ben pylgrymes &
gone in the waye/ saylen not in the
way. ¶ And of my charite/ dayly I
fedde you with the precyous body
and blode of my very parfyte sone/

whiche is bothe god & mā/ by y^e my-
nystacyon of my ghostly seruaun-
tes. ¶ Forthermore whā a man is
passed ouer the byrdge/ thā cometh
he to the gate/ whiche gate is that
same byrdge/ by y^e whiche gate/ all
ye must entre. ¶ Therefore my sone
sayde/ I am y^e waye of sothefastnes
and lyfe. ¶ Who y^e goeth by me/ go-
eth not in derkenesse/ but by lyght.
¶ Also he sayde in an other place/
there maye no man come to my fa-
der/ but by mere/ and that is sothe.
¶ And yf thou remembre the well/
I shewed the why he sayde thus (I
am the waye of sothefastnesse/ and
lyfe) & so he is. ¶ And now I haue
shewed the whiche is the waye/ in
lykenesse of a byrdge. ¶ He sayde al-
so/ I am y^e treuthe/ or the sothefast-
nesse/ and that is sothe. ¶ For he is
coupled to me/ whiche am all sothes-
fastnesse/ and he that foloweth hym
goth in sothefastnesse. ¶ He is also
lyfe/ & he that foloweth this sothes-
fastnesse/ gothe in to lyfe/ & he maye
not pereshe in derkenesse that fol-
loweth hym/ for he is y^e very lyghte
of treuthe/ and ser fro all vstreuthe
for he dyscryed with his treuthe/ y^e
vntreuthe. ¶ And y^e losynge of the
fende/ whiche he affyrmed wth false
suggestyon to Eue/ y^e whiche losse
brake the heuenly waye/ and sothes-
fastnesse made it newe agayne with
his gladyous blode. ¶ They that fo-
lowen his waye/ bē the chyldren of
sothefastnesse/ for they done folowe
sothefastnesse. ¶ And whā they passe
ouer by y^e gate of sothefastnesse/ thā
comen they to me/ y^e whiche am the

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peaseable see / oned to the foresayde
gate and waye (that is to saye) oned
with my dere beloued sone / þ which
is þ euer beyng sothefastnes.
¶ And he þ goeth out fro this way
holdeth hym by the bynke of this
flood / whiche way is not walled bp
with stones / but all with water.
¶ And for asmoche as water hath
no sustentacyon / nor berynge bp /
therfore by that waye no man may
passe ouer that flood with lyfe / but
nedes he must be drowned. ¶ So
by the wretchydnesse and the lyke
kynges of the worlde / and þ states
fulfylled and done / for the desyre of
them / the stones of lyfe be not sette
bp / but rather whan they desyre &
affeccyō is set on a mylle gouerned
loue (as onely / or pryncypally i crea-
tures) or in other thynges that be
bayne / and holden them and louen
them without me / than al those thy-
nges ben lyke to the rennyng water
for as the water renneth / so reneth
the man that so setteth his loue (all
be it thow he is blyndenesse) suche
thynges semen to hym good & not
bayne. ¶ He that slydeth for the wā
swyfte course of water / agaynste
the ende of his dethe / wolde holde a
backe / and kepe hymselfe well (that
is to saye) he wolde saue his lyfe / &
all suche creatures / & thynges whi-
che he loueth / that they sholden not
passe awaye. ¶ But anone they fay-
len & passen away / other by dethe /
or by my ryght wyse ordynauce /
so that all thynges ben eaken away
fro them / before the syghte of other
creatures. ¶ And they ben the men

that gone out of the waye / & gone
to the waye of pardycyon / and they
ben the chyldren of the fader of losse
(that is to saye) the chyldren of the
fende. ¶ And for asmoche as they
gone by the gate of pardycpō / they
ben punysshed with euer lastyng
dampnacyon. ¶ And now þ maye
well perceyue / that I haue shewed
the bothe of the waye of sothefastnes
and the waye of pardycyon (that is
to saye) I haue shewed the my way
whiche is the hygge sothefastnes / &
the waye of the fende / whiche is the
very waye of pardycyon / or damp-
nacpō. ¶ How me gone with grete
trauayle these two wayes / whyder
they gone by þ bypdge / or by þ flood
and of þ desyre that a soule hath / &
whiche gothe by þ bypdge. ¶ These
ben the two wayes / & whyther way
a man gothe / he passeth with grete
dyffyculte. ¶ Beholde therfore and
se what ignoraunce and blydenesse
is in man / that whan ther is made
to hym a sure waye / and also shew-
ed how he sholde go that waye / and
yet he wyll holde hym by the bynke
of þ water. ¶ The waye þ is made
and shewed / is so delectable to them
that gone therby / that all they by-
ternesse is tourned in to grete ioye
and swetenes / and euery heup bur-
then / is made to them full lyghte.
¶ And they that be in bodyly derke-
nesse / fynden here a grete lyghte.
¶ Also they that lyue deedly in this
worlde / they shall fynde a lyfe / the
whiche shall be styll in payne and ne-
uer dye. ¶ And all those that sauou-
ren the lyfe of the holy saythe (by þ

desyre of loue) I fynde here þæt sothe fastnes euer beyge. ¶ Whiche sothe fastnesse / promyseth hym that tra- uayleth for me / cōforte and refres- hyng of me / whiche am lyberal and knowyng who dothe for me. ¶ And also I am ryghtful / yeldyng to eue- ry mā after his werkes ryghtfully. ¶ Wherfore it is sayde / there is no euyl unpunysched / & no good dede unrewarded. ¶ Thy tongue suffy- seth not to tell the myrthe and glad- nesse that he hathe whiche gothe by this waye / nor it maye not be herde nor sene. ¶ For i this lyfe partely he tasteth / and as he hathe parte of þæt taste / so he sauoureth partely that same gladnesse / whiche is ordeyned and made redy to hymselfe / in þæt lyfe that lasteth euer. ¶ Than he maye well be called a foole / that voydeth suche a goodnesse / and taketh hym rather in his lyfe to taste the bytter- nes of hel / goyng by a lower waye with infynyte labour / and without ony comfort or refrechyng. ¶ For by theyr owne defautes / they be byt- terly prynced of me / whiche am the hyghest and euer beyng goodnesse. ¶ Therfore I wyll that thou / and my other seruauntes / abyde in con- tynuall bytternesse and sorowe / for wronges done to me. ¶ Also that ye haue compassyon of the harme and ygnoraunce / with the whiche ygnoraunce / they offendē me greuously. ¶ And now thou maye comprehendē in the / how it is of this byrdge / that it maye be opened in the / after thy desyres / and bytter wepynges / as I haue sayde to the before. ❧❧❧

¶ The thyrde chapitre shew- eth how oure lord whan he ascended by to heuen / he de- parted hym not fro the erthe

¶ Also how this soule as she wōdered on þæt mercy of god / she besyed her to thynke on the multytude of his gyftes and graces / whiche came of that mercy. Ca. iiii.



After that my sone came agayne to me / the fourty day after his resurreccy on / thā was this byrdge lyfted fro the erthe (that is to saye) fro the conuersacyon of deedly mē / and by my dyuine nature / he ascen- ded i to heuē / syttinge on the ryghte syde of me / that am his fader / as þæt angell sayde to his dyscyples / in the daye of his ascencyon / whan they stoden as deed men and amased / by cause theyr hertes werē rauysched by in to heuen. ¶ At the wordes of this angell / whan he sayde / throwe the wysdome of my sone / he wyllteth not to abyde here longer / for he syt- teth on þæt ryght hande of his fader. ¶ And whan he was reysed by on heyghte / and came agayne to me þæt am his fader / thā I sende a mayster (that is to saye) the holy ghoost / whi- che came with my myght / and with the wysdome of my sone / and with the mercy of that same holy ghoost / for he is one with me that am the fa- der and with my sone. ¶ Therfore that holy ghoost hathe strengthed þæt

Waye of doctryne / whiche my sothe
fastnesse lefte in the worlde. ¶ Wher
fore all be it þ doctryne wente away
(that is to saye) his p̄sence went
awaye. ¶ Neuerthelesse þ doctryne
whiche is the waye of perfeccyon/
wente not fro you / the whiche way
this gloriuous and ampyable byrde
made to you. ¶ For fyrste he made
and wroughte the waye with his
vertuous werkes / shewynge to you
doctryne more by ensample than by
worde. ¶ For fyrst he began rather
to do / than to teche. ¶ The mercy
of the holy gost certysed and made
sure this true doctryne / & strenghted
the hertes and the soules of his dys-
cyples / to trust on this sothefastnes
and to shewe this waye. ¶ That is
to saye / þ doctryne of cryst my sone
crucifyed / rep̄eynge the worlde
of vnryghtwysenesse / and of false
iudgemētes. ¶ Of the whiche vn-
ryghtwysenesse and false iudgemē-
tes / I shall tell þ afterwarde more
dysfulle. ¶ This haue I sayde to
the / that ther sholde be no derkenes
in theyr soules that heren this / as
thus. ¶ Yf there be ony that wolde
saye / we se wel that there is made a
byrde / of this body of cryst / for the
the oneheed of dyuine nature / with
oure nature of māheed. ¶ This we
se wel is true / but this byrde whā
he ascended in to heuen / he went fro
oure p̄sence. ¶ He was to vs the
waye of sothefastnesse / and taught
vs with his vertuous werkes and
examples. ¶ What is lefte to vs
nowe / and where shall we fynde the
waye? I speke now to þ / as thoughe

I spake to them / whiche ben thus
blynded. ¶ Ye haue the way of this
parfytte doctryne confyrmēd of the
apostles / and declared in þ blode of
martyres / lyghtned with the clere
lyght of doctours / and knowleged
of the confessours. ¶ And of þ waye
werē made open instrumētes / by þ
holy euangelystes / the whiche aby-
den as wytenessers / to make a sothe
fastnesse in the ghostly body of holy
chyrche / they ben as a lanterne by-
nyng / and set vpon a candlestycke /
that they sholden deme the waye of
sothefastnesse / whiche ledeth to the
waye of lyfe / by the parfytte lyghte
of clerenes. ¶ Also these wytenessers
hadden knowynge by experyence /
for they hadden assayed that waye
theyrselfe. ¶ Also eche resonable cre-
ature is lyghtned by knowynge of
a sothefastnesse / yf he wyl hymselfe
(that is to saye) that no man be not
in wyl to lose the lyght of reason / for
his owne loue and profyte. ¶ Ther-
fore it is truly sayde / my sones doc-
tryne is treue / whiche abode as a
boot / to drawe out soules of the tem-
pest of þ grette see / & to lede them to
the haven of helthe. ¶ And thus I
sayd / I haue made an actual byrde
of my sone / with his conuersaūt be-
nyng fyrste with men. ¶ But whā
the actual byrde of the parfytte doc-
tryne was taken fro you / thā abode
the byrde / and my doctryne w̄ my
myght / that am the fader / and the
same doctryne ioyned and knytte w̄
the wysdome of my sone / and with
the mercy & p̄te of the holy ghost /
this myght gyueth strengthe to the

that done foloweth this waye / þ̄ wys-
dome of my sone gyueth to mā lyght
that he maye knowe þ̄ sothefastnes
in the waye / the holy ghost gyueth
to hym loue / whiche loue putteth a-
waye / and dystroyeth the benym of
his propre wyll / and maketh þ̄ loue
of vertus onely to abyde. ¶ Also he
is þ̄ waye of sothefastnesse and lyfe
actually or by doctryne / the whiche
waye is the brydge / ledyng & bryn-
gyng you to the heygth of heuen.
¶ Therfore it was sothely sayde /
whan my sone sayd / I came downe
fro my fader / and came downe in to
the worlde / I leue þ̄ worlde agayne
and I go to my fader (þ̄ is to saye)
my fader sende me to you / & ordey-
ned and made me youre brydge / þ̄
ye myght ascape ouer the floode / &
come to the lyfe that is euer durable
¶ He sayde also / and I shall come a-
gayne to you / I shall not leue you la-
derlesse chyldren / but I shall sende
you comforte (that is to saye) the holy
ghost / as thoughe my sothefaste
sone incarnate had sayne thus. ¶ I
shall go to my fader / & shortly after
come agayne to you / whā the holy
ghost cometh / whiche is the spyryte
of comforte. ¶ Whiche spyryte of co-
forte shall shewe you moze clerely all
thyng & cōfyrme the way of sothe-
fastnesse / that is þ̄ most parfytte doc-
tryne that I haue gyuen you. ¶ He
sayde also / I shall come agayne to
you / and so he dyd. ¶ For the holy
ghoste cometh not alone / for he co-
meth with the myghte of the fader /
with the wysdome of the sone / and
and with þ̄ mercy of the holy ghost.

¶ Therfore þ̄ may se that he came
agayne not actually / but in vertu
strengthynge the waye of doctryne
whiche waye maye neuer fayle / nor
be taken fro them / þ̄ ben in wyll to
folowe þ̄ doctryne. ¶ For it is strōge
& stable / for asmoche as it came fro
me / þ̄ whiche am not chaungeable.
¶ Therfore ye sholden myghtly fo-
lowe that waye of doctryne / with-
oute ony cloude / with the lyghte
of very saythe / whiche is gyuen to
you for a pryncypall vesture / in the
sacrament of holy baptyſm. ¶ Now
doughter I haue declared & shew-
ed to þ̄ pleyntly þ̄ actuall brydge and
his doctryne / whiche is all one / & the
same w̄ the brydge. ¶ I haue sayde
also þ̄ there were apostles / euanges-
lystes / martyrs / cōfessours / & holy
doctours / ordeyned & set / as lāterns
in holy chyrche. ¶ I haue shewed þ̄
also how my sone / after tyme þ̄ he
came to me / that he came agayne to
you / not by his bodyly p̄sence / but
in vertu (that is to saye) whan that
the holy ghoste came vpon the apos-
tles. ¶ For in that bodyly p̄sence
he shall not come to you agayne / but
in þ̄ laste daye of Judgement / whā
he shall come with my maieste / and
with my dyuine myght / to Judge
the quicke and þ̄ deed / and to yelde
rewarde to the good / & to rewarde
them w̄ greate gyftes in soule & bo-
dy for theyr labours / & he shall yelde
full bytter penes / to all theym that
wyckedly haue ledde theyr lyfe here
i this worlde. ¶ Now doughter for-
ther moze I wyll say to þ̄ / þ̄ I sothe-
fastnesse made promyse to shewe all
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to the / that is to shewe the the that gone in that waye vnparfytely / and them also that gone parfytely / and them þ gone in þ most parfyte waye and how they go. ¶ I haue shewed the also the wycked men / whiche w theyz wyckednesse drownen them selfe in the flood / and gone to euer lastyng derkenesse. ¶ And now I speke to you that ben my dere chyldre / that ye go by the byrdege belsely and not vnder the byrdege / for that is not the waye of ryght wysenesse / but rather it is the waye of pardycy on and vnturthe / and by that waye wycked men go / of the whiche men I shal speke here after. ¶ Those be synners / of the whiche / I praye you that ye praye to me belsely / and for þ helthe and the saluacyon of the. ¶ I aske of you teeres and labours / that they may haue of me my grete mercy. ¶ Than this soule was so fulfyl led with all ghosly swetenesse / that she myght not refreyne herselfe / but as she stode in oure lordes presence / she beganne to speke / & sayde. ¶ How this soule as she wondered on the grete mercy of oure lord / she remembred her on the multitude of his grete benefytes. O Mercy without ende / and euer beyng goodnesse / the whiche dyd hyde the grete wyckednes of thy creatures. ¶ Dere lord / I wolde not wondre (yf thou dyd saye) I shal not remembre me of theyz wyckednes / whiche cometh oute of deedly synnes / and at the laste tournen to the agayne. ¶ O þ inestimable mercy / I wyll neuer wonder / yf thou saye þ worde

to them that comen out of synne / sy then thou dyd saye to vs / I wyll þ ye praye to me for them / that dysplese me with theyz synful lyfge / that I maye grue to theym mercy. ¶ O most plētuous mercy / whiche cometh of eternyte euer beyng of the almyghty fader / whiche gouerneth the worlde w his euerlastyngemyghte. ¶ Also we weren made & formed in thy mercy / and weben reformed by thy mercy / in the blode of thy sone / for thy ampyable mercy kepeth vs. ¶ Lorde thy mercy made thy sone to spede his armes on the cros / ther played dethe w lyfe / & lyfe w dethe. ¶ Than he sende vtrery þ lyfe / whiche was the dethe of oure synnes / & that dethe of oure synne / toke awaye the bodely lyfe / fro the meke lambe / that is thy dere sone. ¶ O lorde who was ouercomen / Lorde dethe was ouercomen. Lorde who was the cause / Thy grete mercy was þ cause. ¶ Thy mercy gaue lyfe / thy mercy gaue lyght / by whiche mercy / thy goodnes is knowen in euery creature / in synfull men & in vnryghtful mē. ¶ Thy mercy shyned in þ hyghnes of heuē / as in thy seyntes / yf I speke of thy erthe / thy mercy is ther al plētuous. ¶ That mercy shyneth i þ derkenesse of hell / not yeldyng somoche peyne to the þ ben dampned / as they be worthy w thy mercy þ dyd swage / & refreshe thy ryght wysenes. ¶ Of thy mercy þ hase washed vs i thy blode / & of þ same mercy þ was cōuersaūt w mē. ¶ O lorde how grete mercy it is of somoche loue. ¶ O lorde was it not

suffycient to ~~be~~ to be incarnate / but
yet mozeouer thou wolde suffre the
dethe. ¶ Whether than that dethe
was not suffycient by cause ~~it~~ went
downe in to hell / takynge fro thens
holly faders / that thy mercy & sothe
fastnesse sholde be shewed in them /
but mozeouer thy sothfastnes dothe
gyue to them / that serue ~~it~~ in truthe
goodes that maye not be spoken.
¶ Thou dyscended to hell / by cause
thou wolde delpyer them fro payne
and mysery (the whiche hadden ser-
ued the) thou yelded to the ~~it~~ scrute
of theyr labours. ¶ Yet gracypous
lorde (as me semeth) thy mercy con-
streyned the to gyue to man moore
larger gyftes (that is to saye) gy-
uynge the to man in to meet / ~~it~~ we
feble wretches sholden receyue com-
forte and solace / that vncunynge
men sholden not forgo the memory
of thy benefytes. ¶ Therfore whan
thou gyues euery daye that sacra-
ment to men / thou shewed the as-
cryst in thy holly sacrament of ~~it~~ au-
ter / in the ghostly body of the holly
chyrche. ¶ Lorde who wroughte
all this? Thy mercy lorde wrought
it. ¶ O greate mercy / my herte is
full replete / thyngynge on the. ¶ For
i what party I tourne me / & thyke
on ~~it~~ / I fynde no other thyng / tha
the brode see of thy greate mercy.
¶ O holly fader / haue pyte & spare
my ygnorance / by cause I presume
to speke thus before thy pimage / ne-
uertheles ~~it~~ loue of thy mercy hathe
me a wretche excused / before thy be-
nygnyte. ¶ Whā this soule had ope-
ned her herte by spekyng to ~~it~~ mer-

cy of god / tha she asked mekely ~~it~~ she
myght haue knowlege of ~~it~~ that our
lorde promysed her before. ¶ Chan-
oure lorde beganne to speke agayne
and sayde. ¶ Dere doughter thou
hast shewed / and tolde to me of my
greate mercy / for I sayde to ~~it~~ that
~~it~~ sholde se that mercy / & thou shalt
haue taste in ~~it~~ wordes ~~it~~ were sayde
before to ~~it~~ (that is to saye) I sayd I
wolde shewe the whiche they be / for
whom I praye you / to praye to me.
¶ Neuerthelesse doughter knowe it
for certayne / ~~it~~ my mercy is to you
moche moze plectuous / tha ~~it~~ sees it.
¶ For thy syghte is synnyte / & vnpar-
fytte. ¶ Also cōparyson maye not be
made / bytwyxe thy seynge & my and
merci / but as it were bytwyxe a dede
synnyte / & a dede if synnyte. ¶ I wolde
that ~~it~~ sholde taste this greate mer-
cy / and also mozeouer that thou tast
or knowe the dygnyte of man / that
thou maye knowe moze openly the
cruelte and vntuthe of wycked me
the whiche gone by ~~it~~ waye of derke-
nesse. ¶ Open the eyes of thy intels-
leccyon / and beholde them that wyl
fully drowne themselves / not goynge
by the very sure pathe waye of the
hydgge. ¶ And se in to how moche
vnworthynesse they ben fallen / by
theyr owne synnes and defautes.
¶ The fyrste cause of theyr vnwor-
thynesse is ~~it~~ they become leke / & ~~it~~
is whā they haue synned deedly in
theyr hertes and wylls / and than
after that they parfoyme it in dede /
and losen the lyfe of grace. ¶ As a
deed man whiche hathe no wytte /
noz maye not moue hymselfe / but
e.ii.

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he be moued of another. ¶ In the same maner / they that ben sleen in the wycked flood / of þe worldely myf gouerned loue / ben deed as to grace. ¶ And bycause they be deed / they myndes haue forgotten the grete benefyte of my large mercy. ¶ Also they eyes of intelleccyon seen not / nor knowen not my sothefastnesse / for his wytte and felynge is deed / & for his intelleccyō putteth nothynge before hymselfe / but his owne wyll with the loue of his owne propre sensualyte / therfore his wyll is deed / as fro my reasonable wyll / for his wyll loueth not / but thynges that ben deed. ¶ And thowse these thre dyuers myghtes of the soule / al his werkis actuall and mentall / ben utterly departed and dyuyded as fro ony grace / and as by hymselfe / he maye not be defended fro his enemyes / but he be holpe thowse my goodnesse. ¶ But forthermore sothe it is as ofte as he hath ryghte fre choyse whyle he is i deedly body asketh my helpe / he shall haue it / but by hymselfe he maye neuer haue it. ¶ For to hymselfe is made vnportable / & there he coueteth to be made lord ouer all thyng. ¶ Therfore that that is nought / hath the maystre and lordshipp ouer hym / and that is synne. ¶ Synne is nought of hymselfe / & all suche as ben nought / ben the seruauntes of synne. ¶ I made theym fayre trees of loue / with the lyfe of specyall grace / the whiche grace they dyden receyue in the holy baptym. ¶ But now they waxen rotten trees / for they ben deed as

I haue sayde before. ¶ And this deed tree fastneth his rootes / in the hyghnesse of pryde / þe whiche pryde nourysheth venym / of þe loue of his propre sensualyte. ¶ And þe bytternesse within / is impaspence / and all these comē of indyscrecyon / or lacke of wytte. ¶ These foure pryncypall byces done slee utterly the soules of them (of the whiche I haue tolde þe before) how they be þe trees of dethe for they haue no lyfe of grace. ¶ Also within that tree the worme of conspyce is nouryshed / whiche worme as longe as a man lyueth in deedly synne / that man is made blynde thowse his owne propre loue / therfore he seeth but lytle of þe fretyng / or bytyng of the worme. ¶ Also the fruytes of this wycked tree be deedly fruytes / for of the roote of pryde / they drawe oute the moysture of the tree. ¶ And the wretched soule is al clothed / and couered with grete vnkynndenesse / of þe whiche vnkynndenesse / there comen all other euylles & wyckednes. ¶ Yf she wolde gladly with thankynges receyue the benefytes the whiche ben gyuen her / than sholde she knowe me / and whā that she knewe me verely / than she sholde knowe herselfe ryght parfytely / and so she sholde styll abyde and dwell in my loue. But as a blynded wretche / she putteth herselfe to the grete floode / no regarde takynge / nor hede / how slippy & how swyfte the water is / and how it abydeeth no creature.

¶ The.iiii. chapytre is how

the fruyte of this tree is al-
moche dyuers/as is þ dyuer-
syte of synnes. And here he
sheweth fyrste of the fleschly
synne/and the fruyte of some
trees is auarice. And of
some comen vnrpyght wylle-
nesse/and specyally of suche
mē that haue the state of do-
mynacyon/and so forthe of
other synnes/as is made mē-
cyon before to you in the ka-
lendre. Ca. iiii.



Oure lord here speketh to
this mayde/and saythe
thus. Without doubte
there ben as dyuers euyl
fruytes of this tree/whiche byn-
gen deth/as be dyuers kyndes of
synnes. Thou may se some kynde
of vnrasonable beestes/and those
ben lykened to suche men that lyuen
vnclely/whiche done with theyr bo-
dy and soule/as a solwe that walow-
eth in a styngynge myre/and that is
whan suche wretches defoulen the
selfe/in the fylthe of fleschly synne.
O wretched/foule/and full of syn-
nes/where hase þ lefte thy dygnyte
thou became a dere beloued sylter of
angels/ & þ arte made as an vnrea-
sonable brest/in somoche & in so ma-
ny myslikes (that not onely) þ shall
not be suffred of me in that fylthe/þ
whiche am al pure & elene. But al
so those fendes/to whome þ arte be-
come as a frende/ & bounde/maye

not se nor suffre somoche vncleynesse
be done in theyr syght. Ther is no
synne so abhomynable/nor no synne
that somoche taketh fro the soule the
lyght of intelleccyō/oz of ghostly vnder-
stōdōge/as this wretched synne
of fleschly lust. Philosophers had
de knowlege of this/but not thow
the lyght of grace/for they hadden
not þ grace/but onely nature gaue
them that lyght/þ suche synne blynd-
ed and stopped theyr epen of intel-
leccyon. And therfore to þ entent/
that they myghten the more lyghtly
gyue them to theyr study/maný of
them weren ryght wel content/and
dyden abstayne the fro that synne.
They toke on the abstynēce/and
they dyden dyspyse ryches/þ the be-
synesse aboute ryches sholde not let
them fro theyr study. Thus done
not the wycked crysten men/nor he
that loseth grace thow he his synnes.
Thow the fruyte of some trees is
auarice/ & of the euyl that cometh
of that synne. The fruyte of some
other men/ben erthely fruytes/and
those ben couetous men/ & mysse ke-
pers of theyr good/whiche done as
a molle/whiche is alwaye nourysch-
ed in þ erthe tyl she dye. And whā
þ cruell deth cometh/thā is ther no
remedy. They w theyr grete des-
pyre of erthely goodes/dylpylen my
goodnes/ & sellen them to þ worlde.
They be vsurers to theyr neygh-
bours/for they haue suche myde on
theyr goodes/þ they forgoten me &
theyr neyghbours. For & they dy-
de loue me/they sholde not be so cru-
ell to themselfe. But they sholden
e. iij.

haue pyte & mercy / and worke be-
tuouly to theſelfe / and ſerue theyr
neyghbour charitably. ¶ What
wyckedneſſe and euyl cometh oute
of this wycked ſyne / how many mā
ſlaughters / theues / rauyners / with
many vnlawfull lucreſ and cruel-
tes of dethe / that comen out of this
ſynne. ¶ Alſo the vnrighthyſenes
of the ſleeth & ſoule of theyr neygh-
bour / and make the ſoule not lady /
but ſeruaunte of rycheſſe (that is to
ſaye) ſhe putteth behynde / the ke-
pyng of my preceptes. ¶ Suche a
ſoule loueth not other thynges / but
onely his propre proſpitye / & that vyce
cometh of pryde / and that vyce no-
ryſſeth pryde / that one cometh of
other / for this vyce bereth euermore
with hym / a mannes extolynge / &
his owne reputacyon / and anone it
falleth in to an other vyce / and ſo he
falleth fro euyl in to more euyl / by
that wretched pryde / whiche is full
of euyl wyll / and it is a greate fyre /
ſmytynge out a ſmoke of bayne glo-
ry / and vanyte of the herte / and re-
ioyſeth hym of good that is not his.
¶ It is alſo a rote that hathe many
braunches / of the whiche a mannes
owne excellence / is the pryncypall
braunche. ¶ And that is whā a mā
holdeth hymſelfe more worthy / &
more cunnynge than he is. ¶ Of
ſuche reputacyon / cometh vnyrdy-
nate deſyre (that is to ſaye) deſyre to
be more worthy and at more reputa-
cyon thā his neyghbour / ſhe wyng-
gethe an herte fened / not trewe nor
fre / but double. ¶ For he feneth the
one in & monye / and hathe an other

in the herte / & hydeth the tre wethe
& maketh lyſes / for his owne proſpitye.
¶ Alſo of this rote of pryde / cometh
a wycked braunche of enuy / and &
is a worme / whiche is alwaye fygh-
tynge and fretynge / & ſuffreth them
neuer to holde them pleaſed / nor to be
gladde for theyr owne proſpitye / nor
for the proſpitye of theyr neyghbours.
¶ How ſhall this wycked kynde of
ſuche ſynners / & ben ſet in ſo greate
myſery / do any ſacrifyce to poore
men / with & ſubſtaunce of theyr good
whan they taken awaye other men-
nes goodes. ¶ Howe ſhall a man
brynge forth a cleane ſoule fro vncle-
neſſe / whan they putten the ſoule in
vncleaneſſe / for ſometyme they ben
become ſo beaſtly / that they dreden
not to take theyr owne doughters /
or other of theyr kynne / but with the
they falle in to moche wretchedneſſe
and fylthe / & neuertheleſſe my mer-
cy abyde and ſupporteth theym.
¶ And I bydde not that the erthe
ſholde ſwalowe them / but I abyde
and ſuffre them to attende theyr ly-
ues. ¶ How ſhall they be able than
to put theyr lyues for helthe of ſou-
les / whan they done not & ſubſtaunce
of theyr owne helthe. ¶ Wycked
vyces full of myſery / whiche draw-
eth downe & heuen of the ſoule. ¶ I
call the ſoule heuen / for I made the
ſoule an heuen / in the whiche I or-
dained me to abyde by grace / & reue-
rende me in her. ¶ And for loue I
made me a bydynge place in her / &
now ſhe is gone fro me / as a bou-
ſer louynge herſelfe / and other crea-
tures more than me (and not ones

ly that but moze ouer she maketh a god of herselfe / and parsueth me wth dyuers synnes. ¶ And all this she dothe / for she bethynketh her not / of that greate benefyte that I dyd for her / whan I shedde my bloode for mankynde / by my endeles charyte. ¶ How vnryghtfulnes is the fruyte of some mennes teeres / the whiche stonden in the state of dampnacyn. ¶ O ther there ben whiche berē the selfe full hyghe by theyr loz^{er} deshypp / in the whiche hyghenesse / they vlen moche vnryghtwysenesse agaynste me / agaynst theyr neyghbour / and agaynste themselves. ¶ Agaynst the selfe / for they lyuen not vertuously. ¶ Also vnryghtwysely they bere the agaynst me / for they yeldē not wo^rshyp to my name / nor they gyue no thankynge nor presynges to me as they ben bounde / but as theues they taken awaye fro me y^e is myne grynge it to theyr owne propre sensuallite. ¶ Also they done vnryghtwysenesse to me / & agaynst themselves / as blyde men and buncunynge / not knowynge me in the. ¶ And all this cometh by theyr owne loue / whiche desyre may not be fulfilled / nor they ben neuer contented / as the Jewes and the mynysters of the lawe dydē to my sone. ¶ For they maden themselves blynde / throwe enuy / & throwe theyr owne propre loue. ¶ Therefore they knewe not the sothefastnesse of my sone. ¶ And whā they knewe not the euerlastynge lyfe / whiche was withi the / they dydē not theyr dewte / and that verfyed my sothefastnesse / and that is my sone / whā

he sayde thus / y^e kyngedome of god is within you / but that knewe they not. ¶ And the cause was / for they hadden lost the lyght of reason / and in this maner they lestē theyr dewte vndone / whiche dewte sholde haue be to gyue thākyng and wo^rshyp to me and to my sone / whiche is all one wth me. ¶ And therfore as blynde men they dydē suche vnryghtwysenesse to me / parsynge my sone / to the dyspytefull dethe of the crosse / with repreues and wronges woutē ende. ¶ So they y^e ben lyke to them / done vnwo^rthynesse to me / & to the selfe / and to theyr neyghbour / sellynge vnryghtfully theyr owne fleshe / and of theyr sogetes / & of other. ¶ Of the vnwo^rthynesse in to whiche a mā falleth throwe these defaultes. Also it speketh of these wordes. **Paracletus autem quē mittet pater. &c.** ¶ Also throwe this synne and for other defaultes / they fallē somtyme in a falsse Judgemēt / as I shall shewe the after. ¶ They ben euer slaūdzed in my werkes / y^e whiche ben all ryghtfull / and all bē ordeyned in sothefastnesse / throwe mercy & loue. ¶ With this wicked & fals Judgement / the Jewes dydē repreue wyckedly the ryghtfull werkes of my sone / throwe wycked benyn of enuy / and pryde / demynge them with theyr fallenes and theyr lesynges (and sayde) this is he that casteth oute in y^e vertu of Belsabub. ¶ So the wycked Jewes weren so fulfilled wth theyr owne propre loue / and grounded so in vncleennesse / as in pryde / auaryce / & lose of dyscrecy
e. iiii.

on/with impalence / & many other
defautes that ben bled / that allway
they ben sclaundered in me / and in
my seruautes / demyge falsly / those
vertues ben fened / and not trewe.
¶ And þ cause is / for they herte is
inferte / & hath no ryght nor trewe
tast of the soule / nor ghostly sauour /
wherfore all good werkes semen to
them vnsauory and wycked. ¶ O
blyndnesse of mankynde / why wyl
thou not beholde thy dygnyte / fro
greate thou arte become full lytle /
fro a lord þ arte made a seruaunte
and bounde / for thou arte made ser-
uaunte and soget to synne. ¶ And þ
arte made suche as he is / whome þ
serues. ¶ Synne is noughte / ther-
fore thou arte become to noughte.
¶ Synne hath taken thy lyfe fro þ
& hath betaken þ to dethe. ¶ This
lyfe and dominacyon was taken to
you / of the doctryne and the glorio-
us byrde / of my dere sone. ¶ Whā
ye weren seruautes of the sene /
my sone toke you out of that seruage
bycause þ ye sholden not peryshe.
¶ I ordeyned my sone a seruaunte
and I put in hym obedyence / that
the inobedyence of Adam sholde be
put out. ¶ And that pryde sholde be
confounded / he meked hymselfe to
the moost cruell dethe of the crosse.
¶ He dyscryed all byces by the ver-
tu of his dethe / that no man myght
saye that suche a byce was vnpunys-
shed / for thow he his passyon & byt-
ter dethe / all byces werē punysshed
in hym. ¶ All remedys weren gy-
uen / for he wolde delyuer them fro
euerlastyng dethe. ¶ They dyden

dysspyse that holy blode / & they dy-
den trede it vnder the fete of an vn-
ordynate affectyon. ¶ This is that
vntygthwysenesse / and they false
Judgement / with the whiche the
worlde is repreued. ¶ And so it shal
be repreued / in the greate daye of þ
Judgement (so wytnesed my sone)
that is my sothefastnesse / whan he
sayde. ¶ The comforter that is cal-
led the holy ghost / whome my fader
shall sende in my name / he shall vn-
dermyne þ worlde of vntygthwys-
nes / & þ worlde was repreued whā
I sende my holy spyryte in the apo-
stles. ¶ Here is how chryste spekerh
this reason. *Ego mittam pa-
tracitū qui mūdū arguet. &c.*
And how þ one of these repreues is
contynuall. ¶ Here be thre vnder
mynnynges of þ worlde. ¶ One was
whan the holy ghost dyscended on
crystes dyscyples (as I sayde be-
fore) for whā they werē strengthened
by my myght / and lyghtned with
the wysdome of my sone / than they
dyden receyue bothe grace and ver-
tu / in the fulnesse of the holy ghoste.
¶ Than the holy ghoste whiche is
one with me / and with my sone / re-
preued the worlde / by the monyng-
ons of his dyscyples / w þ techynge
of my holy sothefastnes / that is my
sone. ¶ They and suche other whi-
che came of them / solowynge that
sothefastnesse / whiche they knewe
by they techynge / dyden repreue
the worlde. ¶ This is a contynuall
vndermynnyng / whiche I do to the
worlde (as þ techyng of holy scryps-
ture saythe) and by the prechynge of

my seruantes / whan the holy ghost
put hymselfe in theyr tongues / and
shewed theym my sothefastnesse.
¶ And ryght so in the contrary / the
fende receyueth hym on the togues
of his seruantes (that is to saye)
on the tongues of them / whiche gon
by the wycked floode. ¶ This holy
bndermpnyng / is put to þe worlde
cōtynually (in the maner as I sayd
before) thow the greate loue that
I haue to þe helthe of soules. ¶ And
they maye not saye / we hadden no
man to excuse vs / for þe truthe ther
of is clerly shewed / whā vertu and
vyce was shewed to them. ¶ And
I made them to se the fruyte of ver
tues / and the harme of vyces / to þe
entent that I sholde graunte to the
bothe to loue and to drede me / with
the hate of vyces / and loue of vertu
es. ¶ And now that doctryne is not
shewed by an angell / for they sholdē
not saye / an angel maye not offende
for he is a blyssed spyrte. ¶ He fe
leth no greuaunce of the flesshe / as
we fele. ¶ This they maye not saye /
for that doctryne was gyuen to the
of my sone / the whiche was incar
nate / with very deedly flesshe as ye
haue. ¶ Also other there weren / the
whiche dydē folowe crystes techyng
(suffryng creatures as ye ben) rea
sonable and deedly / with stryfe of þe
flesshe agaynste þe spyrte / as seynt
Paule was / and full many seyntes
the whiche weren trauayled with
many passyons. ¶ Whiche passyōs
weren suffred of my goodnesse / for þe
encrese of grace & vertues in theyr
soules. ¶ And they weren borne in

synne / as ye ben / & nourysed with
the same meet / and as I was god
than / so I am god now. ¶ For my
myghte was not made lesse / nor it
maye not be made lesse. ¶ Also I
wyl / I can / and I maye / gyue my
helpe to all that ben of wyl to aske
to haue helpe of me. ¶ A man desy
reth to be holpe of me / whā he gothe
oute of that floode / and goeth vpon
the bydge / folowynge the waye of
my sothefastnesse / that is the waye
of my beloued sone. ¶ Wherfore the
Jewes / and wycked crysten men /
sholden haue no excusacyō / for they
ben repreued. ¶ I shewed the conty
nually the sothefastnesse / and they
woldē not receyue it. ¶ And for that
yf they dyspose them not whā they
haue tyme / all suche shall abyde / &
be condempned in the seconde repres
yng / whiche shall be in the laste
tyme / wher my ryght wysenes shall
crye. ¶ Ye that ben deed / aryle you
bp and come to youre Judgement
(that is to saye) pou that ben deed
to grace / and deed to bodyly dethe
aryle ye bp and come ye with youre
bnyght wysenelle / & false Judges
mentes / and with the lyght of very
seythe / whiche is quenched in you /
whiche lyghte was brennyng in þe
tyme of holy baptysm. ¶ This lyghte
was quenched with thy pyde / and
with þe vanyte of thy herte / whiche
pyde and vanyte / thou hase noury
shed with thy propre loue / and with
thy owne extollynge / thow the thy pro
pre reputacyon. ¶ Wherfore by thy
owne propre wyl / thou hase rennen
thow the floode of delytes / folow

ynge the wycked & greuous temptacions of the fende / and thy frele fleithe. ¶ To the whiche perell / thy owne wycked wyll hathe lad þ / by a lower waye / in to the floode that is rennyng. ¶ And thus the fende & þ peryllous floode / hathe brought the to euerlastyng derkenesse and tourment.

¶ The fyfte chapytre is of þ seconde vndermynyng / in þ whiche vnrighwysenes ben repreued / bothe in specyall and in generall. ¶ Also of foure pryncypall tourmētes of them that ben dampned / whiche all other tourmētes folowe / and in specyall of the foule syghte of þ fende. ¶ Also of the thyrd repreue in the daye of come. ¶ Also of the Joye of them that ben saued & blyssed / as is reherled i the kalendre. ¶ Ca. v.



¶ Our lord god dyd shewe to this mayde of þ secōde vndermynyng / and dyd save to her thus. ¶ Bere doughtes this secōde vndermynyng is whan the soule cometh to the last ende of this lyfe / where is the remedy / for it is come to the extremytes of the dethe / where the wyrm of conscience hathe lyfe. ¶ And now in þ tyme of dethe / for in asmoche as he seeth þ he may scape not fro my hā

des / than he begynneth to se this wyrm. ¶ Therefore the soule freteth herselfe with ful greate represe and vndermynyng / beholdyng that clerly throwe her owne defautes / she entreth in to peynes itollerable. ¶ Yet yf this soule had that lyght of grace with the whiche she myght knowe what euyl she hadde done / & wolde sorowe therfore / not pryncypally for drede of hel penes / but for she hathe offended my euer beyng goodnesse thā myght she fynde mercy. ¶ But yf the tyme of dethe passeth forth without lyght of grace / onely with the wyrm of conscience / & without hope of mercy / of my sones bloode shedde for her / or yf she sorowe more for her owne harme wylfully / than for me / she gothe thā to euerlastyng dampnacion. ¶ And than shall she mysferably / and wretchydly be punished / and cast vnder the fete of þ fals Judgement of vnrighwysenesse. ¶ And not onely of vnrighwysenesse of fals Judgementes generally i all her werkes / but moche more sharply she shal be put vnder the fete of vnrighwysenesse and of fals Judgement in specyall / whiche she vled in her last ende / and that is in demyng & fals wenyng / that her mysery and synne was more than my mercy. ¶ That is the greatest synne / whiche shal not be releshed in this worlde nor after / yf she dye sotherwith / for by her owne wyll / she dyspyssed and forsoke my mercy / for that is more greuous to me / than al þ synnes that she dyd. ¶ Wherefore þ dyspyracyō of Judas / was more

dyspleaunce and greuaunce to my
 sone/thā his betrayge. ¶ Also they
 ben made blynde in this false dome/
 wher they dydē thynke that theyz
 trespasses weren more/thā my mer-
 cy/that is so large/whiche may not
 be noubered/therfore they ben tour-
 mented with fendes. ¶ Also they bē
 repreued of bnyghtwysenesse/and
 that is whan they sorowe more for
 theyz penes and harmes/than for
 my offences. ¶ Ther they done bny-
 ghtwysenesse/for they yelden to
 me that is not myne/nor to thē that
 longeth to them. ¶ They sholden
 yelde to me loue/with contrycyō of
 herte/they sholden yelde to me/and
 offere by to me bytternesse of soule/ &
 sorowe for offences done to me/ but
 they done the contrary/gyuynge to
 themselves the loue & sorowe for theyz
 peynes that they abyden. ¶ They
 done also bnyghtwysenes/as thou
 seest/therfore whan they haue put
 behynde my mercy/they sholden be
 tourmentēd for bothe. ¶ For I of my
 ryghtwysenesse haue ordeyned thē
 to be tourmented/of my mynysters
 the fendes/with y seruante of theyz
 sensuallite/and with the cruell spy-
 rite of the fende/to whome they bē
 made sogettes and seruantes/as
 they of theyz ppre sensuallite dydē
 offēde me/my ryghtwysenes hathe
 sende them to be tourmented ryght
 sharply/for they dydē wretchedly
 ¶ Of foure pryncypall tourmentes
 of them that ben dampned/and of y
 foule syght of the fende. My dough-
 ter no tongue suffyseth not to tell y
 grete peynes of suche wretched sou-

les/as these thre pryncypall byces
 deseruen and sholden haue (that is
 to saye) a mannes owne propre loue
 of y whiche loue cometh forthe the
 seconde (that is to saye) y extollge/
 and reputacyon of hymselfe. ¶ And
 of that reputacyon cometh forthe y
 thyrde (that is to saye) pryde/with
 false iustifyenge themselfe/ & with
 cruelte/and with other vnclene and
 wycked synnes/whiche done folow
 here after. ¶ So I layde to the y
 they receyue soute tourmētes after
 warde pryncypally in hell/whiche
 ben these. ¶ The fyrste is/that they
 se well how they ben pryued of my
 syghte/for y gyueth to thē so greate
 a peyne/y yf it were possyble/they
 wolden rather chosse the fyre/and al
 other tourmentes & se me/thā to be
 out of tourmentes/and not to se me.
 ¶ This peyne encreaseth y secōde
 peyne/that is of the worme of consy-
 ence/whiche freteth alwaye/ beholds
 dyge how I haue worthely pryued
 them of my syght/and of the cōuers-
 sasyon of angels/seynge well them-
 selfe/that for theyz synnes/they bē
 made worthy/to haue the conuersa-
 cyon of fendes/and to haue the hor-
 ryble syghte of thē. ¶ Whiche syght
 of the fende/that is y thyrde peyne
 doubleth to thē al labour/al sorowe/
 and all peyne. ¶ For ryght as in the
 syghte of me/all seyntes haue gladi-
 nesse/with Joy of y fruyte of theyz
 labours/the whiche they broughtē
 for my name/with the plentuous-
 nesse of my loue/and greate dysple-
 saunce of themselfe. ¶ Wyght so in y
 cōtrary wyse/these synful wretches

Secunda

ben encreased in tourmentes / by þ
horrible syghte of fendes. ¶ For in
suche a syghte they knowen them-
selfe / more fully than they dyde / for
there they se þ thow they owne
defautes / they ben worthy to haue
those tourmentes. ¶ And in this ma-
ner they worne freteth them more
myghtly / and the fyre of this conscy-
ence celetly neuer of brennyng. ¶ Al-
so it is to suche wretches as be dāp-
ned more peyne / to se and to beholde
the fende / as he is in his propre sy-
gure / whiche beholdyng and syght
is so horrible / that no mānes herte
maye thynke it. ¶ And thou dought-
er yf thou remembre the well / thou
knowes i what forme he was shew-
ed to þ / as in þ mynute of an houre.
¶ And at the laste whan thy spyry-
tes weren comen agayne togyder /
in thy owne choysse / thy wyll was ra-
ther to go in a waye brennyng (as
to hell) thy lyfe durynge / vnto the
daye of Judgement / than to se that
syghte any more. ¶ And yet not w-
stondyng thou sawe it in suche a
forme / yet þ knowes not how hor-
rible it is. ¶ For by þ power of my
dwyne ryghtwysenesse / the fende
sheweth þ more horrible in a wyck-
ed soule / whiche hath proued her
selfe of me / and more or lesse / after
þ greuaunce of her synnes. ¶ The
fourthe tourment is fyre / this fyre
celetly neuer of brennyng / and yet
he wasteth not. ¶ For the beyng of
the soule maye not be wasted / nor þ
fuell of the fyre maye not be wasted /
for it is not bodyly. ¶ Neuerthelesse
I suffre the to be brenne of that fyre

by my dwyne ryghtwysenesse / as
by waye of tourment / whiche fyre
tourmenteth them / & wasteth not /
and tourmenteth and brenneth the
with grete penes / by many dwyers
wayes / after the dwersyte & multy-
tude of synes. ¶ Besyde these foure
pryncypall tourmentes be other / &
of these tourmentes comē all other
with colde / hete / and gnastyng of
tethe / & after they gone wretchely
to þ euē lastyng fyre that is dethe
after the tyme they ben Judged / at
the daye of Judgement / of they vni-
ryghtfull lyfge in they lyfe / and
they that done not amende them be
fore dethe / in þ fyrst vndermyngge.
¶ Also yf they dye in the seconde vnder-
myngge (that is to saye) yf at þ
poynt of dethe they wyll not haue
hope nor trust in my mercy / nor sor-
rowe for offenses done to me pryncy-
pally / but rather sorowe for they
owne penes whiche they sholdē suf-
fer / after they haue receyued þ euē
lastyng dethe. ¶ Of the thyrde vnder-
myngge / whiche shall be at the
daye of Judgement. ¶ Nowe thou
shal here of þ thyrde vndermyngge
(that is to saye) of the laste daye of
Judgement / þ thou maye se how
moche a soule dyscepueth her selfe.
¶ fyrste I shall tell the of the genes-
rall Judgement / in þ whiche Judge-
ment / the peyne of a wretched soule
shal be encreased thow þ oneheed
whiche the soule shall make with þ
body / with an intollerable vnder-
myngge / the whiche shal byng her
in to confusyon and shame. ¶ Thou
shall knowe it forsothe / that in the

laste daye of þe Iudgement / whā my
 sone shall come w his ryghtwys-
 nesse / to Iudge the worlde with þe
 dypne myghte. ¶ For thā he shall
 not come as a lytle pooze chylde / as
 whan he was borne of a maydens
 wombe / in a stable with beestes / af-
 terwarde he dyed w grete dysp-
 hangynge on the crosse bytwene ii.
 theues. ¶ And that tyme I hyd my
 myght in hym / and I suffred hym
 to haue peyne & tourment vntol-
 lerable / as a very mā. ¶ Not in that
 wyse that the dypne nature / as for
 that was departed fro hym / but I
 suffred hym to bere that passyon as
 a man / that he sholde make satysfac-
 cyon for youre synes. ¶ But dough-
 ter he shall not come so downe in the
 laste ende of the worlde / for he shall
 come than with a full grete myghte
 w his owne propre plone / to make
 correccyō. ¶ And ther shall no crea-
 ture be thā / but þe shall haue grete
 drede / and he shall yelde to euery cre-
 ature after his werkis. ¶ To sou-
 les that shall be dampned / he shall
 gyue many tourmentes / and the be-
 holdynge on hym shall be so dredful
 that a tongue suffyseth not to tell /
 he shall gyue to ryghtfull soules in
 his beholdynge / a drede of reuerēce /
 with full grete ioye and gladnesse.
 ¶ Not in that wyse that he shall be
 chaūged in face / for he is vunchaūge-
 able / for he is all one with me / with
 my dypne nature / & after nature
 of man / so þe his face is not chaunge-
 able / after his glorions resurreccy-
 on. ¶ He shall shewe hym dredfull
 to þe eye of the þe shall be dāpned / for

they shall se hym with the dredfull
 and derke eyes whiche they haue in
 themselfe / as an eye þe is hurte may
 not comprehend but derkenesse in
 a fayre shynynge sone. ¶ An hole
 eye beholdeth lyghte / & that is not
 throuwe the defaute of þe lyghte / whi-
 che shall gyue more & rather altera-
 cyon to a blynde mā / thā to hym þe
 hath the lyghte / but it is throuwe þe de-
 faute of þe soze eye. ¶ So shall they þe
 shall be dāpned / beholde my sone w
 a dredfull lyghte / and vntollerable
 in grete confusyon and hatered.
 ¶ Not throuwe defaute of my diuine
 maieste / in the whiche maieste / he
 shall come to Iudge all the worlde /
 but they sholden se hym so dredful-
 ly by theyr owne defautes. ¶ Howe
 a soule dampned / may not desyre no
 goodnesse. ¶ The hatered of damp-
 ned soules / that they haue in them
 is somoche / that they maye not des-
 syre nō wyll ony goodnesse / but als
 waye they dyspysen me w blasphem-
 yge. And wyll þe knowe why they
 haue no appetyte nor desyre to good-
 nes / for þe lyfe of a mā whā it is deed
 þe fre chopse to good or yll is cōstreys-
 ned / and fro that tyme passed / they
 maye go no forther. ¶ Yf they dyen
 in hatered with deedly synne / alway
 after the soule is bounde with the
 bōdes of hatered / of þe dypne ryght
 wysenes / & he abydeeth obstynate i
 þe peyne þe suffreth / alway fretynge
 hymselfe w peynes / whiche be added
 & encreased to hym / fro tyme to tyme.
 ¶ And specyally they be partyners
 of theyr peynes / of whom they were
 þe p̄ncypal cause of theyr dāpnacyō

as the ryche man þ was dampned
gaue you ensample/whan he asked
for grace/that Lazarus sholde go i
to the worlde to his brederne for to
shewe them his cruell peynes. ¶ He
asked not for compassyō/nor for cha
ryte that he had to his brederne/for
he was pryued of that compassyon
and of charyte. ¶ And he myght de
syre no goodnesse/nother to my wor
shyppe/nor to theyr helthe (for as I
sayde to the) they may do no good to
theyr neyghbour. ¶ We they blas
feme/bycause they dyde ende theyr
lyues in hatered of me/ & in hate of
vertues. ¶ Why does þ aske thā the
ryche mā þ Lazarus sholde shewe to
his brederne/what peynes he suf
fred (this was the cause) for þ ryche
man had many brederne/ & he was
þ oldest of the/ & he noyshed the in
synne and wretchydnesse/in þ whi
che he was vled alwaye hymselfe/
wherfore he was cause of thes dāp
nacyon parpetual/ for whiche cause
he sawe befoze what encrease of pey
nes he sholde suffre/whā they were
comen to tourmētes to hym/in whi
che peynes euermore they frete thes
selfe w hatered. ¶ Of the blysse & ioy
of chosen soules. ¶ In the contrary
wyle a ryghtfull soule/þ whiche en
deth her lyfe in affectyon of charyte
and is knyte with the bonde of loue/
maye not be encreased in vertues/as
ter þ tyme her lyfe is passed. ¶ But
suche a soule maye alwaye loue/w
the same loue þ she cometh to me/ &
with the same mesure/ she shall be
mesured agayne. ¶ He that coue
teth me/alway hathe me/wherfore

his desyre is not bayde/but whan
he hathe me/he is fylled w replec
cyon. ¶ And whan he is replete/pe
he is made hongry for desyre/but
werynesse is fer fro repleccyon/ and
peyne is ferre frome suche hongre.
¶ With loue they Joye togyder/in
the euerlastyge lyght of me/and to
be partetakers of that I haue i my
selfe. ¶ Euery soule as he hathe des
serued/more or lesse (that is to saye)
in the same mesure of loue/in þ whi
che they came to me/the very same
shall be mesured to them/for al they
dyden lyue in the loue of me/and of
theyr neyghbours. ¶ And so in that
comyn charyte/with þ whiche they
were all ioynd togyder/and also w
a specyall and a pzofounde loue the
whiche cometh out of the bonde of
the same charyte. ¶ They be in ioye
togyder with gladnes/and they be
all made glad with ioye togyder/ &
euery mannes goodnesse medled to
gyder the one with the other/with
affectyon of charyte besydes the v
nyuersal goodnesse/the whiche they
reioyce togyder. ¶ They done ioye
also with greate gladnesse/with the
nature of angels/with the whiche
angels/the soules of seyntes beu set
after the multitude of dyuers vertu
es/whiche they hadden pryncypals
ly beyng in the erthe/and all ben
knytte togyder with chayne of cha
ryte/the whiche maye not be dys
solued. ¶ Also they ioye with them
in a synguler partycypacyō of blys
with whome they were knyte togy
der w a partyculer loue in þ worlde.
¶ Thow the whiche loue they dy

den encrese here in grace & vertues
whā one gaue cause to an other / to
shewe & to gyue laude & gloꝝ to my
holy name / in thē & in theꝝ neygh-
bours. ¶ Therfore they losen not þ
same loue / whan they comen to the
lyfe that shall euer endure. ¶ But
rather they haue þ same / and parte
to gyder / with moche more plente of
loue / thā they dyd here. ¶ And whā
they haue this specyall gyfte / whis-
che is added for encrese of theꝝ blys
I wolde not that you suppose / that
they shold haue this particuler one
ly for the selfe / it is not so. ¶ For that
same goodnes is had of all the holy
soules in heuen / whiche be my dere
beloued & cholen chyldren / & of all þ
courte / & of all the ordres of angels.
¶ Therfore whan a soule is come
to that blys of euerlastyng lyfe / all
that be there / shall haue parte of the
goodnes of that soule / & that soule
hache parte of theꝝ goodnesse and
blys that be in heuen. ¶ But not so
þ þ soules nede ony aaye / but thou
shall vnderstonde that they haue a
maner of gladnesse / & a synguler ioy
whiche is called Iubilus (that is to
saye) a soule of a glad songe / whiche
may not be tolde by worde nor shew-
ed by sowne of voyce. ¶ For gladder-
nes & ioye / whiche ioye they haue by
the knowyng whiche they had in
suche a soule. ¶ They beholde suche
a soule take vp frome þ erthe by my
mercy wth plētuousnes of grace. ¶ All
so they ioye togyder in me / & be glad
in the possessyon of goodnes / þ they
knowe in þ soule / for that grace / the
whiche þ soule receyued of my good

nes. ¶ That same soule is glad in
me / & in the holy spyrytes / & in the
blyssed soules in heuen / beholdyng
in thē þ fayre heed / and tastyng the
swetenes of my charyte. ¶ And the
desyre of thē crye alwaye to me / for
the sauynge of al befoꝝe my maistee
for þ lyfe of thē was ended / in þ cha-
ryte of theꝝ neyghboure. ¶ That
charyte they lefte not / but wth þ cha-
ryte they dyd pas thꝛowe þ gate of
my dere sone / in the maner þ I shall
tell þ afterwarde. ¶ Wherfore thou
maye well conceyue þ with þ bonde
of þ same loue / wherin they dydde
ende theꝝ lyfe / in þ same they dwel
& abyde / & euerlastyngly they endure
¶ They be somoche 2foꝝmed to my
wyl / þ they maye not desyre / but þ
is my wyl. ¶ For theꝝ fre choysse
is so boude with þ bonde of my cha-
ryte / that whan þ reasonable tyme
of a creature / sayleth after his deeth
he maye nomore synne. ¶ And his
wyl is somoche cōfoꝝmed with my
wyl / that though they se & knowe
the soules of theꝝ fader and moder
& of theꝝ chyldren / or of theꝝ other
frendes they charge them not / but
rather they beholden theꝝ as my
enemyes. ¶ And whan they se them
tourmētēd / they dyscorde i not þ ge-
fro my wyl / for theꝝ desyres be ful-
fyllēd / the desyre of soules in blysse
is to se and beholde my woꝝshyp ful-
fyllēd in you / that yet be walkers in
þ way / þ whiche be straungers & pyl-
grymes / goyng fast to the ende of
deeth. ¶ All ybur soules helthe / they
that be in blysse done couet / for the
desyre þ they haue to my woꝝshyp.

¶ Therefore they pray alway for you whose desyre is fulfilled of my party / so þe wistode not my mercy / for to moche ignoraunce & blyndenesse. ¶ Forthermore those soules þe be in blys / desyre to take agayne theyr bodyes for encrease of blys / that they sholde haue / whā þe soule & the body come togyder / but þe desyre noyeth the not / though they haue not theyr desyre / i acte or in dede. ¶ But they ioye with a ghostly desyre of knowynge / & they fele & tast ioyenge of þe lykernes / whiche they haue of theyr desyre / þe shall be fulfilled. ¶ Therefore though they haue not theyr desyre in acte / it noyeth theym not / for though they haue it not / theyr blys fayleth not / therefore þe lacke of theyr desyre / causeth the no peyne. ¶ And thynke you not þe the body gyueth more blys to þe soule after the resurrection. ¶ It is not so / for yf it were so / nedes it wolde folowe / þe in to þe tyme they had agayne theyr bodyes / they sholde haue in partyte blys & that may not be / for they lacke no parfeycyon. ¶ Wherfore there is no body of man þe byngeth blys to his soule / but þe soule shall gyue blys to the body. ¶ Cha shall þe soule gyue and yelde her habundaunce of newe clothyng in the daye of Judgemēt to the clothyng of her owne fleshe whiche she lefte / whan the soule departed fro þe body by dethe. ¶ Ryght as a soule is made vndeedyly / and a full holy strengthened in me / so shall þe body be made in the same vnyon vndeedyly. ¶ And all the heuynesse & pondrosyte of the body shall awaye

and shall be made sozell and lyghte. ¶ Wherfore thou shall vnderstonde þe euery body glorified / maye passe throue þe stonen walles. ¶ Noether fyre nor water maye noye them / & þe is not by the vertu of þe body / but by þe vertu of þe soule. ¶ Whiche soule is properly myne / gyue to the body by grace / & by loue / throue the whiche grace & loue / I formed the / & made the to my ymage & lykenes. ¶ The eye of thy intellectuon suffyleth not to se / nor thy eres to here / nor to gue to tell / nor manes herte to thynke / þe grete goodnes of her blys / whiche is inestimable. ¶ O daughter what grete ioy haue they / in whiche euer be holdeme þe am all good. ¶ O how moche solace they shall haue / whan they shall be glorified in theyr bodyes. ¶ Whiche solace al be it they sholde not haue in to the daye of dome yet sholde the soules haue no peyne for þe lacke of theyr bodyes / for þe blyssed heed of the soule fayleth not / for she is euer full of blys in herselfe / to þe whiche blys / she shall come w the body / as I haue layde before. ¶ I tolde þe of þe goodnes þe maye not be thought / þe whiche a body glorified shall haue in þe humanyte glorified of my dere sone / whiche humanyte gyueth to you clerely a lykernes of your resurrection. ¶ Ther they ioy & makethē glad in his woundes / whiche woundes cese not to cry euery day mercy for you to me þe am the fader. ¶ All blyssed soules be comforted with hym in ioye and gladnes / eye with eye / and with honde / and with all þe hole body of my onely sone. ¶ All

ye sholde be confirmed in me aby-
 dyng / & so ye sholde dwell in hym /
 for he is all one with me. ¶ The eye
 of your body as I sayde / shall haue
 gladnes in the humanyte glorified
 of my sone. ¶ And this is the cause /
 for they lyues ended in þe loue of my
 charyte. ¶ And therfore with þe cha-
 rtyte they ben perseuerante & abyde
 euerlastyngly. ¶ Not so þe they may
 do any good / but they Joye in that
 loue whiche they had (þe is to say) for
 they maye not haue any meryto-
 dede in excersyce. ¶ For here in this
 lyfe onely / me synne & do meryto-
 dedes as the lyke at they owne wyl
 w they fre choyse. ¶ They þe abyde
 in blys / abyde not þe dyspayne dome w
 drede / but w ioye. ¶ The face of my
 sone shall not be seen dredefull to the
 nor ful of hate / for asmoche as they
 lyfe ended in my loue / & in þe ben-
 uolence of they neyghbours. ¶ Thou
 shall also vnderstonde / þe there shall
 no chaungyng of face be in hy to they
 syght / wha he cometh to Judge in
 my maieste / but in the þe shall be iud-
 ged of hy / to the ther shall be drede-
 full chaungyng of lokyng. ¶ He shall
 appere to þe soules þe shall be dampned
 w ryght wysenes & hated / & to the
 þe shall be laued / with mercy & loue
 ¶ Tha after þe generall Judgemēt
 the peyne of dampned soules shall
 encrese. ¶ O Doughter I haue tolde
 þe of the dyngyng of ryghtfull men /
 by the whiche þe maye know þe more
 lyghtly / þe mysery of the þe be damp-
 ned. ¶ This is an other peyne to
 they myseryes / for to beholde so-
 moche blys of ryghtful me / whiche

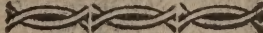
beholdyng is to the encrese of pey-
 nes / as it is to ryghtfull me þe day-
 nacyon of them that be dampned /
 an addycyon of gladnes of my good-
 nes / for lyghte is better knowe for
 derkenes / and derkenes for lyghte.
 ¶ Therfore þe syght of seyntes shall
 be to them peyne / and with peyne
 they abyde the laste daye of Judge-
 ment / for they se well therby grete
 encrese of peyne to them / & so it shall
 be. ¶ For wha it shall be sayde to the
 w an horryble voyce / aryle ye þe be
 deed & come to þe Judgement / than
 shall þe soule go agayne to the body.
 ¶ And in ryghtfull me þe body shall
 be glorified / of the þe shall be dampned
 the body shall be tourmented wout
 ende. ¶ And grete stryues shall be
 ymonge them / and repreues in be-
 holdyng of my sothfastnes / and of
 blessed seyntes. ¶ And tha þe wor-
 me of conscience freteth þe marowz of þe
 tree that is the soule / and the bitter
 rynde of the tree that is the body / þe
 holy blode that was shed for theyn
 they shold vndernyne. ¶ Also they
 dedes of mercy tēporal & spyrytual /
 they shold repreue / & that they dyd
 to they neyghbour / & other dedes
 þe they dyd in they wycked lyuyng
 for they wolde not leue they synne
 al shall be put in represe to the than.
 ¶ Also they shold be repreued of the
 cruelties / þe they dyd to they neygh-
 bours / & of þe synne of pryde / w loue
 of vnclēnes / & they avarice. ¶ And
 whan they se þe grete mercy whiche
 they myght haue had of me / they
 vndernymyng shall be moche harder
 tha the soule had in tyme of dethe.

Secunda

¶ For at þ general dome þ soule & þ body of such shall be tourmented bothe togyder / for asmoche as þ body was felowe wth the soule / & instrumēt to worke bothe good and yll / at theyr owne wyl. ¶ Every workyng good or yll is wrought by some manner of a mānes neyghbour. ¶ Therfore doughter goodnes & gloze wth out ende is gyue ryghtfully to my chose soules / wth theyr bodies glorified / & graciously they be rewarded for theyr labours / þ which they had togyder body & soule in my name. ¶ In þ same maner euerlastyng peyne shall be gyue to wycked men wth body & soule. ¶ Bycause þ body was instrument of euyl / therfore þ peyne shall be made newe & encreased in þ lyght of my sone / whan the soule & the body shall come togyder / thā shall þ wretched sensualyte be repleued with his vnclenes / beholde þge þ humanity of cryst / torned wth þ lyle of clenes of my godhead / and whā they beholde your nature of Adam / enhaūsed aboue þ courte of angels. ¶ Also they shall se the selfe put downe in to þ depenes of hell / beholdinge þ largenes & þ mercy gyuen to them þ be blyssed. ¶ And whā the blyssed soules receyue the fruyte of my sones blode / which sone is called þ labe of god. ¶ Also þ blyssed soules do se all þ peynes which they suffre in þ worlde / ordeyned for þ or namētes of the bodies / as a raze of golde is put vpo a clothe / & þ is not by þ vertu of þ body / but onely by þ plētuous blys of þ soule / which presenteth to his body þ fruyte of

his trauayles / bycause that þ body was assocate to þ soule & to þ excercises of vertues. ¶ Also þ body shall be knowe outwardely / & ryght as a myrrour representeth and sheweth the face of a man / ryghte so the fruyte of his labours shall be presented & shewed in his hyghe body as it is sayde before. ¶ And whā al these other soules full of mysery & derkenes beholpe somoche dygnyte i blyssed soules / of þ which dygnite they be pryued and excluded / than theyr peyne & cōsulyon encreaseth / for the token of theyr wyckednesse & synnes which they dyd / shall be shewed in theyr bodies / wth peynes & tourmentours to theyr tourmēt. ¶ Wherfore in that dredefull worde which they shall here / go ye to þ fyre euerlastyng thā shall theyr bodies wth þ soules go downe euer to abyde wth þ sendes wth oute ony remedy of hope. ¶ There they shall sorowe togyder in theyr peynes / & to þ encrese of theyr peynes / & theyr wretchednes wth al theyr fylthes / euery mā by hymselfe in dyuers wyse / after þ theyr euyl werkes were dyuers in erthe. ¶ A couetous mā wth þ fylthe of his auarice / byrenyng ther in þ fyre wth worldely substance / which wyckedly & falsely he purchased / & loued in þ worlde. ¶ The cruell mā shall be tourmented with his cruelte / þ vnclene mā with his vnclenes & wth his wretched cōcupyscence. ¶ An vnryghtful man with his vntrithe & vnryghtfulness. ¶ The enuyous mā wth his enuy. ¶ A hated mā wth þ hated of his neyghbour. ¶ And forthermore

there shall be brende þ̄ vnordynate loue of a mānes loue / of the whiche false loue / cometh all euyl. ¶ And þ̄ brenynge shall geue h̄ a passynge peyne iutollerable / for asmoche as þ̄ synne was begynnynge of all euyl & moder to pryde / whiche is moder of all synes. ¶ Wherfore euery soule & body togyder / shall be punysshed togyder. ¶ And th̄ miserably they go to theyr ende / which go by þ̄ lower way of the flode / & wyl not tourne to knowlege theyr owne defautes / & aske mercy as I sayd before. ¶ But so they gone to the gates of hell / for they haue folowed the techynge of þ̄ fende. ¶ And he is theyr gate / and theyr entrynge to hell / as it is sayde before. ¶ And in þ̄ contrary wyle my chosen chyldren whiche go vpon þ̄ byrdge aboue / those go by þ̄ way of sothefastnes / & þ̄ sothefastnes is to

thē þ̄ gate of entrynge. ¶ Therfore my sone whiche is my sothefastnes sayde / no mā may come to my fader but by me. ¶ He is þ̄ gate & þ̄ waye by þ̄ whiche they passe ouer þ̄ they maye entre to me / whiche am þ̄ peaseble see. ¶ And so in þ̄ contrary / they þ̄ went by þ̄ way of pardycyon / whiche waye geueth to them a deed water / & so be perysshed & loste. ¶ To þ̄ perel þ̄ fende calleth & styreth suche blynde soules & fooles / by full peryllous tēptacyōs / & false suggestyōns whiche for blyndenes and lacke of grace do not perceyue / nor they take no hede / how they haue lost þ̄ lyght of very feythe / & folowe þ̄ wyll & the wordes of the fende as thoughe he spake to them and sayde. ¶ Who so hathe thrust and despyeth water of dethe / let hem come to me / & I shall geue it to hym. 

¶ And here now moder and systren endeth the seconde parte of this orcharde / in the whiche we be taughte the waye to heuen. ¶ And how we be ordeyned to labour in this worlde / euery man in his owne byneyerde. ¶ And of thre ladders whiche helpe a soule to the loue of god. ¶ In this party also oure lord spekethe ful comfortably of his grete mercy / and of dyuers syte of synnes. ¶ And how soules shall be repleued at the day of Judgement. ¶ And of the pryncypall tourmentes in hell / and of the ioyes of heuen. ¶ Our lord than graunt vs so feruently to labour / euery man in his owne byneyerde / that by the prayer of his blyssed moder / and by his grete mercy / þ̄ we maye graciously scape that dreffull daye of Judgement / and
 With his chosen chyldren / to entre in to the gates of
 blyss / the gloryous syght of hym euer to re
 ioyce. Amen.

Tertia.

The fyrste chapytre of the.iii.party / sheweth of þe profyte
of temptacyons / and how euery soule in þe last ende of his lyfe
shall tast and fele by knowynge or he fully pas / What peyne
or ioye he shall haue after he is passed.

The.iii.boke.



Also how þe fende catcheth
soules vnder the coloure of
some goodnes / also this boke
maketh mencyon of a vyss
that this blyssed vyrgyn had
With dyuers and many ma-
ters / as it is reherled before i
the kalender.

Ca. i.

The fende a myny-
tre ordeyned of my
ryght wysenesse to
tourment soules /
whiche greuouly
offende me. And
I ordeyned theym
in this lyfe / that they sholde tempte
and do greute greuaunce to my crea-
tures. Not for my creatures shol

den be ouercome / but for they shol
den ouercome the fende / and þ they
sholde receyue of me the gloz of byc
toz / thow the vertu that is pry
ued in them. ¶ And therfore no mā
shall drede the temptacyons of the
fende / for ony batayle that shall be
fall hþ. ¶ For I haue ordeyned me
to be stronge / and I haue gyue the
the strengthe of a wyll / the whiche
is made myghty in the blode of my
sone / whiche wyll no fende nor crea
ture maye remoue / for youre wyll is
topned to you of me with a fre chose
therfore ye maye kepe that wyll at
your owne choysle (as you lyke) and
releche it yf ye wyll. ¶ That wyll is
an armure / whiche ye put in þ hōde
of youre aduersary. ¶ And but þ ye
take hede / it is a swerde wherwith
he smyteth you / and sometyme les
eth you. ¶ Neuerthelesse yf a man
take not this sharpe swerde of his
wyll in to the hondes of the fende (þ
is to sape) that he assente not to his
temptacyons and greuaunces / he
shall neuer be hurte w deedly synne
thow ony temptacyōs / but rather
those tēptacyōs shall strengthe hþ
soþ he opē his eye of intelleccyon to
beholde my charyte / whiche charyte
suffreth you to be tempted ouely / þ
ye sholde come to the rewarde that
is ordeyned for vertu. ¶ No man
may attayne to vertues / but thow
the knowynge of me / and of hym
selfe / whiche knowynge is most par
fytely had in the tyme of temptacy
ons. ¶ For than a man knoweth
hymselfe / that he is nought of hym
selfe whan he maye not remoue and

put awaye the peynes and greuaun
ces the whiche he despyred to boyde.
¶ And than he knoweth me also in
his propre wyll / for his wyll is made
stronge of my goodnes / for asmoche
as he cōsenteth not to suche wycked
thoughtes. ¶ Moze ouer the eye of
his intelleccyon seeth that my cha
ryte suffreth those thoughtes / for þ
fende is feble of hymselfe / he maye
do nought / but i asmoche as I suf
fre and withdraue my honde. ¶ I
suffre hym not for hatered that I
haue to you / but for grete loue / not
for ye sholde be ouercome of hþ / but
that ye sholde ouercome hym / that
ye maye therby come to the parfyt
knowledge of me / and of youre selfe.
¶ Also that vertu maye haue exper
yence therby / for vertu hathe no
experyence / but by his contraryte.
¶ Therfore beholde well and se that
the fendes be but my mynystres /
other to tourment the that be dāp
ned in hell / other to tourmente men
in this worlde for exerce in vers
tues / and experyence in the soule.
¶ And yet they entent is for no ex
cerlyce in vertues / nor for experys
ence / for they haue not somoche cha
ryte / but to that entent / that they
wolde take awaye frome them vers
tues / and that maye they not / but
ye wyll. ¶ Sees thou not doughter
howmoche is the folpy of deedly men
whiche make them so feble / so that
I haue fulfyllled them with so grete
strengthe / & they put themselfe i to
þ hondes & pōwer of fendes. ¶ And
therfore I wyll that thou knowe / þ
at þ ende of chey dethe / for asmoche

as they made them selfe soget to the power of the fende/ without constreynge/ for the fende maye not compel them/ but wylfully they put the selfe in to the power of þe fende/ therfore at the last ende whā they come to deth/ they abyde not other iudgement/ but with that wycked domynacyō/ they deme them selfe by wyckednesse of theyr conscyence. ¶ And so without ony hope they pas forth to everlastyng peynes of hell/ and hell is streyned of the with hatred and oꝛ euer that they come to hell/ here they haue take it for theyr hyre and rewarde/ this thou maye se by ensamble of a ryghtfull man. ¶ As ryghtfull men whiche lyued in charitye/ and dye in loue whan the ende of dethe cometh/ yf they haue lyued partlyrely in this lyfe in vertu/ and be made lyght and bryght with the lyght of feyth with cryste shewith þe eye of partlyte hope/ the good and þe profyte of the blode of þe holy lambe my sone whiche I haue ordeyned to them/ than that goodnesse they coll and clyppe with armes of loue/ and strepne me to them in the laste ende of theyr lyues/ with hausynges of loue/ whiche am þe most souerayne & everlastyng loue. ¶ Than in this maner suche men taste the everlastyngelyte/ oꝛ they leue the heuyn but then of theyr body (that is to saye) oꝛ the soule be departed fro the body. ¶ Other ther be þe lyued in comune charitye/ þe were not in so grete partecyōn/ and whan they came to the tyme of dethe/ they dyd trust to my mercy with þe lyght of feyth & hope/

whiche lyght the partlyte soules had as I haue sayde before. ¶ But yet they haue not þe lyght of feyth nor hope so partlytely/ as partlyte soules haue/ but they haue lyght and hope vnpartyte. ¶ And all be it they be vnpartyte/ yet they haue my mercy whan they knowe and knowlege þe my mercy is moze and larger than theyr synnes. ¶ But wycked men worke in the cōtrary/ they se and behold the abydge place of peyne without ony hope/ & þe they take woute my charitye/ as I sayde before. ¶ Wherfore nother of these twayne abyde other Iudgement/ but whā they sholde pas/ eueryone knoweth þe place and abydng whider they sholde go/ oꝛ they be departed fro the body (that is to saye) they þe sholde be dāpned knowe theyr place with peyne without charitye & with hatred and dyspyracyon. ¶ They also that ben partlyte and shal go to blys knowe theyr abydge in blys with the lyght of feyth/ and with loue/ and with truste of the vertu of the holy blode shedyng of þe holy mycke lambe of my sone. ¶ And other that be vnpartyte with truste on mercy and with the lyght of feyth/ passe forth to þe place of purgatory/ wher they shal be purged and made partlyte/ and so to obtayne the blyss of heuē. ¶ How that the fende alwaye catcheth soules vnder the coloure of some goodnesse/ and how they that gone by the grete floode and not by the brydge be dysceyued and go to losse. ¶ Take thou hede now howe I haue tolde the/ howe the fende

calleth and styreth men to the water of dethe (that is to saye) to þe water that blydeth them with worldly delyces and hyghe states / & catcheth them with a false hoke of delectacyon vnder colour of good / for oother wyse he maye not haue them / for they wolden not suffre themselves to be takē nor dysceyued / yf they dyd not fele no goodnesse in themselves. ¶ For a soule of his owne nature / euer desyreth goodnes / but yet sothe it is that a soule sometyme is blynded thowhe his owne loue / and thā he knoweth not the benym / nor the dysceyte of the fende / and no dyscecyon he hath to knowe þe very goodnesse / nor what is profytable to the soule nor to the body. ¶ Therefore þe fende whan he seeth a man so blynded thowhe his owne propre loue / he putteth to hym dyuers states vnder dyuers colours of some profyte or of some vertu or goodnes. ¶ And that he putteth to euery man after his state / and after the pryncypall vyces / in þe whiche he knoweth euery man after his dysposycyon more redy to fall. ¶ Some false suggestyons he putteth to a relygyous mā / an other thynge he putteth to prelates / an other to seculers / an other to lordes / and an other to seruauntes / to euery man after the degre of dyuers states. ¶ This I haue reherased and tolde the of them / þe whiche doowen themselves in the floode of the water of dethe / hauynge no reswarde but onely to themselves (that is to saye) louynge themselves / & taken no hede of offences done to me / and

of suche men I haue tolde the theyr ende. ¶ And now forthermore I wyl shewe the / how they dysceyuen themselves. ¶ The cause in general is / for whan wylfully they wolden fle fro peynes / they fallen in to peynes. ¶ For it semeth to the / that it a full greate labour to folowe me (that is to saye) to go by þe waye of þe byrde of my sone / therfore they drawen as backe for drede of the thorne / that is for drede of sharpenesse / and that is for they ben vtterly blynded / by the whiche they seen not / nor knowen not the waye of my sothefastnesse / as thou dyd knowe / whan I shewed it þe in the begynnynge of thy lyfe / whan thou dyd praye to me / that I sholde gyue mercy to all the worlde and to drawe them fro derkenesse of deedly synes. ¶ Thou knowes wel that at that tyme / I shewed me to the in a fygure of a tree / of the whiche tree thou sauoured begynnynge nor endynge / but onely thou dyd perceyue that þe roote of that tree was ioynded with þe erthe / and that was the dyuine nature was knyt with þe nature of youre hamanyte. ¶ In the fote of the tree yf thou haue good mynde / there was a thorne / fro the whiche thorne / all that dyden loue theyr owne sensuallite / dyd drawe themselves fer a waye fro the thorne / and fledden in hast to an hyll / & ther was a pot / in þe whiche hyll I shewed the by a fygure / all the delyces & banytes of the worlde. ¶ In the pot it semed as ther had be whete / but there was none / therfore thou sawe well þe many soules dyden peryshe

therin for hongte. ¶ Some þ know
 en the perelles of the worlde / dyden
 retourne agayne to the tree / & wen-
 ten myghtly by the thorne (that is
 to saye) some toke a purpose of good
 wyll / to take a waye of sharpenesse /
 whiche purpose of sharpenesse / or it
 be parformed / is suche a thorne whi-
 che semeth to a man sholde be folow-
 ed / to go in to the waye of sothefast-
 nesse. ¶ And yet on the one party þ
 consyence grutcheth / & on þ other
 party þ sensualyte grutcheth. ¶ Ne-
 uerthe lesse anone as a man w hate-
 red and dyspleasance of hymselfe /
 taketh a purpose myghtely / & sayth
 thus in his herte / I wyl folowe my
 lord crucifyed / than sodeynly that
 purpose bryketh the thowde (that is
 to saye) the good wyll dothe awaye
 the sharpenesse / and than shall he
 fynde a wonderfull swetenesse / as
 I haue declared to the before / some
 man more / and some man lesse / af-
 ter the dysposycon and besynes of
 dyuers men. ¶ Thou knowes at þ
 tyme howe I sayde to þ / that youre
 lord was bnmouable / & sothe it is /
 for I am not chaunged. ¶ I with-
 drawe me fro no creature that wyll
 come to me / I haue shewed þ sothe
 fastnesse to all / and I haue shewed
 me to them and made me vysyble /
 where I was and am inuisyble. ¶
 What is it to loue ony thyng w
 oute me / they knowen not me / nor
 themselfe / bycause they were made
 blyde / thowde a cloude of bnoody-
 nate loue and of desyre. ¶ Sees þ
 not how moche they ben dysceyued /
 for they had moche rather to be per-

ryshed in þ greate see / than to passe
 thowde a lytle sharpenesse. ¶ And
 there maye none passe oute of this
 lyfe without the cros / saue they that
 gone by the hyghest waye / and yet
 they passen not wout some peyne /
 but that peyne is to them a refres-
 shyng. ¶ And for asmoche as the
 worlde for syne bryngeth you forth
 the thornes & bryeres / as I tolde the be-
 fore / and renneth thowde a floode þ
 is a see wout rest / therfore I haue
 ordeyned / and gyuen to you a sure
 bydge / wherby ye maye passe fro þ
 worlde & you wyll. ¶ To this tyme
 I haue shewed the / how that suche
 men dysceyue themselfe with an vn-
 ordeynate drede / & how I am youre
 lord god / whiche am not chaunged.
 ¶ And that I take no hede to þ par-
 sones / but to the holy desyres of the
 parsones / and this I haue shewed
 the in a fygure of a tree. ¶ How the
 world for synes brought forth the thoz-
 nes and bryeres / yet some there ben þ
 ben not noyed with them / all be it þ
 no man maye come to blyss / woute
 some peyne here suffred or he passe.
 Now I am purposed to shewe þ
 whiche they ben that be harmed of
 the thornes and bryeres / and whiche
 not. ¶ And for asmoche as to this
 tyme I haue shewed to the damp-
 nacyō of suche men (and my good-
 nesse) and I tolde the how they ben
 dysceyued of they owne propre sens-
 ualyte. ¶ Nowe therfore I wyll
 shewe to the / how they ben hurte of
 thornes onely. ¶ Soth it is / no mā
 that is comen in to this lyfe lyueth
 forth with bodyly labour or ghos-
 ts

ly. **¶** My seruayntes here grete bo-
dyly labours / they soules be ful fre
fro that trauayle / for they fele no tra-
uayle / & þ is for they wyll holy ac-
corde with my wyll. **¶** And þ wyll
it is / þ maketh me haue peyne / they
beren bothe bodyly peyne and ghost-
ly (as I sayde before) whiche be-
gynne to tast & fele here in this lyfe
tokens of hell pyenes / as my seruau-
tes in the contrary do begynne here
to fele and sauour the tokyns and sy-
kernes of euerlastyng lyfe. **¶** Know-
es thou not doughter that it is a ful-
synguler and a greate good and re-
warde / whiche the blyssed company
in heuē haue. **¶** It is they ful wyll
to haue his wyll / whom they desyre
& loue / they couet me / and for that
they couet me / they haue me / and sa-
uour me without ony rebellyon or
withstandyng / for they haue leste
of and forlaken the heuynesse of the
body / whiche was a wycked lawe
of þ flesshe / whiche stryued agaynst
the spryte. **¶** The body was a mea-
ne to man / whiche body wolde not
suffre hym to knowe þ sothefastnes
and that they myght not se me face
to face / that myght not be / for þ bo-
dy dyd let them fro that syght. **¶** Af-
ter that that the soule hathe forsake
the greuous heuynesse of the body /
than is his wyll fulfilled. **¶** For whā
he desyret me / he seeth me / i whose
syght abydeyth al your blys. **¶** Whā
the soule seeth he knoweth / & whan
he knoweth he loueth. **¶** Whan he
loueth me most souerayne and euer-
lastyng goodnesse / than he tasteth
and sauoureth me. **¶** Whan he tal-

seth / he fulfilleth his wyll (that is to
saye) his desyre þ he hathe to knowe
and beholde me / and i the desyre he
hathe me / and whan he hathe me /
he desyret me. **¶** And as I sayd be-
fore / peyne is fer fro that desyre / &
werpnes is fer fro replecyon. **¶** Also
thou sees that my seruayntes pryn-
cypally sholde receyue they blyss
in knowyng of me / and i þ syght of
me / whiche syght and knowyng of
of them / fulfilleth the wyll of them
in all thynges. **¶** And what the wyll
desyret / it hathe / and so it is pley-
ly fulfilled / therfore I sayde to the /
that syngulerly to tast and sauoure
euerlastyng lyfe / was that whiche
þ wyll desyret to haue. **¶** But yet
thou shall knowe / that whā þ soule
seeth me and knoweth me / it is ful-
filled. **¶** And in this lyfe as I sayd
he receyueth as for a rewarde a sy-
kernesse of euerlastyng lyfe / begyn-
nyng here i a maner to sauour and
tast / that they sholde haue after in
full replecyō without ende. **¶** But
here thou askes how a soule maye
fele a sykernesse in this lyfe / I tell þ
it is in the syght of my goodnesse in
hym / and in the knowlegynge and
knowyng of my sothefastnes / whi-
che knowyng þ bryght & clere intel-
lecyon he hathe in me / whiche intel-
lecyō is þ eye of the soule. **¶** This
eye hathe a lytle blacke in þ eye / whi-
che gyueth syght of holy seythe / whi-
che syght of þ seythe / maketh a soule
to knowe & to folowe þ waye & þ doc-
tryne of my sothefastnesse / that is of
my sone incarnate / wout this clere
syght of seythe / that waye and docs

Tertia

tryne is not seen / but as a man seeth that hathe onely the forme of an eye / & not þe syght / a cloude couereth þe lytle blacke whiche gyueth lyghte to the eye. ¶ For that lytle blacke of þe intellectual eye / whiche gyueth clere syght / is the holy seythe / whiche blacke whā a cloude of vntruthe or of mysbyleue is cast ther vpon / it seeth ryght nought / whiche cloude of mysbyleue cometh of a mannes owne propre loue / and sothe it is / it seeth not / for it hathe a lykenes and forme of an eye / but it hath no lyght. ¶ For thow he his owne propre loue he hathe take fro hys selfe / his owne propre lyght. ¶ Thou sees also that in the syght of the intellectuall eye / they haue knowynge / & whan they knowe / they loue / and whan they loue / they leue and forsake theyr propre wyll. ¶ And whā they put theyr owne wyll / than they take my wyll / whiche desyre not but your satisfaccyon. ¶ Suche that forsake theyr owne wyll / they gone away myghtly / fro the party of the lower waye / and begynne to ascende by by the byrdege / & gone vpo thornes. ¶ And for theyr sect (that is to say) theyr asseccyons ben accordeynge with my wyll / therfore the thornes do them no harme. ¶ Therfore I tolde the þe they dyd suffre peyne bodyly / but no peyne to theyr soule / for theyr sencyble wyll is deed / whiche byngeth & causeth þe peyne / and tormenteth the soule of a creature. ¶ And whan þe sencyble wyll is boyled / thā is þe peyne auoyded. ¶ And more ouer they bere all thynges and do suffre

in grete reuerence / & take it to a grete grace / for my name to be troubled / and they desyre nothyng / but that I wyll. ¶ Yf I suffre them to haue any peyne thow temptacyon of þe fende to proue vertu in them / as I sayd before / they make resystens w a good wyll / whiche wyll they haue made stronge and myghty in me / & haue meked & loued the selfe. ¶ And with pease & rest of soule / they thynke the selfe vnworthy any grace or rest demynge themselves worthy to haue many folde paynes / and so withoute any peyne / or dysleace / they passe out of this worlde / w a full knowynge of themselves / and with an inward ghostly ioye. ¶ And this shall be / wheder they be troubled of þe fende / or wheder sekenesse tourment them or pouerte / or any promocyō of state in the worlde / or dethe of chyldren / or of fredeg / whiche be al ful sharpe thornes / the whiche þe erthe brought for the for synne. ¶ And al these thornes they do suffre ryght pacyently and full benygely / with the clere lyght of reason / and lyght of the holy seythe / beholdynge me most souerayne goodnesse. ¶ For I maye nothyng desyre but all good / yf passyons & penes I sende to the it is not for hated / but for a faderly loue. ¶ After tyme they haue knowen a parfyte loue in me / anone they come agayne to the selfe / knowynge theyr owne defautes. ¶ And than they seen with the lyghte of seythe / that al goodnesse shall be rewarded / synne shall be punysshed / and a lytle synne contynued / shall haue an infynyte

peyne for it was done agaynst me/
the whiche am infynyte goodnesse.
¶ Also by the lyght of this seythe/
they take it for a specyall grace. ¶ I
will amede the & puneshe the here
in this lyfe / and in this tyme þ shall
haue ende. ¶ So they reken they
synnes togyder / & as they purchase
mercyte / with contricyon of herte /
or with payte payence / they ben
rewarded with good without ende
for they laboures. ¶ And yet they
knowe well / that all the trauayle of
this shorte lyfe is full lytle. ¶ The
tyme onely is asmoche / as þ poynthe
of an nelde and no moze / and so pass
seth the labour with þ tyme / for pa
cetyly they suffre and passe throuwe
the actuall sharpenesse of the thoz
nes / and it toucheth not the hertes /
for they hertes drawe out fro them
(that is to say) fro the drede of sharp
nesse / throuwe the sensyble loue that
is put in me / and confyrmeth throuwe
desyre of loue. ¶ Than þ sothefast
nesse is þ suche that passen payent
ly þ sharpenesse of the thorne / þ they
tasten the lyfe þ shall laste / takynge
in this lyfe a token / or an earnest / or
a sykernes of þ euer lastynge lyfe.
¶ Whan they stonde in the water /
they bathen them not / whan they
passen by the thornes / they fele not
the sharpenes. ¶ For with all they
belynesse they soughte me / whiche
am souerayne goodnes. ¶ And this
they haue soughte / wher it is pley
ly foud (þ is to say) i þ worde of my
onely begoten sone. ¶ Of euill that
cometh of blyndenesse of þ eye of in
tellectyon / and how good dedes done

out of þ state of grace / auayleth not
to the euerlastynge lyfe. ¶ This I
purpose to declare the / bycause thou
sholdest knowe it þ better. ¶ Also I
haue declared to the how they taste
the earnest of sykernes of hell / of the
whiche maner me I haue tolde you
they ben dysceyued. ¶ Now I shall
tell the how sorowe cometh to them
and how they receyue the earnest of
sykernes of hell. ¶ And that is / for
throuwe they bnturthe that cometh
of they owne propre loue / þ eye of þ
intellectyon is blynded. ¶ For ryght
as all sothefastnes is purchased and
wonne with þ lyght of seythe / ryght
so lastynge and dysceyte be get & had
w bnturthe. ¶ I speke of bnturthe
and of infydelyte / of them þ haue
receyued the holy baptym / in þ whi
che baptym the lyght was impzel
sed to þ eye of þ intellectyon. ¶ And
whan the tyme of dysceycon was
come / yf they haue exerceyce in ver
tues / they kepe the lyght of seythe /
and byngethe forth the vertues of lyfe /
& fruyte to they neyghbour. ¶ For
ryght as a woman byngeth forth
and bereth a quicke sone / and yel
deth that quicke sone to her spouse
ryght so they that kepe the lyght of
seythe geue to me vertues of lyfe /
whiche am the spouse of the soule.
¶ These other þ whiche kepē not þ
lyght of seythe / worke þ contrary / for
whā they come to þ tyme of dysce
cyon / in whiche tyme they sholde vse
þ lyght of seythe & byngethe forth the ver
tues w þ lyf of grace / thā byngethe they
forth the deed soules (they be deed) for
all they dedes be deed / whā they be
g. ii.

in deedly synne/as to to the waye of
sanacyō. ¶ And yf þ lyght of feythe
be takē away fro thē/pet they haue
þ forme of þ sacrament of baptym/
but they haue no lyght/for þ lyght
is taken awaye by a derke cloude of
synne/þ whiche is cause of theyꝝ pro
pze loue/whiche synne couereth the
roude blacke in the eye/by þ whiche
he had syght. ¶ For suche it is sayd
seythe wout werkes is deed/ wher
fore ryght as a deed man whiche se
eth not/so the ghostly eye seeth not/
whā that is couered þ gyueth lyght
¶ Also he knoweth not/þ he hathe
no beŷge of hþseife. ¶ Also he know
eth not his owne defautes/nor my
goodnesse that I do to hym/of the
whiche goodnes he had his beyng
¶ & all other grace aboue hym. ¶ So
that whan he knoweth nother me/
nor hþseife/he hathe not his owne
propze sensuallte/but he loueth it &
leketh it to make a way to his appe
tite. ¶ And so he byngeth forthe
deed chyldren of many deedly syn
nes/and me he loueth not/and whā
he loueth not me/he loueth not þ
I loue/þ is his neyghbour. ¶ And
he hathe no maner lykþge to worke
nor yet to do that is plesynge to me
(that is to saye) to do vertues/whi
che pleseth me to se thē done in you/
not for my profyte/for ye maye not
profyte me/for I am he that haue
beyng/and nothyng is done with
out me/saue syne whiche is nought
in hymselfe/for it taketh fro me the
soule. ¶ Wherfore it dyspteth me for
your profyte/that I may haue you
nombred in my euerlastynge lyfe.

¶ And thus as thou sees euedently
þ feythe of that other party is deed/
for it is without good werkes/and
the werkes that they done/done not
profyte to them/as to þ euerlastyge
lyfe/for they haue not þ lyfe of grace
¶ Neuerthelesse it is not to leue of
good werkes/whether they be done
with grace or without grace. ¶ For
there is no good dedes unrewarded
nor the euill dedes unpunishedde.
¶ Good dedes those ben done in the
state of grace/without the infecty
on of deedly synne/ & they done gyue
to hym the lyfe euerlastyge. ¶ And
al those good dedes that ben done in
deedly synne/they done not profyte
to hym to haue þ euerlastynge lyfe.
¶ Neuerthelesse in dyuers maners
it is rewarded/as I haue sayde be
fore. ¶ Wherby sometyme I gaue
them tyme of repentaunce/or els I
imprelle them in the mynde of my
seruauntes and in theyꝝ prayers/
throwe whose prayers/they boyde
thē fro theyꝝ synnes. ¶ Somtyme
whan they ben not rewarded with
tyme of abydyng/nor with þ pray
ers of my seruauntes/for þ lacke of
grace/with suche other/they ben re
warded than with tempozall pros
peryte/or with tempozall thynges
and make of theym as of beestes to
be made fatte in the flesshe/so those
wretched and ryght synfull men the
whiche alwaye haue ben contrary
to my wyll/ & haue done good wer
kes/not in the state of grace/but in
deedly synne/whan they woldē not
in theyꝝ workynge receyue prayers
nor other ghostly helpes nor socours

with þ which helpe I haue called them to grace in þ tyme þ they were repreneable / throwe theyr defautes. ¶ Than of my goodnes my wyll is to yelde them and rewarde them in temporall thynges / there they ben wretchydly made fat / and yf they amede not theyrselfe / they gone to euerlastyng derkenesse and peyne. ¶ Therfore doughter se how they be dysceyued. Who dyscepyeth the? They themselves. They cal themselves the lyghte of very feythe / and gone as blynde men gropynge & cleuyng to that they touche / & bycause they se no thyng but with a blynded eye which is set by affectyō / i passynge thynges and vanytes. ¶ Therfore they ben dysceyued & done as fooles which onely done beholde þ golde & not the beny. ¶ Therfore knowe thou for certayne that worldely vanytes that ben take & kepte woute me / or with theyr propre and vnoynate loue ben repreneable / as I shewed it to þ before i the lyknes of a tree / whan I sayde to the / þ suche men dyden bere golde before / and benym behynde. ¶ The benym was not withouten golde / and the golde was not without benym / but the fyrste beholdynge is golde / & no mā kepte hymselfe fro the benym / but all those that weren made clere in syghte / with the very lyght of partyte feythe.

¶ The seconde chapytre telleth how the preceptes of god maye not partytely be kepte

but a man kepe the counseyles. ¶ And how i euery state of lyuyng / the which a mā sheweth with a good wyll & holi to god is acceptable & pleasyng to god / & how worldely men with all theyr ryches & goodes can not holde them contented / and of theyr peyne which they deserue for theyr wycked wyll / as well in this lyfe / as after theyr dethe / and of other maters / as it is shewed in the kalendre. Ca. ii.



His that I saye is for the þ ben made clere in syght w the lyght of veri feythe with which they cutten awaye fro my loue / the wyll of theyr propre sensualyte / with a swerde of two poyntes (þ is to saye) w hate of vyces / & loue of vertues / & which with the lyghte of reason dyde kepe & get golde i the worlde. ¶ And this I say of the / which wyll haue good & kepe good. ¶ But they that wolde vse grete parfeytyō / dyde dyspyse temporall goodes / bothe in wyll and in dede. ¶ Those dyde kepe þ actual counseyle (that is to say) they kepten þ counseyle in dede & actually / & þ was gyue to the of my sothfastnes. ¶ And they þ haddē goodes & kepte in þ maner / as it is sayde before / be they that kepe þ commaūdymentes / and also the counseles as in wyll but not actually / for the counseyles

ben so knytte togyder with the preceptes that no man maye kepe the preceptes without he kepe the counseyles (not actually) but in wyll and good entent (that is to saye) bycause he kepeth suche rycheſſe with mekenesse and wth no pryde but holdeth them as goodes lende / & hathe the not as for his owne goodes but as goodes taken to his ble of my goodnesse. ¶ So y^e whā ye haue goodes ye kepen the to youre propre ble / in almoche as I leue them. ¶ And ye kepe them almoche as I suffre / & I gyue them and forgyue almoche as I se they be spedefull for you. ¶ In this maner wyse ye sholden ble ryches / & no other wyse. ¶ And whan a man so dothe / than kepeth he my preceptes and loueth me aboue all other thynges / and his neyghbour as hymselfe. ¶ And so a mā lyueth with a fre herte / and casteth suche worldely rycheſſe frome his desyre (that is to saye) for he loueth them not / nor he kepeth them not / excepte I graunte them to hym. ¶ And all be it that he hathe actually / yet in affeccyons he kepeth my counseyles (as it is sayde befoze) and casteth awaye fro hym y^e benym of an vnrulyd loue / suche maner of men abyde and lyuen in comyn charyte. ¶ Other that kepen the forsayde counseyles bothe actually and mentally / and as in affeccyon / those be in parfytte charite. ¶ For with a very synplynesse they kepen the counseyles with my sothefastnesse whiche was incarnate / sayde to hym that asked. ¶ After what shall I do / yf I

shall haue euerlastyngelyse. ¶ Our lord sayde agayne to hym. ¶ Kepe the commaundmentes. ¶ He sayd to hym agayne. ¶ I haue parfourned al those. ¶ Ihesu sayd agayne yf thou wyll be parfytte / go and sell all the goodes that y^e haue / and gyue them to poore me. ¶ This mā was sory than / for he kepeth the good that he had with to moche loue. ¶ Parfytte men kepen the counseyles / the whiche dyspyſen the worlde with al his rycheſſe. ¶ Lene they maken theyr bodyes with greute penaunce as with wakyng / with meke prayer / and deuoute and cōtynual prayer / & with other afflyccyons. ¶ Other that abyden in comyn charyte and rylen not actually fro y^e worlde / yet therfore they losen not the lyse euerlastyng. ¶ For they be not bounden to leue those ryches / neuertheless they sholden holde them as I haue sayde. ¶ And whan they kepe the so / they offenden not / for all thynges ben good and parfytte that ben made of me / for I am the hyghest and the most souerayne goodnesse / and all goodes ben made to do seruyce to my reasonable creatures. ¶ Not so that those creatures sholden be seruauntes of the rycheſſe of the worlde / but that my reasonable creatures sholden lawefully kepe suche rycheſſe / and haue the. ¶ And yf it lyke them to haue rycheſſe / and not to go to greater parfeccyon / so y^e the rycheſſe ben not preferred / but y^e they be euer vnder / and do seruyce to my creatures / than sholden they yelde to me theyr desyre onely / and

loue other thynges / and holde them
not as theyr thynges / but as goodes
that ben lende them / and graunted
to theyr vse. ¶ I take no hede nor
no rewarde / as for my parsones nor
for states / for in euery state þ a man
wyl take and kepe / so that he haue
a good and an holy wyl / it shall be
acceptable to me. ¶ Who is he than
that shall haue suche ryches / in the
maner as I haue sayde / they onely
that haue caste awaye the benyn of
theyr ryches / with hate of theyr pro
pre sensualityte / and with loue of ver
tues / and utterly putten fro them þ
benyn of vnozdynate and vnruled
wyl. ¶ And they þ haue set theyr
wylles with my loue & drede / suche
men and women maye chose & kepe
eche state what pleseth them / & shall
be able in euery state / to come to the
blysse euer enduryng. ¶ Not with
stondyng that the partyte & plesas
ble state be moze acceptable to me (þ
is to saye) to arysle partytely / actual
ly / and mentuallly fro all the ryches
of the worlde. ¶ And that feleth hys
selfe not able to þ parfeyce þrowe
his owne freylte / maye than stonde
in the comyn state of lyuyng / euery
man after his owne state. ¶ And þ
ordeyned my goodnesse / so that no
man shall be excused in what state
he stonde (for sothe it is) they haue
no excusacyon. ¶ For by compassyō
I condyscended to theyr feblenesse
and passyons / in somoche that who
so wyl abyde in þ passyng worlde
maye haue rychesse / and abyden in
þ state of matrimonye / & noz þe
theyr chyldren / and bely them in þ

worlde for them / & kepe what state
they wyl. ¶ So þ they cut awaye
the benyn of theyr propre sensuality
te / whiche byngeth in the peyne &
dethe euer enduryng. ¶ And sothe
ly benyn it is / for ryght as benyn
byngeth peyne to the body / and at
the laste dethe / but he caste it out þ
soner fro hym / or take some medyc
yne / ryght so it is of this cursed scor
pyon and benyn of worldely loue. ¶ I
saye not that they sholde cast awaye
tempozall goodes fro themselfe / for
tempozall goodes in themselfe ben
good / for of me they ben made and
ordeyned that am moost souerayne
good. ¶ And therfore a man maye
vse them as he wyl / with holy loue
and very trewe drede. ¶ But I say
of the wycked wyl of a man / þ whiche
he poysoneth the soule byngyng
in dethe / but it be cast out hastily
with all maner despyres of the herte
by deuoute confellyon / the whiche
confellyon / is þ most souerayne me
dyce / that delyuereth a man fro
suche benyn / though it seme ryght
bytter in the sensualityte. ¶ Sees þ
not how now all suche be dysceyued
that myghte and they wolde haue
me / and also haue comforte & ghost
ly gladnesse / and put awaye fro the
heuynesse. ¶ And yet rather they co
ueyten euyl vnder coloure of good
thyng / euer with all maner besy
nesse and vnozdynate loue to gader
to gyder gredy golde. ¶ Neuer the
lesse bycause they ben blynded with
moche mystrustynge of infydelyte /
they knowen not this benyn. ¶ And
they knowe well that they be poyson
g.iii.

ned and benymned / and yet they wyl
not receyue no medycyne. **S**uche
people done here the fendes crosse/
and fasten without ony doubte the
ernest of hell. **H**ow worldely men
with all theyr rychesse and goodes/
can not holde them contented / and
of the peyne þ they deserue for theyr
wycked wylls / as well in this lyfe/
as after theyr dethe. **I** Sayde be-
fore to the / that wyl alone is cause
why man is punished and peyned
all with my seruantes in almoche
as they lacke theyr owne wyl / and
be gouerned after my wyl / therfore
they fele no peyne that greueth the
but they be fulfilled in theyr soules
felþge me wardeli by grace. **A**nd
all suche that haue not me / maye in
no wyse be fulfilled / yf they had
all the worlde. **F**or all thynges þ
ben made / ben lesse of dygnyte than
man / for they ben made for man / &
not man for them / and therfore he
maye not be fulfilled with the. **A**l-
alone maye fulfill hym / & none but
I. **T**herfore all suche worldely
wretches / ben so clippcd w þ derke
cloude of blyndenesse. **E**uer they
ben besy / and labour in bayne / al-
waye desyringe to haue suche as
they shal neuer haue / & so they may
neuer be fylled. **F**or of me þ maye
fulfill the / they wyl no thyng ask
I tell þ how it stondech with the
in paynes / thou knowes well þ loue
causeth peyne / whan that thyng þ
is lost / to the whiche al worldely mē
ben holy conformed. **W**orldely mē
conformen them in al maner wysses
by vnozdynate loue to erthely thyn

ges / and ther by they ben made all
erthe. **F**or they haue a maner of
ghostly impressyon of lyknes with
ryches. **W**ho is that / what euer
state he stondes in / þ wolde for ony
seruyce done to creatures / haue the
losse of me. **Q** who is that þ whi-
che maketh of his owne body by vnc-
clennesse of luyunge / an vnreasona-
ble beest. **A**ll suche leden them of
the erthe / by desyringe of dyuers
worldely states. **A**nd they wolde
þ they sholden euerlast / but it wyl
not be / for they passen awaye as the
wynde / other by meane of dethe / or
els I by ryghtwyle ordynauce des-
pyue them / fro suche thynges that
they so loue vnozdynately / and than
is theyr peyne intollerable / for by al-
moche as they had suche good in
possessyō by an vnozdynate loue / by
somoche they lese the with sharper
payne. **N**euerthelesse yf they had
de kepte them as goodes lente / and
not as theyr propre goodes / doubtes
lesse they sholden haue forsake them
wout payne. **A**nd therfore theyr
payne is þ more / bycause they haue
not þ they desyre. **F**or as I sayde
the worlde maye not fulfill the / and
than they haue a grete payne / what
ben the paynes of his consyence /
and what paynes he suffreth that
wyl be venged for worldely good /
I shall tell the. **C**ontynually he
freteth hymselfe / and fyrste he sceth
his owne soule / soner thā his ghostly
enemy. **H**e is fyrste deed / for he
hath sleyn hymselfe / with þ swerde
of hate. **Q** what payne suche a cos-
uetous worldely man þ is enuyous

suffreth in his conscience / euer so
 fretyng hymselfe / and wyl not suf
 fre hymselfe to haue no delyte of his
 neyghbours prosperyte. ¶ By this
 þ maye knowe what peyne a world
 ly couetous mā suffreth of þ thurst
 of his auarice / the whiche wyl ne
 uer fulfill his owne nede / nor þ ne
 cessyte of other. ¶ Thus than of all
 suche thynges that a man loueth in
 þ sensualyte of his fleshe / he draw
 eth to hym by many vnozdinate dre
 des / and moche peyne of cōscience.
 ¶ They take vpon them wylfully
 for to bere þ deuylles peynesfull cros
 in castyng here of the ernest of hell.
 ¶ And the seke people lyuen in this
 worlde / in many maner dyuers wys
 ses of ghostly peynes at the last but
 yf they amende them / for to receyue
 dethe euerlastyng. ¶ All suche ben
 in the waye of sothefastnes / that in
 this worlde ben hurte by thornes of
 many trybulacyons / tourmentyng
 theselve by theyr owne vnozdinate
 & myrled wyl. ¶ All suche haue
 tourmente of body and of soule / for
 with peynes and tourmentes þ bo
 dy and the soule ben tozned in peces /
 in asmoche as they gate golde / and
 wanne ryches of þ worlde / wā vno
 zdinate & myrled loue. ¶ And
 so they be depriued of þ lyfe of grace
 and affeccyon of charyte / and they
 ben made trees of dethe / and ther
 fore all theyr werkes ben deed / for
 they lyuen in grete peynes / walow
 yng in the floode that ledeth to the
 water of dethe / passyng forthe with
 hate by the fendes gate / and so they
 receyue endelesse dāpnacyō. ¶ Now

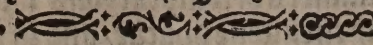
thou knowes how they that maken
 them wylfully the deuyls martyrs
 dysceyue themselves / and with what
 peynes they dyscende & gone downe
 to hell. ¶ What is that trowes thou
 that blynderth them? ¶ Nothyng
 elles / but a cloude trewely of theyr
 owne myrled & dysordynate loue
 layde ouer the clere syghte of þ holy
 feythe. ¶ Thou knowes also how
 worldly trybulacyons / what man
 ner they come. ¶ They hurten ones
 ly bodyly my specyall seruauntes /
 bycause they be cast out of þ worlde
 but yet they ben not hurte spyrytus
 ally (that is in the soule) in asmoche
 as with a very trewe wyl / they ben
 conformed and made lyke to me / &
 therfore it is to them grete cōforte
 & ioye / to suffre peyne for me. ¶ The
 seruauntes of the worlde ben tour
 mented / bothe within and without
 and specyally within / for the grete
 drede they haue to lose theyr tempo
 rall goodes / and also for loue / desy
 ryng þ they maye not haue. ¶ O
 ther maner vexacyons þ they haue
 besyde these / ben two p̄ccypall cau
 ses / that is drede of losyng / & loue
 of wyppnyng / whiche thy tongue is
 not suffycient / nor yet able to tell.
 ¶ Sees thou not now therfore þ in
 this lyfe ryght wysemen be at more
 ease in soule thā synners (me thyke
 thou sholdest) for thou hasse nowe seen
 the lyuyng and þ endyng of bothe.
 ¶ How a drede that is bounden / or a
 scruple drede ben not suffycient to
 obtayne euerlastyng lyfe / and how
 with excercyse of this drede a man
 may come to þ excercyse of vertues.

Now I haue sayde to the and declared / that there be some y^e whiche felen them tourmented of worldely trybulacions / and I wyll that it be so / that a soule maye knowe her imperfeccon and ende / & also to knowe that this wretched lyfe / & y^e worldely vanyte is vnparfyte and traspyrore. ¶ This a soule maye knowe by this token / whan she desyrez inwarde ly me / that am her ende by suche inwardely desyre / a soule begynneth fyrst to put awaye the cloude that hath longe blynded her fro y^e clere syghte of vertu. ¶ And than by scrupyle drede of trybulacions / she begynneth to come out of the floode y^e she had longe be drenched in / casttge out fro her the benym / with y^e hate that she was poysoned with / y^e whiche was cast out of the scorpyon in y^e lykenesse of golde / and so was receyued vnmanerly / and nothyng manerly / wherfore it was tourned to them that dyd receyue it / in to benyfe. ¶ They knowyge this begynnyng graciously to aryse / & towarde the hauen begyn to set theyr pases / clearyng fyrste to the same byrde / of the whiche I spake of before. ¶ Nevertheless it is not ynoughe onely for to go to this byrde with scrupyle drede / for that drede dothe nothyng ellys but purgeth a soule fro beedly synes / but it fyllleth not her with vertues grounded i loue. ¶ And therfore it is not ynoughe onely in scrupyle drede to wyne euerlastyng lyfe / but yf the fete be sette vpon the fyrste steppe of the byrde / that is desyre and affeccon / the whiche be y^e

fete of the soule / byrnyngge her in to affeccon of my very sothefastnesse / of the whiche as I sayde before / I haue made a byrde. ¶ This is the ladder / vpon the whiche I wolde ye sholde step vp / for my very sone hath made ladders to step vpon. ¶ Nevertheless sothe it is / that this is a generall ryllynge / whiche comynly worldely men do vse / that is for to rylfyre for drede of payne. ¶ And also bycause that ofte tymes aduersytes of this worlde byrnyngge them in to greate heuynesse / and therfore a man begynneth to be dyspyled wth them. ¶ And yf they vse this drede with lycht of trewe feythe / doubte not but they shal come to the loue of vertu. ¶ There ben some y^e gone out so dull & so slugysly out of this depe floode of worldely loue / y^e ofte tymes they fallen therein agayne. ¶ For after tyme they come to y^e haue of y^e floode / by comynge agaynst them of contrary wyndes / the ben ouertyued agayne by y^e wawes of the see / vnto the cloudy ballaye of derkenesse of the wretchednesse of this lyfe. ¶ And thoughe ther come a happy wynde / they wyll not in no wyse quykely step vpon the fyrste degre / that is affeccon and loue of vertu to ghostly deyses / but as me y^e were made dull / & slugysly they gone forth / I doubte not but that with suche a myse ruled plesaunce / they shal tourne backwarde. ¶ Also yf the wynde or tempest blowe by vnparfence / they wyll tourne theyr backs / bycause they hate not verely synne / onely for the offence done

to me / but one / fro drede of peyne /
 y^e whiche peyne foloweth them / as
 them semeth. ¶ This is no parfyte
 rysynge / for all vertues rysynge go
 for the with perseuerance / without
 whome / no man maye come to the
 effecte and spede of his desyre / that
 is to that ende for whome he began /
 to y^e whiche he shal neuer come with
 out perseuerance / and therfore y^e
 his desyre maye be fulfilled / perse-
 uerance is ryght nedeful. ¶ I sayd
 also to the that suche tournen them
 after dyuers styrynge / that fall to
 the / other by impugnyng of theyr
 owne sensualyte within themselves
 agaynst the spyryte / or els by tour-
 nyng of theyr affectyons / by vno-
 dynat loue to all creatures with-
 out me / or els by vnpatience of wo-
 ges that they do suffice / other offen-
 des / or of dyuers outward batay-
 les / and other whyle by styrynge &
 chastysynge or verynge of ghostly
 enemyes / that they myght byn-
 ge them the soner in to shame and con-
 fusyō / sayenge thus to the. ¶ The
 good thyng the whiche thou hast
 begonne / shall be to the no profyte /
 for thy synnes and defautes be more
 than those. ¶ This y^e enemy dothe /
 for he shold / and / & cres of suche
 vertues and / & / that he hath
 begonne. ¶ Otherwyle also he tēp-
 teth hym with to moche delyte and
 delectacyon of his good dedes / that
 is with the hope that he receyueth
 of my mercy / sayenge thus to hym.
 ¶ Why wyll thou labour and vex
 thyselfe / be glad and ioyfull in this
 lyfe / thyng that at the last thou

shall haue mercy. ¶ In this wyle
 and in many other sotell & dyuers
 maners of temptacyons wretchyd-
 ly they gone abacke / and in nowyle
 they ben perseuerant and stydfast.
 ¶ And y^e cause of al this is nothyng
 elles / but that the roote of her owne
 propre loue is not fully put awaye.
 ¶ And therfore they ben not stable
 and abydyng / but with ryght grete
 presumpcyon they receyuen mercy
 by the hope that theyr enemy hath
 put them in. ¶ Not for they shold
 worthely receyue my mercy / but y^e
 vncūnyngly as presumptuous peo-
 ple they shold trust therein / y^e whiche
 mercy is euery day offended by the.
 ¶ I gyue not my mercy to the / they
 for to offende it by presumpcyō / but
 by cause they sholden defende them-
 therby fro wycked desyres of fendes
 fro the mystruled and dysordynat
 confusyon / and shame of the soule.
 ¶ But they done the contrary / for
 with the arme of my mercy / they of-
 fenden me / and that is by cause they
 ble not / nor haue not in excersyce /
 theyr fyrst chaungynge that they be-
 gan / for to aryse w drede fro peyne /
 & fro manyfolde pyckynge of try-
 bulacyons / and fro wretchydnesse
 of deedly synnes. ¶ And therfore by
 cause they withdrowe them out fro
 this depenesse none otherwyle / ther-
 fore they maye not attayne for to
 come to y^e loue of vertues / nor they
 maye wyne no perseuerance. ¶ Al
 soule is euer moltyng / and therfore
 yf it go not forth by vertues / it must
 nedes go backwarde in byces / to
 stonde styll (y^e maye it not) all suche

may neuer profyte in vertu/as longe
as they atteyne not the loue therof/
but they must nedes go styll backe
warde. 

The.iii. chapytre telleth/
how this soule fell in a mour
nyng for the blyndenesse of
them whiche were drowned
in the floode before sayde. Al
so how the grees be fygured
in the forsayd byrdege/that is
to saye in goddes sone / beto
keneth the very.iii. myghtes
of the soule/and of other ma
ters/as is Wryten before in þ
kalender.

Ca.iii.

Han this deuoute soule an
guyllhed by grete desyre
and coueted to knowe her
imparfeccyō/both of her
selfe and of other / hauynge ruthe &
pyte vpon the blyndenesse of suche
wretchyd creatures. And whan
she had longe beholden the goodnes
of god / that in what state ony crea
ture reasonable stōdeth in / yf she wyl
hymselfe / he maye wyne wayes of
sanacyon / and not be let. For all
thyng may be to hym for excersyce
and experyence of vertu. Yet ne
uertheles by theyr owne propre loue
and vnordynate affeccyon / they go
backewarde and wyl not amende
them / but rather walke in the wa
ter of the same floode before sayde / &
so as she semed / they went fyrste to
hell. And many of them that dyd

begyn to go / went fast backwarde/
whan she had herde by the goodnes
of god / þ was his pleasure to shewe
her of hym selfe / the cause of all this
by the whiche she was brought in
to grete sorowe / thā she set stydfast
ly her eye of vnderstondynge to the
endelesse fader of lyght / and sayde
th^o. O meruaylous loue of good
nesse / grete dysceyte is ymonge thy
creatures / I wolde yf it were ple
syge to thy endeles goodnes / knowe
more largely and dysfusely the thre
degrees / fygured in the body of thy
onely begoten sone / and what ma
ner men maye holde and kepe / that
they maye come partytely out of þ
floode / and to go vertuously in the
waye of thy truthe / and also who be
they that ascende vpon the ladder.

How thre degrees ben fygured in
the forsayd byrdege (that is to say)
in goddes sone / betokeneth the thre
myghtes of the soule. Than þ mer
uaylous goodnes of god / behold þge
the desyre & ghostly hongre of that
soule / with the eye of his mercy / an
swered & sayde thus. Wyght well
bpyloued doughter / I am no dyspy
ser of holy desyres / but rather a des
uoute recepuer of holy desyres / and
therfore I wyl de^o to the / all þ
thou does aske of me. Thou does
aske thre degrees to be declared to
the / and also I shall tell the what
maner of wyle they sholde haue the
that comen out of this floode / & wyl
ascende vpon this byrdege. And
thoughe I tolde þ before þ dysceyte
and blyndenesse of man / and how he
tasteth in maner in this worlde the

errest of hell/and how they receyue
euerlastyng dampnacyon/as þe
uyls martyres/whose maner of ly-
uynge is reherled before/þe whiche
I tolde the toke of the wycked wer-
kes of fendes/wher also I tolde the
by what maner wyle they maye be
drawe the fro suche maner lyuynge
yf they wyl. ¶ Neuerthelesse to ful-
fyll thy desyre/I shall declare to the
them more largely. ¶ Thou know-
est ryght well/that all maner of wyl-
les be grounded in a mannes propre
loue/the whiche loue is a maner of
a cloude/that taketh awaye þe lyght
of reason/that is the lyght of very
feythe/whiche the reason kepeth w-
in her/and that one may not be lost
without the other. ¶ At the begyn-
nyng whan I made mannes soule
I made it to the ymage & lykenesse
of me/gyuynge to her mynde/ vnder-
standynge and wyl. ¶ But the
worthyer party of the soule is intel-
lectyon or vnderstandynge/for vnder-
standynge is moued of affectyon/
and vnderstandynge moueth affect-
yon. ¶ The mouynge or styrrynge
of loue (that is to saye) of affectyon/
enformeth the mynde and teacheth it
how that it sholde not forgete the be-
nefytes receyued of me/by the whiche
mynde/the loue is made besy &
nothyng slowe nor dull/and þe loue
or the affectyon of loue/maketh the
mynde kynde and nothyng vn-
kynde. ¶ And thus one myghte or
power of the soule/is helpynge and
contributory to an other/and so is
the soule fed in the lyfe of grace. ¶ Al-
le uile may by no maner of way lyue

without loue/but euer it must loue
some thyng/for of loue it is made.
¶ And therfore I sayde to the (yf þe
haue good remembraunce) that af-
fectyon of loue is moued or styrrid
by vnderstandynge/as thoughe he
sayde thus. ¶ I wyl loue/for the
meet that I vse/is loue. ¶ Thā este-
sones she felynge herselfe styrrid by
the effecte and spede of loue/anone
she aryseth/as thoughe loue sayde
thus) yf thou wyl loue well/that þe
askes I shall gyue þe. ¶ And anone
with that she aryseth vp/and be-
holdeth so greate worthynesse of me
and vnworthynesse of the soule/in
the whiche vnworthynesse she is fall
by her owne synnes. ¶ And how by
the worthynesse of thei owne be-
yng/ she tasteth my vncreate cha-
ryte and meruaylous goodnesse/by
the whiche I made her/and in be-
holdynge of her owne wretchednesse
she fyndeth and tasteth my mercy/
for by my mercy I haue drawe her
out of derkenesse/ & lende her a tyme
& space of amēdement/thā is affect-
yon noryshed in loue/openynge þe
mouthe of her holy desyre/by þe whiche
she eteth & deuoureth by dysplea-
saunce & hate her propre sensualyte w-
very mekenes & parfyte pacyence/
þe whiche she hathe wonne by þe hate
of herselfe. ¶ After tyme therfore
wtues be cōceyued/whether a soule
worke w them parfytely or vnpar-
fytely/as she vseth parfeycyon/or
vnperfeycyon in herselfe/as I shall tell
the afterwarde. ¶ Yf it so be that þe
outwarde felynge of affectyon moue
herselfe so/that þe eye of her vnder-
standynge
h.j.

stondþge onely loue outwarde sen
 syble thynges/ than þ affeccyon mo
 ueth herselfe/ and onely putteth be
 fore the eye of vnderstōdyng with
 her owne propre loue worldely and
 trālytozy vanytes/ w dyspleasaunce
 of vertu and loue of bytes/ wherby
 she draweth to her bothe pryde and
 vnpatyence. ¶ And so the mynde is
 with nothyng elles fulfyllled/ but
 with suche thyng that þ mysse ru
 led affeccyon hathe gyuen vnto her.
 ¶ This most wretched loue hathe
 so blynded þ eye of intelleccyon/ þ it
 can nother deserte nor take more
 clere lyght/ than it hathe receyued.
 ¶ For that is to hys as hym semeth
 ryght clere (æ it is byce colozed) by
 the coloure of his owne propre good/
 and the soule so offended. ¶ But by
 cause the eye of vnderstōdyng se
 eth not herselfe for her owne blynde
 nesse/ she maye in no wyse knowe þ
 trueth/ and therfore she erreth and
 goeth out of the waye/ serchynge oz
 ther delyces and other goodes than
 be i me. ¶ In an other place I sayd
 to the/ þ all worldely delytes be not
 full without me/ but rather they be
 pyckþge thornes thā delyces. ¶ In
 the same wyse intelleccyō oz vnder
 stōdyng is dysceyued in her owne
 syght and wyll in her owne loue lo
 uynge suche thynges as she holde
 not loue. ¶ And in the same wyse
 mynde in her keepynge and retency
 ons/ vnderstōdyng foloweth the
 maners of a thefe/ æ reueth an other
 fro his good. ¶ In the same wyse
 mynde cōtynually remembzeth of
 suche thynges þ be vtterly wout me.

¶ And of suche thynges/ the soule
 wyllfully depyrueth her from grace.
 ¶ These thre myghtes of the soule
 be so myghtely knytte togyder/ þ I
 maye not be offended of þ one/ but þ
 I be offended of all thre/ for one tak
 keth of an other good oz yll/ as it is
 declared before. ¶ What þ euer ly
 keth oz pleaseþ þ fre choyse/ þ same
 pleaseþ the affeccyon. ¶ And ther
 fore as þ affeccyō lyketh/ so she sty
 reth and moueth fre choyse/ oz with
 out lyght of reason. ¶ Neuertheles
 ye haue þ ble of reason knytte in me
 so þ fre choyse fall not in you by vns
 ordynate loue. ¶ Ye haue also a con
 trary lawe of the fleshe repugnþge
 contynually agaynst the spyryte.
 ¶ Two parties therfore ye haue in
 youre selfe/ that is sensualyte and re
 ason. ¶ Sensualyte is a seruante þ
 whiche is ordeyned to serue þ soule/
 that ye maye haue experyēce of vertu
 by the instrumente of the body.
 ¶ The soule is fre fro synne/ delyue
 red by the blode of my sone/ and ther
 fore she maye in no wyse be brought
 in bondage/ but yf she consente by
 her owne wyll/ the whiche is boude
 æ knytte by fre choyse/ for fre choyse
 is made one with wyll accordynge
 w her. ¶ The whiche fre choyse is
 knytte to the same wyll/ in the myd
 des of sensualyte and reason/ that
 to which of bothe she wyll tourne she
 maye. ¶ Forthermore sothe it is/
 that whan that euer the soule wyll
 gadze togyder her myghtes in my
 name/ by the honde of fre choyse/ as
 I haue declared to the before/ that
 what that she dothe/ oz yet all that

the gadereth be spyrytuall thynges
And so fre choyse with sensuallite
 is losed & knytte to reason / tha with
 truthe / I rest in the myddes of the.
This it is that my sothefastnes
 spake of (sayenge thus) whan two
 or thre ben gadered togyder in my
 name / I am in the myddes of the.
Also I sayde to the that no man
 maye come to me / but by my onely
 sone / that is the waye of sothefast-
 nes. **A**nd therfore I haue made a
 bydge of hym / with thre grees / the
 whiche grees be fygured by þ thre
 states of the soule / as I shal tell the
 afterwarde. **H**ow thes thre mygh-
 tes of the soule / yf they be not oned
 togyder / ther may no parseueraunce
 be hadde / without the whiche par-
 seueraunce / no man maye come to
 þ ende of perfeccion. **T**he figure
 of these thre grees i general I haue
 declared to the / be the thre myghtes
 of the soule / the whiche by maner of
 symplytude be thre ladders. **A**nd
 he that wyl passe forthe by þ bydge
 and doctryne of my truthe / he maye
 not ascende by by that one ladder /
 but yf he ascende also by the other.
Eyght so a soule may haue no par-
 seueraunce of vertu / but yf she knytte
 and Joyne togyder these thre mygh-
 tes / of the whiche parseueraunce I
 tolde þ before / whan thou dyd aske
 of me the maner / the whiche those þ
 comen out of the floode sholde holde
 for to be delpyered out of the perell
 of the same floode. **A**nd there also
 I sayde to the / that I wolde declare
 to the moze openly those thre degre-
 es. **A**nd than I sayde that with

out parseueraunce / there maye no
 man come nother to the ende of par-
 fecepcion / nor of byces / for vertues &
 also byces do aske parseueraunce.
If thou do couet to come to lyfe /
 thou must contynue and perseuer in
 vertu / and he þ desyareth to go forthe
 to endeleffe be he / he must perseuer
 in byces. **S**o than a man maye
 come to me that am lyfe of all thyng-
 es / with parseueraunce of vertu /
 and also with parseueraunce of byce
 he may come for to tast the deed was-
 ter of fendes. **A**n expolycyō of the
 worde of cryst / where he sayde. **S**i
 quis sitit. &c. That is to saye / yf
 ony man haue thurst let hym come
 to me and drynke. **A**l ye be byd ge-
 nerally / and specyally of my sone (þ
 lambe of truthe) þ whiche dyde cry
 in the temple with a greate desyre /
 seyng thus to you. **S**i quis si-
 tit veniat ad me et bibat. yf for
 ony man haue thurst / let hym come
 to me and drynke / for I am a wel of
 water of lyfe / he sayde not go to my
 fader and drynke / but he sayd come
 to me. **W**hy? **F**or in me that am
 the fader / myght neuer peyne fall /
 but it was than in my sone. **A**nd
 therfore whyle ye be pylgrymes &
 passyngers in this worlde / ye maye
 in no maner wyle passe withoute
 peyne. **F**or of synne as it is sayde
 before / þ erthe hathe brought forthe
 thornes & bryeres. **A**nd why sayde
 he so / come to me and drynke? **B**y
 cause all that dyd sue his doctryne /
 or suche that dyd drawe nyghe to
 hym / other by keepyng of his com-
 m.

Tertia

maundymentes with the counseyles
mentally / or by his preceptes / with
the counseyles actually. ¶ That is
in goynge by þ waye of parfyte cha
ryte / or by the waye of comune cha
ryte / as I haue tolde the before / by
what maner of wyse in these wayes
ye come to hym by shewynge of his
doctryne / ye fynde anone what ye
sholde drynke / that is the fruyte of
his precyous blode. ¶ And also by
tastynge of his drynke nature knytte
and oned in mankynde / and than ye
so abydynge in hym / shal also fynde
yourselfe in me / that am the peasea
ble see / for I am one with hym / and
he one with me. ¶ In this maner
ye be byd for to come to the well of
lyfely water of grace. ¶ Therfore it
behoueth to you for to kepe vertu &
holde it with perseuerance / that ye
maye come to the same byrde be
fore sayde / so þ nother thornes / nor
contrary wyndes / nor prosperyte
nor aduersyte / nor no other tollera
ble payne / remoue you away frome
your holie purpose / but rather ye
sholde perseuer & dure tyll ye come
to me that shal gyue you water of
lyfely grace / the whiche I shal deli
uer you by þ medycyn of my swete
and ryght dere byloued sone Ihesu
¶ But why sayde he / I am a well of
water of lyfe : ¶ Bycause he was &
is a well whiche conteyneth me / þ
gyueth lyfely water of grace / by the
knyttynge togyder of þ drynke na
ture / with the pure nature of þ ma
heed. ¶ Why sayde he also / come to
me and drynke / for ye may not passe
without payne / and in me myght ne

uer payne fall / but i hy m. ¶ And by
cause I haue made of hym to you a
byrde / therfore there maye none
come to me / but by hym / as he say
eth hymselfe. **Nemo potest ve
nire ad patrē. &c.** ¶ There maye
none come to the fader / but by me /
and so my onely sone that is the bes
ry sothefastnesse / hath spoke my
truthe. ¶ Now thou maye well par
ceyue what waye and what maner
behoueth the to kepe and to holde þ
is with perseuerance. ¶ For by
no other waye ye drynke of my well
of lyfe / for perseuerance is a vertu
that lyueth byctoryously by lyfe es
uerlastynge in me / & receyueth ioye
and a crowne of a specyall rewarde.
¶ How euery reasonable creature
generally may kepe all maner of go
uernance / so that he maye pas out
fro the see of the worlde / and go by þ
for sayd holy byrde. ¶ And therfore
estesones I take agayne those thre
grees by whome ye muste nedes
walke / lest þ stooode aryle and ye per
rysh therin. ¶ And that ye maye al
so come parfytely to þ water of lyfe /
to whom ye be byden swetely for to
come. ¶ And yf you wyll that I be
in þ myddes of you (that is to saye)
within youre hertes / with parfyte
loue and charyte / thā maye ye passe
for the moche þ better by þ byrde
that is my onely begotē sone. ¶ For
whan I am in the myddes of you /
there is greete habundaunce of ver
tues / with benefytes and greete
gyftes vnnumerable / whan ye suff
re me ther to haue a dwellynge place
by pyte pascence of herte & mynde.

¶ Therefore they that coueten for to walke/they must nedes haue thrust for onely all they that haue thurst/ be hyde to drynke of this wel of grace for he saythe hys selfe/ he y thrusteth come to me and drynke. ¶ He that thursteth not/ pseuereth not in his Journaye/ but without contynual passynge forth/ he abydeeth and taryeth/ other by delectacyon/ other by werynesse of his labour. ¶ And suche one careth not nor perygueth no force though he bypge no bestell with hym/ wherw he myght drawe water and bynge it with hym/ nor he is not soyy in his mynde yf he go alone without company/ nor to allopyate vertu/ & yet he gothe not alone for there as vertu sayleth/ byces do folowe. ¶ And therefore he gothe as backe whan he seeth the pryckynge of persecucyons come/ the whiche ben full enemyes to his good purpose. ¶ He dzedeth also for to haue felyshyp/ & yet of a truthe yf he had vertuous felyshyppe/ suche dzedes holde than passe awaye from hym. ¶ And also yf he hadde ascended by ppytely thole thre greces before sayde in truthe/ he sholde be sure ynoughe. ¶ Ye must haue therefore thurst/ & gader pourselfe togyder vertuously for my sothefast sone saythe/ where two or thre be gadered togyder i my name/ in y myddes of them am I. ¶ And why sayeth he. ij. or. iij. for ij. be not woute. iij. nor. iij. woute. ij. nor. iij. nor. ij. wout many. j. is fully excluded fro me/ for in the myddes of hym maye I not be/ and bycause he hathe no felyshyp/ I maye not

stonde in the myddes/ he lacketh a felowe and is a lone/ that abydeeth and taryeth in his owne propre loue. ¶ Suche one is departed from my grace/ and also he is departed from the charyte of his neyghbour/ and so depyued fro me bycause of his synnes/ and so he is tourned verily to nought. ¶ Therefore suche one that goeth so by hymselfe alone/ and one by his propre loue/ is not in y nonybze nor tolde of the very sothefastnesse of my onely begoten sone Ihesu. ¶ My sone he sayde also/ yf two or thre be gadered togyder in my name/ with parfyte loue and presynge to my name/ than I am in y myddes of them. ¶ Also I sayde to the y two without thre myght not be/ nor thre may not be nor stonde woute two/ and sothe it is. ¶ Thou knowes ryght well that the comādymentes of the lawe do stonde in two thynges onely/ and withoute those two no comādyment maye be kepte/ that is to loue me aboue all thynges/ and thy neyghboure as thy selfe/ this is the begynnyng of the lawe of the commaundymentes/ and also it is the myddes and the ende. ¶ These two without thre maye not be sette nor gadered togydre in my name/ without gaderynge togydre of the thre myghtes of the soule/ that is of mynde/ Intellectyon/ and wpll. ¶ So y by the mynde or memory of my greates benefytes or gyftes/ a man hathe mynde of the before sayde goodnes in hys selfe. ¶ And the intellectyon or vnderstōdyng/ beholdeth onely and verily
h. iij.

Tertia

In my vnſpectable and meruaylous
loue/the whiche loue I ſhewed you
by meane & medycyon of my onely
ſotheſt ſone Iheſu cryſte/whome
I put and ſet after the eye of youre
vnderſtondyng/that youre vnder-
ſtondyng maye ſe in hym the grete
myghte of my moſt brennyng cha-
ryte. ¶ And than ſhall the wyll be
gadered to hym louyng me & deſy-
ryng me theyr ende. ¶ With theſe
thre myghtes & vertues of the ſoule
gadered togyder by grace/in þ myd-
des of the I am. ¶ Thā in aſmoche
as a mā fyndeth hym fulfilled and
replete/bothe with the loue and cha-
ryte of me & alſo of his neyghboure/
anone he perceyuet in hymſelfe the
grete ſelyſhyy and company of ma-
ny ryall vertues/and than he dyſpo-
ſeth hym to haue the thruſt and the
appetyte of þ ſoule/þ whiche thruſt
is nothyng elles/but the thruſte of
vertu and of my worſhyy/and alſo
of helthe of ſoules. ¶ Thā he gothe
ſurely without ony ſeruple drede/þ
thus hath aſcended the fyrſt gre of
his affeccyon. ¶ For affeccyon is dyſ-
poled fro his owne ppe loue/ther-
fore he aſcendeth aboue hymſelfe/ &
aboue all tranſyry thynges/louyng
and beholdyng all ſuche tranſyto-
ry thynges/þ he wyll kepe them &
holde them onely in my name/and
in no wyſe without me/that is with
holy and very drede/and for loue of
vertu. ¶ Than ſuche a man fyndeth
well that he aſcendeth the ſecōde de-
gre/whiche is the lyght of vnderſtō-
dyng/that beholdeth and conſyde-
reth my exceſſyue paſſyng loue in

my ſone cryſt crucified. ¶ By whom
as by a meane / I haue ſhewed the
ſame loue to mankynde/thā he ſyn-
deth peale and reſt/for his memo-
ry or mynde is not ſer fro my ſeruēt cha-
rite. ¶ Thou knoweſ wel þ a boyde
beſell gyueth a ſowne whā it is tou-
ched/whan it is full it dothe not ſo.
¶ In the ſame maner whā mynde/
or memo-ry is full with the vnderſtō-
dyng or intelleccyō/and with affec-
cyon full of loue/þ it be touched thā
other with trybulacyōs of þ worlde
other delectacyōs/it cryeth not by
vno-ryndate loye/ nor alſo by impa-
ſyence weyleth not/for it is ful of me
that am al good. ¶ After tyme that
a man is aſcended thus/he fyndeth
hym gadered togyder/for þ reaſon
haue thoſe thre degrees of. iij. mygh-
tes of the ſoule as I haue ſayde (in
my name) eche of them be gadered
togyder. ¶ So than whan tweyne
(that is loue of me/and loue of thy
neyghbour) be gadered togyder/ &
mynde or memo-ry is brought ther-
to. ¶ As for the thyrde for to kepe &
holde retentyfely and vnderſtonde
for to ſe and beholde/ & alſo wyll for
to loue. ¶ Than a ſoule fyndeth her
ſelyſhyy with me/thā I am her ves-
ry ſpkerneſſe/and toure of ſtrengthe
¶ She fyndeth than alſo the ſelys-
shyy of vertu/ & ſo ſhe gothe ryghte
ſurely/and dwelleth full parſytely/
for I am in þ myddes of her. ¶ Thā
ſhe moueth herſelfe with a gredy de-
ſyre/for to ſolowe and ſhewe the ves-
ry waye of truthe/by þ whiche way
it fyndeth the well of lyſely water of
grace. ¶ Of the thruſt that it hath

for the worshyp of my name / and she
desyret h also þ waye of helthe bothe
for her owne soule / and also for her
neyghboure / for without suche way
es / suche maye not parfytely walke
and go. ¶ Than as she goeth / she be
reth with her a vessell boyde fro all
vnozdynate affectyon of the herte &
worlde ly loue / and anone bycause it
is so boyde / it is fylled agayne / for it
maye not be boyde / for other it must
be fulfilled w some materpal thynge
ozels with the ayre. ¶ So the herte
is a vessell þ maye in no wyle stonde
boyde / for whan it is boyded fro all
thynges of transitory vanyte / it is
full of ayre / that is with my heuenly
and most swetest dyuine loue / by
the whiche meane she cometh to the
water of grace. ¶ And than whā she
is come therto / she dothe passe & go
forthe by the gate of cryst crucyfied
& so tasteth the water of lyfely grace
rennyng as a ryuer quykly in me /
that am the peaseable see. ¶ Here is
a repetecyon of some wordes spoke
of before. ¶ Nowe clerely I haue
shewed to the the maner that euery
reasonable creature i general sholde
holde and kepe / that he myght passe
out of þ grete see of this worlde / lest
he peryshe & go to euerlastyng dāp
nacyon. ¶ Thre generall grees I
haue also shewed to the / the whiche
grees be þ thre myghtes of þ soule
¶ And also that there maye no mā
assende vpon one degre / without he
assende on bothe the other. ¶ Quer
more I tolde the of that worde that
my sothefaste sone spake / where he
sayde thus. ¶ Where to oz thre bega

dered togyder i my name / in þ myd
des of them am I. ¶ And how thole
wordes be vnderstonde / the gades
ryge togyder of those thre grees be
sayde / that is of the thre myghtes of
the soule / the whiche thre myghtes
accorpyng to one / byng with the
two pryncypall commaundymen
tes of the lawe / that is my loue and
the loue of thy neyghbour. ¶ So
uerely to loue me aboue all thyn
ges / and thy neyghbour as thyselfe
¶ After this whan þ he hath thus
ascended the ladders by gaderyng
to gyder i my name as I haue sayd
he recepueth the water of grace to
slake his thurst. ¶ And that recey
ued he setteth his fote for to go vpo
the bydye of my very sothefaste sone
suyng and folowynge his doctryne
¶ Also I haue sayde / ye renne after
his voyce / the whiche calleth you /
and sayeth thus openly in the tēple
¶ Who that hath thurst / come to me
and drynke / that am a well of lyfely
water / where I declared to þ / how
these wordes sholde be vnderstonde
that thou myght knowe the better
the habundaunce of my plentuous
charyte / and also the confusyon and
shame of them that wylfully renne
by the way of the sēde / the whiche
byddeth and calleth them to the wa
ter of dethe. ¶ Now also thou hast
seen and herde of that thyng þ whi
che thou does aske of me / that is of
the maner of retēcyon and keepynge
that they peryshe not (and there he
he sayde) they that haue the maner
of retēcyon & keepynge / must haue
it by þ ascendynge on the bydye / in
h. iiii.

the whiche ascendynge by they be
gadered togyder and knyghte in one/
dwellynge and abydynge in þe loue
of theyr neyghbours / offerynge to me
the affectyon of youre hertes / as a
bessell boyded fro all maner worlde
ly & transitory loues / to the whiche
bessell I put ouer powre in lycoure of
lyfely graces / to them þe aske suche
drynke / keepynge the same drynke
with perseruance / passynge forth
in the waye of my onely sothefaste
sone cryst crucifyed / vnto the laste
ende of theyr lyues. ¶ This is that
maner / þe which al ye owe to kepe
in what state þe euer ye stonde in / for
there shal no state excuse hym what
euer he be / but that he maye kepe
this maner / and is bounde to kepe
it. ¶ And also he maye do it / & ther-
fore he sholde do it / & therto is bounde
euery reasonable creature. ¶ Ther
may no reasonable creature excuse
hys fro it / though he sayde (I haue
lettyng) other by his state of lyfynge
or by his chyldren / other by worlde-
ly impedymētes / wherfore he saythe
that he may not folowe suche away
of lyfynge. ¶ Nor also they maye
not excuse them / for dyfficultes and
hardenes that they fynde in þe same
waye. ¶ For I tolde þe þe euery state
is to me plesaunte and acceptable /
so it be kepte & had wth an holy good
wyl. ¶ For al thynges be good and
partye made of me / þe am most soue-
rayne good. ¶ They be not made &
graunted of me to you / þe ye take by
theym youre dethe but youre lyfe.
¶ There is nothyng so delectable
to me / as is loue / & therefore I aske

nothyng elles of you / but loue / that
is loue of me / & loue of youre neygh-
bours / the whiche maye be had and
kept in all tymes / all places / and
in euery astate that a man is in / lo-
uynge and keepynge / to worshyp &
gloze of my name all thynges. ¶ Al-
so knowes thou not how I sayd to
the / þe some passe forth in this lyfe
dysceyued wth worldey goodes / not
goynge with lyght / but couerynge
them by vnordynate loue / & louynge
creatures / and keepynge suche tem-
porall goodes wthout me. ¶ All suche
I tolde the be so greatly tourment-
ed / that they be passyngely intolles-
rable to themselfe. ¶ And yf they w-
drawe not / and put awaye suche vn-
ordynate loue in the maner before
sayde / they passe very faste to endes-
les dampnacyon. ¶ And now at the
last I haue tolde the / what maner
a man shal kepe most generally.

¶ The fourte chapytre tel-
leth whan oure lord Wolde
shewe to this deuoute soule /
þe the thre grees of the byrdge
be fygured by the thre states
of the soule. ¶ Than he bad
her lyfte vp herselfe aboue her
selfe to beholde this sothefast-
nesse. Also how this deuoute
soule beholdynge in the myr-
rour of god sawe dyuers crea-
tures go in dyuers wayes / &
of other maters / as is rher-
sed in þe kalendre. Ca. iiii.

Because I sayde to the before how they sholde go þe in comyn charyte (that is for to save / they þe kepe the counseyles mentally / and the comaudymetes actually. ¶ Now therfore I purpose to shewe to the of the that haue begone to ascende vpon the ladder / and begynne to go in the waye of perfeccyon / that is in the obseruaunce of the commaundmentes and counseyles actually / wherein I shall shewe to the thre degrees and states of the soule / also thre degrees the whiche I put to the before in generall for the myghtes of the soule / of the whiche degrees / one is vnparfyte / an other parfyte / and þe thyrde is founde most parfyte. ¶ One is to me a hyred seruaunte / an other as a trewe seruaunte / and the thyrde is a well blyoued sone / bycause he loueth me onely wout ony other cause but onely for my selfe. ¶ These ben those thre states the whiche must be in many creatures / and also they must be in one creature alone. ¶ In one creature they must be / whan suche a creature with parfyte besynesse / renneth by the same waye before sayde / spendynge well his tyme ¶ So that he may with suche good vse of his tyme spendynge / come fro the drede of bondage / vnto þe drede of fredome / and so at the laste come fro fre drede / vnto þe chyldey drede þe is to þe loue of chaste drede. ¶ A pte vp therfore thys selfe aboue thys selfe / and opene thy eyes of vnderstandynge & beholde these pylgrymes & straungers how they pas forth. ¶ Some

by the waye of counseyle vnparfyte lygon / and some parfyte lyholdynge & blyng the same waye. ¶ Se and beholde clerely by the / where is parfyte perfeccyon / and also how greates þe dyscepte is / that a soule receueth in herselfe / for the roote of her owne loue / is not yet put awaye fro her. ¶ In what state that euer a man stondeth in / hym nedeth therfore to flee and dystroye his owne propre loue in hym selfe. ¶ Than this soule byrennyng in loue / and gredy in desyre beholdynge herselfe / sawe in þe swete myrrour of the godhead creatures goynge in dyuers maners & in dyuers wyse / atteynynge to the same ende / that they seken. ¶ Also she sawe many that byd begynne to ascende vp / bycause they felde them pricked of scruple drede (that is to save) dredynge theyr owne propre peyne they lefte of. ¶ And some she sawe by excersyce of her fyrste callinge / come by ascencion to the seconde gree / but fewe she sawe come to the most parfyte degre of perfeccyon. ¶ How this deuoute soule beholdynge in þe myrrour of god / sawe dyuers creatures / go in dyuers maners. ¶ Than the goodnesse of god yeldynge satysfaccyon to the desyre of suche a deuoute soule / sayde thus ¶ Sees thou not these that with scruple drede haue ryle fro þe bonnyte of deedly synnes / yf they ryle not with loue of vertu / scruple drede is not suffycient alone to gyue them euerlastynge lyfe / but it be medled with holy drede and chaste / that is with my loue of vertu / for in loue &

holy chaste drede / the lawe is sette.
The lawe of drede is þe olde lawe /
 the whiche I gaue to Moyses / that
 was grounde onely in drede / by
 cause allone as they had synned in
 his dayes / anone they dydde suffre
 payne therfore. **B**ut the lawe of
 loue is the newe lawe / gyuen of my
 very sothefast sone Ihesu / the whi
 che is grounde in charitable loue.
And yet the olde lawe is not broke
 for the newe / but rather fulfilled / so
 saythe my sothefast sone Ihesu / I
 came not for to breke and vnlose the
 olde lawe / but for to fulfill it. **T**he
 coupled & knytte þe lawe of drede /
 with the lawe of loue / the imparfec
 cyon of the drede of payne onely / was
 withdraue fro it / onely by abydyng
 the imparfeccyon of holy drede. **I**
 call that holy drede / that wyll not of
 fende me / that am mooste souerayne
 good / and that rather is aserue to
 offende me / than for ony payne that
 it sholde haue for ony offence þe whi
 che dothe. **A**nd the lawe of impar
 feccyon is made parfyt and holy /
 by the parfyt lawe of loue. **A**fter
 tyme þe brennyng charite of my onely
 sothefast sone was come to the whi
 che brought w hym fere of my bren
 nyng charite in to mankynde / the
 payne of hasty punishment of syn
 nes done i this lyfe / was done away
 by the habundaunce of my mercy.
For creatures were not / nor be
 not punished anone as they hadde
 done offences agaynst me / as it was
 done in olde tyme in þe lawe of Mo
 yes / without ony interuall of tyme /
 but nowe mercifully / I abyde the

repentaunce of mankynde. **R**e
 uerthelesse synne shall not yet be vn
 punished / for though it be not amē
 ded here / it shall be corrected in an
 other place / but yf it be worthely pu
 nished here / by drede and parfyt cō
 trycyō. **A**s longe as a mā lyueth
 here / it is tyme of mercy to hym / &
 after tyme he is deed / than is tyme
 of ryght wysenesse. **T**herfore eue
 ry man shold now arysle fro scruple
 drede / and bely hym for to come to
 my loue and holy drede / or els with
 out ony remedy he shall be drowned
 in the floode before sayde / by the wa
 ues of tribulacyōs comyng agaynst
 hym. **A**nd by þe couetous thornes
 of worldely comforte / the whiche be
 very thornes pryckynge the soule /
 and loueth them vnoznately / and ke
 peth them. **H**ow the drede of ser
 uage wout loue of vertues / is not
 suffycient to euer lastyng lyfe / and
 how the lawe of drede and the lawe
 of loue be oned togyder. **I** sayde
 to the that ther maye no man go by
 the byrde / nor passe out of þe floode
 but nedes he must ascende vpo thre
 grees. **A**nd sothe it is / that some
 ascende vnparfytely / some parfytely
 and some with greete parfeccyon.
All suche therfore that with ser
 uyle drede ben onely lad and gouer
 ned / ascende vnparfytely gaderyng
 togyder the myghtes of the soule.
That is whā þe soule seeth payne
 folowe synne / for fere of that payne
 it ryseth out fro synne / and ascēdeth
 vpo and gadereth the mynde togy
 der / therby to pull awaye the remē
 braunce and mynde of synne. **T**he

The vnderstodpge also is drawe to for to se and beholde what payne is ordeyned for synne/and than his wyll is moued to hate synne. **A**nd though this be the fyrst ascencion/and the fyrste gaderynge togyder of the myghtes of the soule/ yet muste the soule excerspce and ble the same ascencion and gaderynge togyder of the same myghtes/ by the lyghte of the inwardely vnderstodpge in the clere syghte of very sepythe/ not onely beholdynge þe payne for synne but also and rather the dede of vertu/ & the loue that they sholde haue to vertu/ so that they affeccyō may ascende bp with the fete of loue/ puttyng away scruple drede. **Y**f they do th^o/ thā they be made my trewe seruauntes/ and not vntrewe/ seruyng me onely for loue/ and not for drede. **T**o this they maye come/ yf they myghtely drawe bp by þe rote and put away with hate/ the roote of theyr owne propre loue. **A**nd also yf they be wyse and prudent/ styd fast/ and perseueraunt. **B**ut there be many suche begynners/ the whiche begynne to ascēde/ that be so dull and full of slothe/ and so feyntly pelden to me my dewte/ & with suche neglygence/ and ygnoraunce/ þe they feynt and defaile/ anone remynge to the sayle for the lest wynde that cometh. **A**nd so they gone backwarde/ for they dyd ascende vnparfytely/ & toke þe fyrst gre of þe byrdge of my onely sothefast sone/ and most byloued Ihesu crucifyed/ & therfore they maye not come to þe secōde gre of the herte of loue. **H**ow a man

þe hathe excerspled hym in þe drede of seruage whiche is the state of imparfeccyō/ by whiche state is vnderstode þe fyrste grees of þe foresayde holy byrdge/ he maye come so to the secōde gre/ whiche is þe state of parfeccyō. **S**ome there be that be become trewe seruauntes/ that be those whiche seruen me trewly/ without ony scruple drede or bondage/ that seruē not me for drede of payne/ but for loue/ and with loue. **T**hat manner of loue by the whiche men seruē me for theyr owne profyte & auantage/ and for loue & plesaunce that they fynde in me/ is vtterly vnparfyte/ and that maye well be knownen in this wyse. **A**s sone as my confortes be withdrawe fro thē/ anone they greeue of theyr loue/ & therfore it is vnparfyte. **B**y suche manner of loue vnparfyte/ they louē theyr neyghbours/ & therfore suche loue is not suffycient nor durable/ but rather suche loue ceaseth & ofte tymes faileth. **I**t ceaseth anendes me/ for this cause/ oft tymes I withdrawe fro them ghostly confortes of þe soule/ that they may the soner aryse from imparfeccyō/ and be excerspled in vertues/ suffryng thē to haue tourment and heynesse of herte/ þe they maye the more purely come to me. **T**he whiche is done also bycause they sholde the soner come to the parfyte knowlege of themselves/ for they knowe not themselves/ nor they haue no grace of themselves. **A**nd also yf in tyme of trybulacyōs they myght lerne for to renne to me/ þe am theyr refute and comforte/ knowynge me

to be to them gyuer of al goodnes & graces / & so to serche me feythfully with very mekenesse / And for this cause / all suche trybulacyons to fall to the / with drawynge fro the ghostly cofort / but not my grace. ¶ All suche maner of me go than full slyly with greate vnpatience of soule. ¶ And other whyle they leue & forsake theyr ghostly excercyses in many maners and dyuers / and ofte tymes vnder colour of vertu / they say within the selfe thus. ¶ This ghostly excercyse & workynge is nothyng profitable to me / and that is whan they fynde them and fele them saylynge & lackynge of inwarde ghostly comfote. ¶ Suche one holdeth & kepeth the condycyon of an vnpatyente man / for he hath not yet ryght well lysted by and put awaye þe veyle and the clothe of his ghostly loue / fro the clere syghte of the eye of very blyssed feythe. ¶ For yf he hadde well lysted it by / & put awaye that clothe / in sothe he shoulde se veryly / þe all the trybulacyons comen fro me to proue hym / for þe lest lese of a tree maye not fall downe without my ordeynance & purpore. ¶ And therfore all that euer I graunted to them by suffraunce of suche trybulacyons / I suffre it to come to them for theyr encrease of vertu. ¶ That is that they maye haue a good ende / to the whiche ende I haue made the. ¶ This they shoulde beholde and se and veryly knowe that I desyre nothyng of them / but vertu and good / in the precyous blode of my onely sothe fast sone Ihesu / in þe whiche blode they

be wasshed fro all theyr wyckednes in the same blode they maye knowe my very trithe. ¶ For that I wolde gyue to them euerlastynge lyfe / I made them to the ymage and symple of me / and haue made theym freshe and quicke to grace as chylde of grace / in þe bloode of my onely sone Ihesu. ¶ But bycause they be vnpatyente / they do to me lettyse onely for theyr owne profyte / with drawynge the in þe same wyse fro the parfyte loue of theyr neyghbours. ¶ The fyrste do sayle for drede the whiche they haue for suffrynge of payne. ¶ The secōde with drawynge of the fro þe profyte / that they shoulde shewe and do to theyr neyghbours / and so with drawe the fro charyte / bycause they perceyue in them that they be depryued / as they thynke fro ghostly comfote / whiche they were blyssed to haue / and that is for theyr loue is not parfyte. ¶ But with þe same imparfeccon that they loue me onely for theyr owne profyte / with þe same imparfyte loue / they loue theyr neyghbours. ¶ And but yf they dyd knowe theyr owne imparfeccon by grete desyre of perfeccon / they must nedes go backe. ¶ Therfore it is ryght nedefull for them / yf they wyl haue þe durable lastynge loue / for to loue without beholdynge of any maner rewarde. ¶ It is not ynoughe for to ste syne for drede of payne / nor for to lyue vertuously onely for his synfuler auantage and profyte. ¶ For these be no grete thynges for to wyne therby heuen blyss / but it is spede full for to eschewe synnes onely for

they dysplese me/and onely for my
loue for to loue vertues & get them.
¶ Neuerthelesse the fyrste callynge
of euery creature (is that) for fyrste
a soule is vnparfytte/rather than par
fytte/and fro imparfytte on it sholde
come to parfytte. ¶ Whyther eue
ry vertuous soule luyng in this
lyfe hathe alwaye loued me onely w
out beholdyng of ony other thyng/
or yf that it haue in the houre of de
partynge fro the body in this lyfe de
syred/yf it hadde be tyme or tpace to
serue me better than euer she dyd/
withoute beholdyng of ony other
thyng than of me alone/knowyng
than her owne vnparfyttenes or im
perfytte. ¶ Suche soules I trowe
there be many/so luyng in vnpar
fytte loue. ¶ Of the whiche Peter
was one/that loued my onely sothe
faste sone Ihesu cryst for his blessyd
bodily conuersacyon in this lyfe/
but whan tyme of trybulacyō came
he fayled in his loue/and he fell in to
suche an inconuenyence/that for be
ry drede of peyne he denyed hym &
sayd y he knewe hym neuer. ¶ And
therfore a soule that ascendeth by
these grees onely with scruple drede
& hyred loue/she falleth in to greate
incomodyttes and inconuenyence.
¶ All they sholde therfore arysle as
very trewe chyldren/seruyng me
woute ony beholdyng of theyr owne
profyte/for I am yrewarder of eue
ry laboure/and yelde to euery man
after his estate & excersyce. ¶ And
therefore yf they leue not the excers
yce of good and holy prayres and
of other good werkis/but moche ra

ther encrease in vertues with pars
seuerance/than they sholde come
worthely to y very loue of my sothe
faste sone Ihesu. ¶ And I shall cha
loue the with suche loue/as I loue
my owne very dere chyldren/for w
suche loue as I am loued/I shall
loue agayne. ¶ Yf I be loued with
suche loue/as a seruaunt loueth his
lorde/I as a lorde as he hathe des
serued/shall rewarde hym his dew
te. ¶ But I shall not make my selfe
open to hym by my specyal graces/
for to a trewe frende and a trewe los
uer/my pryue secretes be made opē
and shewed/y whiche is made one
with me that am his frende. ¶ Nes
uerthelesse a seruaunte maye ens
crees with y vertues and loue that
he bereth to his lorde/in somocbe y
he may be made a ryght dere frēde.
¶ Ryghte so it happeth of suche that
loue me as hyred seruauntes done
to theyr lordes/to suche I make me
not open. ¶ But yf suche pull by by
the roote with a maner of hate theyr
owne ghosly loue fro themselves/&
ascēde vp aboue y sete of theyr owne
cōscyence/not leuyng this scruple
drede & hyred loue vnchastyled and
vncorrecked with the lyghte of very
deuoute seythe/than maye they be
to me ryghte kynde and come to my
very frendely loue. ¶ And so shal I
than shewe me graciously to them/
as my owne sothefaste sone Ihes
u sayde whan he was conuersaunt
I this worlde/he y loueth me (he say
the) shall kep my worde/& my fas
der shal loue hym/and we shal come
to hym/and make a dwelllyng place

in hys. Also he saythe in an other place thus / he that loueth me / shall be loued of my fader / & I shall loue hym / and shewe hym my selfe graciously. This is þe very knowlege of dere louers / for in theym loue is transfoxmed in the louer / by affeccyon & loue / & so ther be two bodyes & one soule / yf two haue but one soule it maye not be hyd fro that one / but it is knowe also to that other. And therfore my sothefaste sone Ihesu sayde thus / we sholde come & make togyder one dwellynge place. Of the imparfeccon of them that loue and seruen god for theyr owne profyte and loue / or for theyr comforte. O Doughter wyl thou knowe how I shal make my selfe open in a soule that in trithe loueth me / shewynge the techyng and the doctryne of my sothefaste sone Ihesu cryste / here nowe in many maner wyles. I shewe my vertu in suche a soule / after the desyre þe suche a soule hathe. Neuertheles thre pꝛyꝑal shewynges / I made to be had in a dere louynge soule. The fyrste is / that I shewe the affeccyon of my charyte / by medyacyn and meane of the worde of my ryghte well byloued sone Ihesu cryste / the whiche affeccyon is made open in the blode of hym shed oute by the seruent fere of byrennyng charyte. In two maner wyles this charyte is shewed / one is generall comune to all / dwellynge and abydynge in comune charyte. To suche it is shewed the whiche do se and haue experyence of my charyte / for many dyuers be-

nefytes that they haue receyued of me / and in dyuers maners. The other maner of shewynge is partyculer to theym specyally þe be made truly and feythefully my frendes. The shewynge of this comune charyte that they do taste / they knowe they haue experyence / and they fele it partytely in theyr soules. The seconde shewynge of charyte is at þe tyme that I do make me open to them (by affeccyon of loue) not for I am a specyall rewarde of one more than of an other / but makynge me freely open in theyr soules / onely by holy desyre / in the same parfeccon þe they seke. Other whyle I make me open to them by an other maner of wyle / and this is the maner of the other shewynge / gpyng to them spyrte of prophete / for to knowe thynges that be to come / and that is in manye wyles and dyuers maners / after the indygence and nede that I aspy in suche a soule / and othet creatures. Other whyle also in þe thyrd wyle / for mynge in theyr soules / the pꝛesence of my trithe / þe is þe sothefastnes of my onely sothefaste sone Ihesu in dyuers wyles and many maners / as a soule desyret the whiche hathe grete thurst or drynes. Other whyle they seke me in holy prayers / desyrynge for to knowe my myghte / and than I do suffre theym to taste the very vertu of my myght / other whyle I am sought in the wysdome of my sone / and chan also I fulfyll theyr desyre shewynge openly to the syghte of the eye of theyr vnderstondynge / my

sonne Ihesu. **O**therwhyle they do
serche me in the mekenesse of the ho-
ly ghost/thā my endelesse goodnesse
maketh them to taste the brēny nge
fyre of my dypne charyte/and also
maketh them to conceyue very ry-
all vertues/grouded i the pure chas-
ryte of neyghbourhode. 

The fyfte chapyter telleth
how god sheweth hymselfe
comtyme to a soule that lo-
ueth hym. **A**lso why cryste
sayde not. **E**go manifestabo.
ec. **I** shall shewe my fader/
but he sayde / **I** shall shewe
myselfe what maner of go-
uernance a soule shall kepe/
that she maye come vp to the
seconde gree of þ holy byrdge
And of other maters/as it
is reherled before in the kalē-
der. Ca. v.

In this wyse than maye þ
clerely comprehendē and
parcepeue the truthe/after
the sayenge of my sothe-
fast sonne Ihesu/wher he saythe th?
he that loueth me/he shall be one w
me. **F**or al þ shewe his doctryne/
be made one with hym/by the affec-
cyō of loue. **A**nd lyke as ye be one
in hym/so be ye one i me / for he and
I be but one togyder in substaūce/
and so shewe **I** me to you/for we be
all one. **N**euerthelesse yf my sothe-
fast sonne had sayde to you thus/**I**

shal shewe you me the fader/he had
sayd sothe/for yf he shewe hymselfe
he sheweth me/and yf he shewe me
he sheweth hys selfe. **B**ut why sayd
he not. **I** shall shewe you my fader
onely. **T**ruly for thze maner caus-
ses. **O**ne is this/bycause he wolde
it were knowe that **I** am not depar-
ted fro hym / nor he fro me/and ther-
fore it was þ he sayde to seynt Phyl-
lyp/þ asked of hym thus. **L**orde
shewe vs thy fader / & it is ynoughe
to vs. **P**hylyp he sayde/he that se-
eth me/seeth my fader/this was tru-
ly sayde/for he was one with me/&
that he had he had onely of me/and
not **I** of hym. **A**nd that was the
cause that he sayde to the Jewes
thus. **M**y doctryne is not my doc-
tryne / but his doctryne that sende
me in to this worlde / that is my fas-
der. **T**h? by this cause my ryght
swete & onely sothefast sonne cometh
fro me / & not **I** fro hym. **A**nd he
he sayeth also wt be all one/therfore
it was that he sayde not. **I** shal not
shewe you my fader/ but he sayde/
I shall shewe you me / þ is bycause
I am one/and the same with my fa-
der. **T**he seconde cause was/in al
moche as he shewed you hymselfe/
he shewed to you no other / than he
had of me his fader (as thoughe he
sayde thus) my fader hathe shewed
me hymselfe / bycause we be one.
Therfore **I** shall shewe you my
fader and me/by medycyon of mys-
selfe. **T**he thyrde cause was/for **I**
that am inuysyble/may not be seen
of you that ben vysyble / but whan
ye be departed oute fro youre deede
i.ij.

ly bodyes / thā all ye shall se me face
to face / and my sothefast sone Ihesu
crist intellectually / vnto þ tyme
of þ generall resurreccyon. ¶ Ther
fore now as I am / ye may not se me
& for this cause I haue hyd & coue
red my dypune nature / by the beyle
of your humanyte / þ ye myght so se
that is inuysyble as vysyble. ¶ As
thoughe I gyue you dwellynge a
monge you my sothefaste sone Ihesu
couered in the bayle of youre mā
hode. ¶ And soo he sheweth me to
you / & therfore he sayde not / I shall
shew you my fader / but he sayde I
shall shewe you me. ¶ As thoughe
he met thus / lyke as my fader hathe
gyuen it to me / so shall I shewe me
to you. ¶ Thus thou maye knowe
that in this shewyng of me / he
shewed hymselfe. ¶ And thus thou
hast lerned why he sayd not / I shall
shewe you my fader (that is thus)
bycause it is vnpossyble to you for
you to se me in this deedly body (as
it is sayde before / and also bycause
he is one with me. ¶ And here after
shall be shewed what maner of go
uernaunce a soule shall kepe / & how
she shall ascende by to þ seconde gre
of þ holy byrdege. ¶ Now thou know
es in what maner of excellence he
dwelleth / that cometh to the degre
of the loue of a frende / suche one go
eth vpon his fete of affeccyon / and
so cometh to the pryue secretes of þ
herte / that is fro the fyrste grees / to
the seconde be fygured in the body
of my onely sothefaste sone Ihesu.
¶ I tolde the that those thre grees
were betokened or marked in þ thre

myghtes of the soule / betokenyng
pryncypally / the thre states of the
loule. ¶ Now therfore or þ he come
to the thyrde gre / I shall shewe the
how he shall come to be a dere frēde.
¶ And after tyme he is comē to be a
dere frēde to me / anone he is made
a chylde of my loue that he hathe to
me / and I to hym / as to my owne
dere chylde. ¶ But fyrste how that
he worketh whā he is made a frēde /
I shall tell it to the. ¶ At the begyn
nyng he was vnpartyte / by scruple
dred / and by the perseueraūte vble
of the same dred / he came to þ loue
of ghostly delectacyon / syndynge in
me comfote and auantage of his
owne profyte. ¶ In sothe this is þ
waye / and this waye he muste go /
that wyll come partytely to partyte
loue of a dere chylde and of a frende.
¶ Why is that loue partyte? ¶ Cru
ly for he receyueth my herytage / in
the loue of my sothefast sone Ihesu.
¶ And bycause þ loue of a dere sone
is not wout the loue of a dere frēde /
and therfore I sayde to the / that of
a dere frēde / cometh a dere chylde.
¶ But what maner of gouernaūce
muste he holde / that shall come to
this parfeyccyon / I shall tell þ: ¶ E
uery parfeyccyon and euery vertu
cometh oute of charyte / and chary
te is nourysed of mekenes / & meke
nesse cometh out of knowlege and of
holy hate of hymselfe / that is of his
owne sensualityte and his very pro
pre wyll. ¶ And for to come to this
a man muste abyde perseueraūty /
and dwelle in the Cell of his owne
knowlege. ¶ In the whiche know

lege of hymselfe / he shall fynde my mercy in the blode of my sothefaste sone Ihesu drawyng to hym by holy desyre my dyuine charyte / and also by excersyng hymselfe in dys- trofye al maner of wycked wylls bothe spyrituall and temporall / by- dyng hymselfe in his owne house / as Peter and other dyscyples dyd / the whiche Peter after the trespas of negacyon or denyng / the whiche he dyd to my sone / he wepte full bytterly. ¶ Yet neuertheles his wepyng was vnparfyte / & so it was vnto y ascencion. ¶ And after tyme my sothefaste sone came to me in his manhod / than Peter and all other dyscyples dyd hyde the in an house / abydyng there mekely the comyng of the holy ghooste / as my sothefaste sone dyd promyse before to theym. ¶ And all that tyme they for fere abode in an house reclused. ¶ For euer the soule dzedeth vnto the tyme it come to the very loue. ¶ But they were perseuerauntly abydyng in holy wakynge / and in meke and cō- tynuall prayer / vnto the tyme that the holy ghooste came and fulfilled them with plentuousnes of graces. ¶ And whan they were fulfilled w that greate grace / than they caste awaye dzedes / and so they folowed the steppes of my sothefaste sone / in prechynge his passyō ouer all. ¶ In the same wyse a soule that desyareth to come to this pfectyō before sayd / after tyme she hath synned deedly / & is graciously arysen / knowynge herselfe soule & wretched / for dzeded of peyne she begynneth for to wepe.

¶ And after that she aryseth fro y dzeded & beholdeth my mercy where she fyndeth delectacyon & profyte / & yet it is vnparfyte. ¶ Therefore lyke as it was done to Peter / & to the dyscyples that were closed in / so shall it be do to suche a deuoute soule that is rysen out of synne and cometh to my mercy. ¶ That is to saye / after fourty dayes I shall make her to come to parfectory. ¶ That is after these two states / otherwhyle I shall withdrawe me fro suche a soule not by grace / but by felyng. ¶ And so shewed well my sothefaste sone Ihesu / whan he sayde to his dyscyples thus. ¶ I shall go / and come to you. ¶ What that euer he sayde particulerly to his dyscyples / it was sayde generally and comynly to all / bothe to them that be now on lyue / & to the that be to come. ¶ Namely to them that sholde come to hym / he sayde thus. ¶ I shall go / and come agayne to you / and so it was. ¶ For he came vpon his dyscyples / whan the holy ghooste came to them. ¶ The holy ghooste came not alone / but with my myghte and power he came / and with the wysedome of my sothefaste sone Ihesu / the whiche is one with me. ¶ And with the myldenes & mekenes of y same holy ghooste y cometh fro me & fro my sone / in the same wyse I saye to the. ¶ Whan a soule ryseth fro her impfectyō / I w drawe me fro her by felyng / takynge awaye y cōforte that she had. ¶ For whan she was in deedly synne / she wente awaye fro me / and I dyd w drawe me thā frome her synne / by

cause than she had shytt agaynst me the gate of her desyre / by the whiche the sonne of grace sholde go & shyne throuwe. ¶ This is no defaute of the sonne / but of the creature that shytt þ gate of desyre agaynst the þ sonne and whan she knoweth herselfe and her owne derkenesse / than she openeth the wyndowes by holy confessions / castynge out therby the fylthe of synne. ¶ And thā I come agayne in to that soule by grace / but yet I withdrawe me fro her by selfge (as I sayde) and not fro grace. ¶ This I do bycause she sholde waxe lowe and meke / and that she sholde exercise herselfe / in sekynge me truly. ¶ And also that she sholde be verily proued in the holy lyght of feythe / so for to come to wysdome. ¶ Than ys she verily / without lokynge of ony rewarde loue me with the lyghte of lyfely and quicke feythe / and with holy hate of herselfe / she is ioyful in the tyme of labour / and demeth herselfe vnworthy rest / and quyetnesse of soule. ¶ This is þ seconde thyng of the thre / of whome I tolde the before / for though she fele me withdrawe / she wyl not therfore go backward / but rather she bleth mekely her ghostly laboure / stondynge styd fastly and abydynge enclosed in the house of her owne knowlege. ¶ And therfore she abydeyth with a quicke feythe / the comþge of the holy ghost (that is I my selfe) the whiche am þ fyre of very charite. ¶ How abydeyth she : ¶ Truly not w ydenes / but w bodyly wakynge / and contynuall prayenge / and not onely with bodyly

ly wakynge / but with intellectuall wakynge. ¶ For þ eye of vnderston- dyng or Intellectyon is not shytted but it is open and waketh with the lyght of feythe / dystyngge þ thoughtes of the herte with holy hate / wakynge in the affeccyon of my chary- te / and knowynge that I desyre no thþge elles / but her holynes. ¶ And that is well certyfyed and made opē ynoughe / in þ blode of my sothefast sone Ihsu. ¶ After tyme the eye of intellectyon waketh thus in know- lege of her selfe and me / she prayeth cōtynually / offerynge to me prayer with a good wyll & an holy. ¶ This is the contynuall prayer / and also she bleth her in actuall prayer / that is in suche prayers as be ordeyned by holy chyche. ¶ Thus is a soule occupied that is departed fro impar- feccyon / and is come to parfeccyon. ¶ And bycause she sholde come ther to / therfore I went fro her / not put- tyng away grace fro her / but fe- lynge. ¶ I withdrawe me fro her / that she sholde knowe her owne de- fautes. ¶ And in that she knoweth herselfe pryued fro ghostly cōforte / she feleth peyne and fyndeth herself feble / not stronge for to stonde nor stydfast. ¶ By that she fyndeth the rote of ghostly loue in her owne selfe and therfore she fyndeth i them mas- ter of knowlege / and in replynge by herselfe aboue herselfe / ascendynge vpon the sete of her conscience / ther- fore to ly in wayte that suche selfge is not suffred to passe without rebu- kynge of the conscience / in dystyng- enge of the roote of theyr owne loue

With ioyfull hate and with the loue of vertu. ¶ How he that loueth god vnparfytely / loueth his neyghbour vnparfytely / and of þ tokens of his vnparfyte loue. ¶ I Wyl also þ thou knowe / that all suche vnparfyte loue / and parfyte loue is soughte in me / by meane and medycyon of creatures. ¶ They that be symple knowe this well / that louen oft tymes me and seken me i creatures. ¶ Neuer thelesse yf a mā receyue purely loue of me / without beholdynge of any creature / thā doubtles he sholde receyue purely and drynke the loue of his neyghbour / as a mā drynketh of a vessell / whiche is fylled in a wel whan it is drawe oute / and the lycour is drynke that was therein / than is the vessell boyde. ¶ And yf a man drynke of that vessell whyle it stoneth in the well / it is neuer ydle nor boyde / but euer ful. ¶ Wyght so loue of neyghbours / bothe spryтуall & temporall / wyl be drynke in me wthout beholdynge and rewarde of any creatures. ¶ I aske not that of you that ye loue me with the same loue that I loued you / for that maye ye not do / by cause I loued you / whan I was not loued of you. ¶ All manner of loue y ye haue to me / ye owne it to me of dewte / not of grace / by cause ye sholde do it / but I loue you of grace / and not of dewte. ¶ Therefore that loue whiche I aske of you ye maye not yelde it to me / and for þ cause I haue put a meane bytwyre you and me (that is to saye) youre neyghboure that ye do to hym / that ye maye not do to me / and that is þ

ye loue hym of grace / without any beholdynge / and without any abydyng. ¶ For I holde it done to me that is done to hym for my loue / & this shewed well my sothefast sone to seynt Paule whan he persued me sayenge thus. ¶ Saule Saule why persues thou me. ¶ This he sayde / holdyng me persued / in that he persued my trewe seruauntes. ¶ And therfore suche loue wolde be pure / for lyke with the same loue that ye sholde loue me / ye sholde loue them. ¶ Yf þ wyl knowe þ tokes of vnparfyte loue / I shall declare them to þ. ¶ Yf a man loue an other ghostly & fele payne that tourmenteth hym / in asmoche as the creature that he loueth is not sene to hym for to saye to his loue / i louyng hym agayne as he loueth hym / his louyng is vnparfyte. ¶ Also yf he se his conuersacyon be with drawe / or pryued / or desolate fro ghostly comfote / or yf he se an other beloued more than he hymselfe. ¶ All these be tokens and many mo / þ his loue bothe in me & in his neyghbour is vnparfyte / and this is for to drynke of the vessell wthout the well. ¶ All be it he toke the lycoure of loue of me / yet his loue was not abydyng parfytely in me / as in the well of loue. ¶ Therefore it sheweth tokens of imparfecyon in h / whom he loueth ghostly. ¶ And all this maye be the cause / for þ rote of his owne propre loue / was neuer yet pulled by wyl. ¶ Therefore I suffre loue ofte tymes to be had / that he maye knowe his owne imparfecyon / by my wdrawyng of felyng
i.iii.

100

①

his passion. ¶

①

here nowe

møder & systren

thus endeth the seconde parte

of this orcharde / in y

whiche all we be

Byewed p

berp

॥३३॥

to be

uen

and

in p

Same boke

We be chery

ed how to cut of

the supfluytes of our

bynes/and how we shall

pull vp the pryckynge thornes

of foure thoughtes / With dyuers ma

ters, as it is rehearsed in þ^e kalender befoze.

The fyrste chapytre of the.iiii.party / speketh of prayer / & fyrste in what maner a soule shall gouerne her / y she maye come to pure loue and lyberall / and moche of this.iiii.party / speketh of prayers and of teres.

The fourthe boke.



But fyrste god sheweth here a doctryne of the holy sacramēt of crystes body. And how a soule shall come fro vo call prayer to mentall prayer With other maters as it is rehersed to you in the kalender before.

Ca. i.



After tyme a soule hath entred and gone by þe doctryne of cristes passion / crucyfyed wþ be ry loue of vertu / and hate of vyces / it stondeth with partyte perseuerance / & namely suche a soule that is partytely come to the house of his owne knowlege / abydyng myghtely and cōtynually in

holy watche & prayer / deptyd fully
fro þe cōuersacyō of þe worlde. ¶ Wher
fore hath suche a soule closed her in þe
house of her owne knowlege? ¶ In
certayne for drede / knowynge her
owne imparfeccyon / and also for de
syre þe it hath / for to come to a pure
and a lyberal loue / and also bycause
it seeth well that it may come in no
other wyse therto. ¶ Therfore with
quycke feythe she abideth þe comfge
of me / by encrease of grace i herselfe
¶ But wherby shall a man knowe
quycke feythe? ¶ Truly by perseue
raunce of vertu / and not gorynge
abacke for nothyng that falleth /
nor for to cease nor leue i de we tyme
fro holy prayers / but yf it be for char
yte / or for obedyence (or els not) for
ofte tymes by vnoordynate tyme of
prayer / þe sende cometh by many he
upnesses and batayles / more than
she were founde without prayer / &
that he dothe for to dysceyue her / &
for to make her to leue holy prayers
ofte tymes sayenge to her after this
maner. ¶ This prayer profyteth þe
not / for thou sholde take hede to no
thyng elles / nor thynke nothyng
elles but to that and of that thou les
es / thus he saythe to make thy pray
er to be heuy to the / and for bycause
thou sholde cease of the exercyse of
holy prayers / the whiche is an ar
mure by the whiche a soule is defen
ded and kepte frome all her aduersy
tes with stretchynge forth of the
honde of loue / and with the arme of
fre choyse / defendyge her selfe wth the
same armure / and with the lyghte
of very feythe. ¶ God sheweth here

a doctryne / of the holy sacrament of
the auter (that is to saye) of the holy
sacrament of crystes body / and how
a soule shall come fro vocall prayer /
to mentall prayer / and here is shew
ed a byson / whiche this deuoute
soule had on a tyme. ¶ Thou know
es well dere doughter / that in meke
contynuall prayer and feythfull w
perseueraunce / a soule wynneth all
vertu / and therfore she sholde perse
uer and neuer leue it / nother for pl
luse of þe sende / nor for theyr owne
feylthe þis by thoughte or mouyge
that cometh i theyr owne flesshe / no
ther by spekyng of no creature / for
ofte tymes þe sende spekeþ by theyr
tongues / for to let deuoute prayers.
¶ Of all these dysceytes she sholde
set no store / but contynu in deuoute
prayers / and ouerpasse suche dyscey
tes / by vertu of perseueraunce. ¶ O
how swete is it to suche a soule and
how plesaunte and lykynge to me /
holy prayer excersysed in the hōse of
her owne knowlege / and also in the
knowlege of me / openyng the eye of
vnderstandynge / with the lyght of
very feythe / & with the habūdaunte
affeccyon of my pure charyte / þe whi
che charyte is made to you by syble
of my bysyble onely sothefaste sone
Jhesu / whan he made it opē in his
blode / þe which blode maketh a soule
ghostly drunke / and arapeth it ryal
ly with the fyre of opuyne charyte /
and gyueth to her the blyssed ghost
ly meet of the sacrament of þe auter /
the whiche is kepte for the tresoure
of oure moder þe holy chyrche / for to
be mynystrid to you by the hondes

of a preest my byker / the whiche kepeth the kape of the same blessyd body flesshe & blode of my onely sothe faste sone Ihesu very god and very man. ¶ This blessyd ghostly mete is ryghte comfortable to a deuoute receyuer after the grettenesse of his desyre in what wyse that euer here ceuyue it / whether it be sacramental ly or vertuoussly. ¶ He taketh it sacramentally whan he receyueth the blessyd hoste of the auter / and he receyueth it vertuoussly and ghostly þ he taketh it by desyre / haupge mynde of þ blessyd blode whiche was shed for þ raunsome of mākyde. ¶ Suche one is ghostly drunke with the mys tery of that sacramēt / and also it is byrenned & fulfilled w̄ holy desyre / with the charyte bothe of me and also of his neyghbour. ¶ Where getteth a soule this? ¶ Truly i þ house of his owne knowlege / and w̄ ryght deuoute prayer / in the whiche she hath lost her imparfeccon / lyke as the dyscyples and Peter loste theyr imparfeccon abydyng and ston dyng w̄ inforthe in deuoute prayer and holy wakyng and wanne the parfeccon. ¶ Wherwith trowes þ? ¶ Truly with perseueraunce knyte with holy feythe. ¶ Neuerthelesse vnderstonde not so / that a soule wynneth onely suche byrennyng of loue by longe vocall prayer / as many soules bsen / whose prayer is rather in wordes than in affectyon / the whiche setten theyr entent to nothyng elles / but to say many psalmes and many pater noster / and whan they haue fulfilled þ nombze sette / they

thynke thā they haue done ynoughe. ¶ It semeth þ al suche setten theyr entent and theyr affectyon onely in vocal prayer / and so sholde they not do / for yf they do in no other wyse / they wy nne full lytle fruyte / and to me all sothe it is but lytle woꝛthe. ¶ Now thou askes me parauēture and sayes / sholde therfore suche vocal prayer be leste / syth it is so þ all be not able to mētall prayer? ¶ To this I answer and say naye / for I knowe well lyke as a soule is fyrste vnparfytte soner than it be parfytte / lyke wyse her prayer is fyrst vnparfytte. ¶ She shold also eschewe ydle nesse / thoughe she be parfytte & ble vocal prayers / that is whā she speketh or prayeth so / she sholde enforce her in all her myght for to repse by herselfe ghostly in to mentall affectyon / with generall consyderacyon of her synnes / in þ mynde of my blessyd sone Ihesu / wher is foude largenesse of my charyte / and remys syon of synnes / and that muste be done in this wyse / that as ofte as she consydereth herselfe bothe in generall & in comune wyse her owne defaultes / so oft she must inwardely knowe my excellent goodnes / and so procede in ghostly excersyce with very mekenesse. ¶ I wyll not þ she thynke vpon her synnes ptyculerly and specyally / but generally / lest þ soule be fylled by mynde of suche fylth by paryculer synnes. ¶ I sayde also þ I wolde þ she had nother cōsyderacyon of her synnes in generall nor in specyall / wout consyderacyon and mynde of the bloode shedde by my

so the faste some Ihesu cryste/and of my large mercy lest she fall in to dyspayre/for yf þ knowlege of her and consyderacyō of her synnes were not medled with þ mynde of the bytter passyon of my sone Ihesu/and also of my mercy/often tymes she sholde dwell styll in that shame and confusyon/and so to go to endeles dampnacyon with the same confusyon/and with that fende þ hathe so lad her vnder the colour of contrycyon/and very dyspleasance of her synnes.

This is one of the moste sotell dysceytes þ the wycked fende sheweth to my seruauntes/and therfore for your profyte/and that ye myght eschewe the dysceyte of the wycked fende/and that ye maye veryghte plesaunte to me/ye muste alwaye sprede oute youre hertes abrode to affectyon & desyre with very mekenesse in to the see of my greate myghty mercy/for thou knowes well the pryde of the fende maye not suffre a meke soule/ nor his confusyon and shame may not suffre the hyde and the largenesse of my goodnesse and mercy/wherin suche a meke soule hopeth feythfully and truly/& therfore thou dyd well/and as my wyll was that thou sholde do/whā thou dyd auoyde the fro that fende/whiche was aboute to throwe þ downe by confusyon and shame/sayenge to the that thy lyuyng was nothyng plesyng to me/þ nor thou folowed not vertuous lyuyngs (after my entent and after my wyll) the whiche wyll is not hydde fro hym that desyret to haue it and lyue ther after.

And by cause þ lyfte by thyselfe in to my mercy (& sayde thus) w mekenesse/I knowlege to my maker/þ euer vnto this tyme I haue lyued in derkenesse/& so lad my lyfe/but yet I shall hyde me in the swete blyssyd woundes of my lord Ihesu/& washe me in his blode/& so shall I waste awaye my wyckednesse/& ioye i my maker/and than thou knowes well the fende fledde fro the/neuertheles he came yet este sones to the with an other sotell temptacyon (that is) he was aboute to reyle the on hygge by pryde (sayenge thus to þ) beholde thou arte parfyte/and god is well plesed with the/nor the nedeth no more to wayle for thy synnes.**T**hā by þ lyghte of my grace/thou went in the waye of mekenesse/whā þ answered to þ fende thus.**Q** what wretche am I/seynt Johā baptyst synned neuer/and was halowed in his mothers wombe/and yet lyued in ryghte greate penaunce/and I the moste wretched of all lyuynges/haue done ryghte greate synnes/and yet neuer began to knowe/with very contrycyon & waylyng what god is/whome I haue so greatly offended/and what I am/that haue so greuously offended hym.**T**han the fende not sufferyng suche mekenesse of the soule/and þ hope of my goodnesse/sayde agayne to þ thus.**C**ursed be þ/for I may nothyng auayle in the yf I do my greate labour to throwe þ adowne in to lowe thynges by confusyon and shame/thou lyftes by thyselfe to mercy/and yf I wolde enhaunce the to hygge

thynges by pryde / thou descendes
lowly by mekenes and pursues me
in to hell / so þ I shall neuer tempte
the more / for euer thou smytes me
with the staffe of charyte.. ¶ In all
suche maners a soule sholde medle
the knowlege of herselfe / with the
knowlege of my mercy / & my know-
lege with her knowlege. ¶ And af-
ter suche maner vocal prayer is pro-
fytable to a soule that bleth it / and
lykynge to me / and fro suche vnpar-
fytte vocal prayer with excersyce &
perseuerance / she maye come to
parfytte mentall prayer. ¶ Neuer-
theless yf the entent be set simply
for to fulfyll the nombze of the psal-
mes / or pater nosters ytaxed / or les-
syng mental prayer for vocal pray-
er / I tell þ for truthe suche one shall
neuer come to mental prayer. ¶ O-
therwhyle suche a soule that whan
she sholde praye and saye her nom-
bze of psalmes or pater nosters / it is
so vnauoyr that her tongue is lothe
and dull to say / and otherwhyle she
hathe suche a conspyce of leuyng
vnfayde the psalmes and the pater
nosters / whā I bylet her somtyme
one wyle / & somtyme an other wyle
as somtyme by þ lyght of my know-
lege with contrycyon of her synnes /
sometyme by largenelle of my ryght
greate habundaunte charyte / som-
tyme by manye maner wyses mas-
kyng open before the clere syghte
of her soule / as it is lykynge to me /
the presence of my very truthe af-
ter the deuoute and holy desyre of þ
same soule / yet she wyll not leue vn-
sayde the nombze of psalmes or pa-

ter nosters / but moche rather she
wyll leue my specyall bysytacyon
that she feleth i her soule / and so she
sholde not do / for that is one of the
byscyptes of þ sende. ¶ But anone
as she percepueth her soule touched
with my specyall bysytacyon / than
she shold leue vocal prayer & tourne
therto. ¶ And whan that mental by-
sytacyon is withdrawe fro her / thā
to tourne agayne to vocal prayer
(yf she wyll) & make an ende of her
psalmes and pater nosters that she
was in purpose for to saye / & yf she
haue no tyme / she sholde not charge
it nor be heuy therfore in her soule /
but yf it be dyuine seruyce / to the
whiche bothe prestes / clerkes / and
all relygyous people be bounde for
to saye / and yf they saye it not they
offende / for vnto the ende of theyz
dethe they be boude ther to / yf they
be in hele / and yf they were touched
by specyall bysytacyon in dewe ty-
mes and houres whan they sholde
say theyz dyuine seruyce / they shol-
de puruaye an other tyme (other be-
fore or after) for to say theyz dyuine
seruyce / so þ it be not lefte vn-
sayde / y sholde be sayd of dewte. ¶ Suche
vocal prayer sayd / as it is before re-
herled / bygeth a soule to perfeccyon /
& therfore vocal prayer sholde not
be lefte / & than w excersyce and per-
seuerance the swetenelle of prayer
shall be tasted in truthe / & also þ blef-
syd ghostly meet of the body of my
lothefaste sone / as it is reherled.
¶ And therfore I tolde the þ some
receyue chrystes fleshe & his bloode
vertuouly / & some sacramentally cos-
k.i.

munynge that blessyd sacramente
with affeccyon of charyte / for he that
gothe to that sacrament with affec-
cyon / he fyndeth moche swetenesse /
and he that goeth therto more of cus-
tome and vse than for affeccyon / he
fyndeth lytle swetenesse / for he that
enforceth hym with all his soule to
make open his affeccyon in me / &
knytteth it to me with þ very lyght
of intellection he knoweth moche /
and he that knoweth moche loueth
moche / & he þ loueth moche tasteth
me swetely . ¶ By this thou maye
knowe þ parfyte prayer is not gotē
with many wordes / but with affec-
cyon of desyre (reyled in me & of me)
with knowlege of hymselfe & of me .
¶ And he that prayeth thus / he shall
haue bothe mentall prayer & vocall
prayer / for they dwell togyder / lyke
as actyue lyue and contemplatyue
done . ¶ By many maner of wyse /
vocall and mentall prayer ben vn-
derstode . ¶ For asmoche as I sayd
to the and tolde the that holy desyre
is contynuall prayer / that is for to
haue an holy desyre and a deuoute
wyll / the whiche wyll and desyre do
aryse actually in tyme and place or
deyned / with the addrecyon of actu-
all prayer . ¶ And so a soule shall vse
in tyme sette and ordeyned with an
holy wyll vocall prayer / and neuer
oute of tyme ordeyned for to vse it
namely contynually . ¶ Parauens-
ture sometyme it muste be lefte for
mynystacyon of charyte vled to the
helthe of neyghbours / sometyme for
other necessary and nedeful causes /
as the state & besynesse arerh / that

I haue sette a creature in . ¶ Every
man sholde labour to þ helthe and
necessytes of soules / after the state
that he is called to / for what that e-
uer he labourerh actually to þ ease
and helthe of his neyghboure / is for
to praye vertuously . ¶ For as leyn-
t Austyn saythe / he celeth neuer to
praye well / that celeth neuer to do
well / and therfore it was þ I sayd /
þ prayer is in many maners . ¶ For
actuall prayer done / (as it is befoze
sayde) is done by affeccyon of cha-
ryte / for with þ affeccyon of charyte
is cotynual prayer . ¶ Thus I haue
tolde the / howe thou maye come to
mentall prayer / that is by excersyce
and perseuerance of vocall prayer /
& how thou sholde leue vocall prayer
for mentall prayer whan I vsyte
thy soule . ¶ I dyd saye to the also
what is comune prayer / for I sayde
it was prayer of good wyll / that is
excersyled of charytable besynesse /
bothe in the and in thy neyghboure
the whiche sholde be do with a good
wyll . ¶ Thus a soule sholde neuer
be ydle frome prayer / but other actu-
ally or metally she sholde praye / lest
she fall in to duldesse of spyryte / and
in to an vnparfyte loue / for þ more
that she loueth / the more she shal fele
profyte and loue bothe in me and in
her neyghboure . ¶ And here shal be
shewed of a dysceyte that creatur-
es haue somtyme / whiche loue god
and serue hym / for theyr owne com-
forte & delectacyon . Of the whiche
imparfyte loue somwhat shall I tell
the / & of a certayne dysceyte þ is go-
ten of þ loue / by þ whiche they loue

for her owne comforte. ¶ And therfore I wyl that you knowe that my seruaunte whiche loueth me vnparfytely / rather he seeketh after comforte / than he loueth me enterely (onely for me) and by that thou maye vnderstande whan comforte sayleth ghostlyly or temporally / they be troubled in temporall comfortes / to the whiche worldly men the whiche lyuen in some maner outward dede of vertu / for to come to outward prosperite / and whan tribulacion cometh the whiche I gyue them for þe profyte of theyr soules / they be troubled in that lytle good the whiche they haue done / and yf ony man wolde aske them why they be so troubled / they wolde answer bycause they be so troubled in tribulacions and anguyshes / and that lytle good whiche we haue done (as vs semeth) stoneth to none auantage / for vs semeth we hadde more reste of soule before with the good that we dyden than than we haue now / suche be dysceyued in theyr owne delectacion / and it is not so the that tribulacion is cause / for they sholde loue neuertheles / nor do þe lesse of good workes. ¶ For þe good workes that they done in tyme of tribulacion / it shall auayle them asmoche as they dyd before in tyme of comforte / and yet it shal auayle the more / yf they haue payþe / it fareth by suche as dothe by a mā þe laboreth in his gardayne or in his orcharde the whiche hathe delyte & is rested in soule with his labour / bycause of his sayre orcharde or gardayne / and so it semeth that

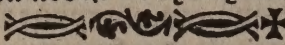
he hathe more delyte of his sayre gardayne or orcharde than of his labour / neuertheles yf the gardayne or the orcharde were take away fro hym / he sholde soone fele his delyte & delectacion withdraue. ¶ Why? ¶ Truly for his pryncypall delyte was moche more set vpon þe orcharde than vpon his labour. ¶ But yf his pryncypall delyte were sette rather vpon his labour than vpon his gardayne / than sholde he not lose þe loue that he had to his neyghbour. ¶ In the same wyse a man that doeth good actuall dedes outward / he maye not lose the delyte of excersyce in suche workynge but yf he wyl / though the delyte of prosperite be withdraue / so that he set his pryncypall entent vpon the labour / and not vpon þe prosperite. ¶ The cause why suche be dysceyued in theyr owne workynge / is theyr owne passyon / for often tymes they breken out and thus they saye / I knowe ryght wel that I dyd better and hadde more delyte for to dwell & more comforte than I haue now / bycause I am more troubled now than I was then / and now I haue no delyte nor pleasure to do good dedes / they sayenge is false and not trewe / for yf þe good in it selfe hadde delyted them onely for þe vertu of that good / they sholde neuer haue loste it / nor it sholdeneuer haue fayled in them / but moche rather encreased / but bycause þe workynge of theyr good dedes / was set onely in her owne sensoryble good / & therfore it fayled / this is a dysceyte that comynly the people receyue / all

suche be dysceyued by theyr owne
 synful delectacyon. ¶ And now I
 shall shewe the here of the dysceyte
 that they haue whiche sette al theyr
 affectyons in comfortes and ghostly
 bysyngs. ¶ And somtyme of suche
 delectacyō he receyuech very moche
 harme / for yf his affectyon be sette
 in comfortes and ghostly bysyngs /
 whiche many tymes & ofte I gyue
 to my seruantes / whan they be w
 drawe fro hym / than he falleth in to
 heynesse and greate bytternesse of
 soule / as ofte as I withdrawe my
 comfortes fro his soule / so ofte hym
 semeth that I haue forsake hym /
 and therfore hym semeth that he is
 in hell / wherfore he falleth in to byt
 ternesse / and in to many temptacy
 ons. ¶ He sholde not do so / nor suffre
 hym so to be dysceyued / of his owne
 spyrytuall delectacyō / but he sholde
 yfte by his eye to me / and knowe
 me for very souerayne good / & whi
 che receyue and kepe for hym / good
 wyll i tyme of dysceases. ¶ He sholde
 also loue hymselfe / and holde hym
 selfe bndowth for to haue pease &
 quyetnesse of soule / and that is the
 very propre cause why I withdrawe
 me frome hym / that he sholde loue
 hym and meke hys / and knowe that
 my very charyte and goodnesse (the
 whiche sholde be in hym) for to be
 founde with good and partyte wyll
 and neuer elles / the whiche I con
 serue and kepe in his tyme of trybu
 lacyō. ¶ And also I withdrawe me
 for this cause / that he shold not onely
 receyue of me the mylke of my
 swetenesse / but also that he sholde

apply hym with all his myghte for
 to cleue to the breste of my sothefast
 sone Ihesu cryste / where he shall
 bothe seke and fynde mylke & fleshe
 togyder / that is drawynge to hym
 the mylke of my very charyte / by
 meane or medycacyon of the blessyd
 body of my dere sone Ihesu cryste
 crucyfyed. ¶ To them therfore that
 gone so and seke my mylke of swete
 nesse / with prudence and not with
 ygnorance of my sones bytter pas
 syon / to suche I tourne with a gres
 ter deyte / & with ghostly strengthe
 and also with lyghte and brennyng
 fyre of charyte. And yf it so be þ they
 take suche withdrawynge of ghostly
 swetenesse dyscomfortably with
 heynesse and confusyon of soule /
 they do not wyne no comforte ther
 by / but moche rather they sholde as
 hyde in theyr owne dulnes. ¶ How
 all they that deyte them in suche co
 fortis and bysyngs maye be dyscey
 ued / & how that they maye receyue
 a wycked spyryte vnder the forme /
 or colour of a good spyryte / and also
 of tokens how it maye be knowen
 whan it cometh of god / and whan
 that it cometh of oure enemy the de
 uyll. ¶ After this ofte tymes of the
 fende they receyue an other dyscepte
 that is whan he transformeth hym
 selfe in to the lykenesse of lyghte / for
 the fende there he fyndeth a mā dys
 posed for to receyue ghostly comfort
 es / and therto setteth all his desyre
 on suche comfortes and ghostly by
 syngs / wheron he sholde not set his
 desyre nor truste / but onely on very
 mekenesse / & thynke that he is vni

worthy for to receyue suche ghostly
 comfortes / to suche þe fende trans-
 figureth hymselfe / i to lyght by ma-
 ny maner wyse / other whyle to the
 lykenesse of an angell / other whyle
 in to the fourme of my sone crucyfy-
 ed / and other whyle in to lykenes of
 some of my seyntes / & this he dothe
 bycause he wolde catche hym with
 the hoke of his owne ghostly spyrytu-
 all delectacyon / þe whiche hathe set
 all his affectyō & desyre vpon ghost-
 ly bysyngs. ¶ Yf a soule ryse not by
 anone wery mekenesse / castyng
 awaye fro her all suche maner des-
 lyte / she is anone take by the deuyls
 les hoke i to his bondes / and yf she
 with very mekenesse dyspysle suche
 delectacyon and with loue betaketh
 her in to the affectyō of me / þe whiche
 am a louer and not þe gyfte / þe fende
 for his owne pryde / maye not suffre
 þe mekenes of suche a soule. ¶ Now
 yf thou wyl knowe a tokē how they
 ben dyscreytes of the fende and not
 my reuelacyōs / I shal tel þe. ¶ This
 is the token of suche a trasformacy-
 on of lyghte that bysyteth þe soule /
 be of the fende / anone the soule in þe
 comþage of it loseth her ghostly glad-
 nesse / and is lefte nothyng but he-
 uynesse and derkenesse and sharpe
 pryckynge in the soule / & yf it is be-
 ryly bysytēd of me that am sothe-
 fastnesse euerlastyng / the soule in þe
 fyrste apperyngge receyueth an holy
 drede / and with the same drede she
 receyueth ghostly gladnesse and sy-
 kerness / with a maner of swete pru-
 dence / for she dredeth / and dredeth
 not / but in her owne thoughte / she

holdeth her vnworthy suche bysytacy-
 ons / & saythe thus to me. ¶ Forde
 I am indyngge and moche vnwor-
 thy to receyue suche ghostly bysytacy-
 ons / and sythe I am not wor-
 thy / howe maye this be that I am
 thus bysytēd / thā she tourneth her
 to me / consyderynge the wonderful
 large brede of my charyte / and seeth
 inwardely therein / that I consyde-
 nothyng her worthynes / of no mē-
 ryte þe she deserueth to haue suche
 bysytacyō / but onely my owne dyg-
 nyte and worthynesse / by the whiche
 I make able and worthy / whome it
 lyketh me to receyue suche bysytacy-
 ons bothe of grace and of felynge /
 for I dyspysle neuer that desyre that
 calleth to me / and this is the cause
 that she receyueth suche bysytacy-
 ons mekely sayenge thus / beholde
 the hādēmayde of god / in me be thy
 wyl done / and thā she goeth forth
 to prayer / euer ryghte mekely hols
 dyngge herselfe indyngge and moche
 vnworthy suche holy & ghostly by-
 sytacyōs / onely as I haue sayde /
 consyderynge that it cometh of me.
 ¶ This is a very token for to knowe
 whether that a soule be bysytēd of
 me / or of þe fende / for as I haue sayd
 in the fyrst apperyngge / they fynde a
 greate drede / parcepyngge bothe
 in the myddes and in the ende hon-
 gre of vertu. ¶ Also an other whyle
 a soule whan that it is blynded of
 the wycked fende / fyrst it receyueth
 gladnesse and ioye / and at the laste
 it is broughte in to confusyon and
 derkenes of þe soule. ¶ So thus haue
 I shewed the a token / for to knowe

the dyscepte of the fende / y^e p^rsa soule
wyl be meke & go wylly / she maye
not be dyscepued / and yf she wyl al-
gates go rather wth vnpartyte loue
of her ghostly comfortes / than with
the p^rfeccon of my loue (as I haue
sayde / she must nedes be dyscepued
of the fende. 

This seconde chapytre tel-
leth of theym that wyl not
helpe nor cōfort they^r neygh-
bours in they^r nede / bycause
they wolde not be letted nor
leue they^r owne cōforte / pe-
ase / nor rest. **A**lso of the dys-
cepte the whiche goddes ser-
uauntes haue / that loue god
with suche vnpartyte loue be-
fore sayde / and other maters
as it is reherled before in the
kalender. **Ca. ii.**

Have tolde the of the dys-
ceptes of them that wyl
recepue me and taste me
i they^r soules / after they^r
owne maner and delectacyon / and
nothynge after my wyl. **N**owe
shall I tel the of the secōde dyscepte
of them / that al they^r delectacyon is
set for to recepue ghostly comfortes /
in somoche that oft tymes thoughe
they se they^r neyghboure in great
nede spyrytually or tēporally / ryght
vnder the coloure of vertu they ex-
cuse them (& thus they saye) yf they
sholde tende to suche outwarde be-

synesse / they sholde lose rest & pease
of soule / and also leue they^r houres
vnlaid in dewe tyme / therfore they
charge not to helpe them / lest they
lose they^r ghostly comforte / and of-
fende me / as they thynke they sholde
do. **A**ll such be dyscepued of they^r
ghostly delectacyon of soule / & they
offende me more in that they wyl
not helpe they^r neyghbours i they^r
necessytes / thā in leu^yge of all they^r
ghostly cōfortes / for all maner ghost-
ly excersyce / be it vocall or mentall /
was ordeyned of me / whiche a soule
sholde ble for to come to p^rfeccon /
and to the charyte of his neyghbor-
ur / and that the neyghboure sholde
be kepte in charyte / so that a man
offendeth me more / leu^yge vndone
the charitable mynystracyon of his
neyghboure in tyme of nede / for his
actuall excersyce and reste of soule /
than for to leue suche actuall excer-
syce and reste of soule for his neygh-
bour / for he synneth me in the char-
yte of his neyghbour and in y^e loue
of hym / and yf they be not charytas-
bly mynystred i tyme of they^r nede /
in that they losen they^r charyte / &
whan charyte of neyghbourehode
lacketh / my affeccyon is lessed / my
ghostly cōforte is lessed (in somoche)
that that they wolde wyne / they
lose / and that yf they wolde lose they
wyne / that is by mynystracyon to
they^r neyghbours / in tyme of nede /
leu^yge therfore ghostly comfortes /
they recepue and wyne bothe me &
they^r neyghbour / & so in all tymes /
they maye be cause of they^r myny-
stracyon / taste the swetenesse of my

charyte/and if they do it not/they
 stonden in peyne(as thus) yf they
 must nedes do them some mynstra-
 cyon/other by very force/love/bo-
 dyly or ghostly infyrmyte/that they
 do suffre/it shall be done so heuily &
 with suche peyne of consyence and
 teduousnesse of soule/that the one
 bnneth maye suffre or bere y other/
 and yf any man aske them why/it is
 so peynfull to them/that they sholde
 answer and saye/that as them sel-
 menth/they lose therby bothe pease
 and tranqulyte of soule/and many
 thynges that they sholde do/they
 leue vndo therfore/& so offende god.
 ¶ It is not so/but bycause they in-
 warde syght is set vpon theyr owne
 delectacyon/therfore they can not se
 nor dyscerne in truthe where they
 offence is/for offence stondesth not in
 leupnge of ghostly thynge/or excu-
 syce of prayers in tyme of nede of
 theyr neyghbours/but it stondesth
 whā they be had wout charytable
 mynstracyon of neyghbourhode/
 whom they sholde loue for the loue of
 me/and in tyme of nede for to serue
 them charytable. ¶ Thus y maye
 se and knowe/how a man is dyscey-
 ued onely by his owne ghostly de-
 lectacyon in hymselfe. ¶ Of the dys-
 cepte which goddes seruautes haue
 and loue god with suche vnparfyte
 loue/as is beforesayde. ¶ Also my
 seruautes often tymes be dyscey-
 ued/all suche namely that as yet be
 vnparfyte/by delectacyon/louynge
 with affeccyon of loue/agaynst the
 ghostly comforte and delectacyon/
 y whiche they fynde i me/for I am

the rewarde of al goodes y be done
 lytle and moche/after the mesure of
 loue of hym y receyueth good. ¶ Of
 this I gyue ghostly comforte/some
 tyme in one wyse/and sometyme in
 an other wyse in the tyme of prayer.
 ¶ This do I not/for y a soule sholde
 receyue ghostly cōforte vndyrtfye-
 ly(that is to say)that she rather be-
 holde the gyfte of my ghostly com-
 forte/graunted to her by my gracy-
 ous largenesse(thā me)but that she
 inwardely beholder rather the affec-
 cyon of my endelesse charyte/by the
 whiche affeccyō I gyue to her suche
 comfortes/yf it so be that she be y-
 nozaunt and wyll receyue her owne
 delectacyon without consyderacyō
 of the affeccyon of me she is dyscey-
 ued/for by her owne ghostly cōforte
 she is dyscepued/in asmoche as she
 delyteth therein. ¶ As lōge as she is
 thus ynozaunte/she goeth after
 her owne delyte/sekynge of the ho-
 ly ghost suche ghostly comfortes af-
 ter theyr owne lust/as though she
 wolde put a lawe to the holy ghost/
 for to gyue it to her as she wolde/so
 sholde she not do/but moche rather
 go myghtely forthe by my sones pas-
 syon/and there for to receyue ghostly
 comforte/in suche wyse/in suche a
 place/and in suche a tyme/as it ples-
 aseyth my goodnes for to graūte her/
 and though I gyue it not/it is not
 done of hate/but of loue/y she sholde
 seke me truly and veryly/& not ones-
 ly for to loue me of delyte/but rather
 with mekenesse she sholde receyue
 my charyte/than so to folowe theyr
 owne delectacyō/yf she do not thus

but onely go to ghostly delectacyon
i her owne maner and net after my
maner / she shall receyue an vntolles
rable peyne and shame / in asmoche
as she seeth that obiecte of the cause
of her delyte is withdrawn / the
whiche obiecte of cause she sette be
foze þ eye of her itelleccyō. ¶ These
be they that chosen ghostly cōforte
after theyr owne maner / and wolde
eury daye be fedde withal in theyr
soules for the sencyble comfortes þ
they fynden therein. ¶ And they be
sometyme so ygnoraunt / that yf I
byset them any other wyse than so /
they withstonde me in my bysytacyon
and wyll not receyue it / onely
desyringe i theyr owne purpose for
to haue suche bysytacyons / as they
fele sencyble comfortes. ¶ This is
defaute of theyr owne passyon and
ghostly delectacyō whereto suche a
soule is dysceyued. ¶ For it is ryght
vnpolysible for her euer to stonde in
one maner of ghesly bysytacyon.
¶ She maye neuer stonde onely in
one maner of delectacyon / for my
goodnesse wyll bysyt her in dyuers
maners of bysytacyons. ¶ I gyue
many dyuerse ghostly delytes to a
soule / that is knyt stydfastly in me /
sometyme she receyueith of me delectacyon
of a maner of ghostly gladnesse /
sometyme suche contracyon &
dyspleaunce of her synnes / that she
semeth that she is ghostly troubled
in herselfe / sometyme I shall be in a
soule and she shall not fele me / som
tyme I shall shewe & forme befoze
her my lothefast sone in dyuers ma
ners befoze the eye of her vnderstōd

dyngge and yet shall he not be parcep
ued nor felte in the selyngge of þ soule
in suche feruour and delectacyon as
he sholde be felte. ¶ All this I do for
loue / & for to kepe her & encrees her
in the vertu of mekenesse and perse
uerance. ¶ And also for to enform
her that she put no maner of rule to
me / nor for to set her ende i suche de
lectacyon / but onely in vertu that is
grounded in me / & that with meke
nesse she receyue bothe tymes that
is of withdrawinge and gyuynge
and that also she receyue with her
owne affectyon / the affectyon of me
by the whiche affectyon I gyue her
suche comfortes / and also that she
byleue and trust well with a quyrke
frythe / that I gyue suche thynges /
whā I gyue it to þ nede of her helthe
that she myght come by suche bysytacyons
to greate pfectyon. ¶ Ther
foze I wyll that she stōde euer meke
ly / lettynge euer bothe begynnynge &
her endynge in the affectyon of my
very charyte / and in þ charyte for to
receyue onely delectacyon / with des
yre after my wyll / and not after her
owne wyll / al this haue I sayde for
to eschewe dysceptes. ¶ How a soule
þ knoweth her selfe wysely in sothe
fastnes / kepeth herselfe fro all these
foresayd dysceptes. ¶ Other moze
I wyll not hyde fro the the dyscepte
that deedly me felen in theyr owne
sencyble delectacyō / þ whiche done
them but lytle good namely of those
thynges that they worke by vertu
in tyme of suche sencyble comfortes.
¶ Quermoze of the ghostly sencyble
delectacyon of ghostly comfortes of

my owne seruautes/how that they with the loue of theyr owne delectacyon dyscepuen themselfe/ & whiche delyte wyll not suffre theym for to knowe the very truthe of me/nor & synne that they stonden in/nor the dyscepte the whiche the sende bleth in them. ¶ All this I tell the that thou and all my seruautes sholde folowe and seke vertues in my loue. and after no other loue. ¶ These dysceptes and perelles often tymes be receyued namely of the/ that be yet in vnparfyte loue/ that is onely for to loue me bycause of my myght/ and not simply me that am the gyuer. ¶ But a soule that in sothefastnesse hath entred the house of her owne knowlege/ & exerceyth parfyte prayer and ryseth bp in suche a wyse/as I haue tolde the where I treted of prayer/for the imparfeccyon of theyr owne loue/ and also fro the imparfeccyon of prayer/ she receyueth me by affectyon of loue/ sekyng besyly to drawe oute & mylike of my brest/the swetenesse of the doctryne of my sone Ihesu cryste crucyfied/after tyme she is come ppytely to the thyrde estate of a sone or of a frende. ¶ Chanal suche haue no hyred loue/as seruautes vnder bondage/but they be as dere and electe frendes haupnge the loue of dere & blessyd chyldren/ for ryght as one frende dothe to an other/so done they with me/ ryght as a frende gyueth a present to an other/ for & eye is not set onely vpon the gyfte/ but also it is sette in the herte and in the affectyon of the gyuer/ and so he kepeth

& gyfte by loue of affectyō. ¶ Ryght so a soule that is come to the state of the thyrde parfyte loue whan she receyueth my gyftes and my graces/ she beholdeth not onely my gyftes/ but with the eye of Intellectyon she beholdeth the affectyon of charyte of me that am the gyuer/ and that a soule maye not be excused/ but that she maye do so/ yf she be mekely dysposed/ I haue puruayed befoze for to knytte the gyfte with the gyuer/ and that was whan I graunted my onely sothefaste sone Ihesu cryste & whiche is one with me and I with hym for to knytte and ioyne togyder my dyuine nature with the kynde of manheed/and therfore by this benyfytyō and oncheed ye must not behold my gyfte/ but ye beholde the gyuer. ¶ Sees thou not now with how moche affectyō of loue/ ye sholde loue and desyre the gyfte and the gyuer/ yf ye do thus/ ye shall be in ryght pure loue/ not in hyred loue/ as they be that be euer locked bp in the house of theyr owne propre delectacyō. ¶ By what maner a soule cometh fro vnparfyte loue/ and cometh to parfyte/fredely/ & a louely loughge loue. ¶ Hyder to I haue shewed & in many maner wyse/ how a soule ryseth fro imparfeccyon/ & attayneth to parfyte loue/ and what it dothe after tyme & is to come to the loue of fredely & louely loughge loue. ¶ That is how she shutt herselfe bp/ & closed her in the house of her owne knowlege/ & which knowlege of herselfe wyll be medled with the knowlege of me/ lest she fall in to confus

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syon and shame by remembraunce of
 her synnes and also by knowlege of
 herselfe / she maye wyne senceple
 hate of her owne propre passyons /
 & also of þe delectacyons of her owne
 ghostly comfortes / & so of hate grow
 ded in mekenesse / she maye wyne
 pascence / in þe whiche pascence she
 shall be made stronge and myghty /
 for to withstonde the fendes batay
 les and assaylynges / & also agaynst
 the persute of me / and also agaynst
 me / whan I withdrawe fro her pro
 fyte & good delectacyon of her owne
 ghostly comfortes. ¶ All these she suff
 reth w these vertues of pascence / &
 yf that her owne sensualityte for dys
 frulte or hardenes wyl lyfte vp his
 heed and arple vp agaynst reason /
 than sholde the Iudgement of þe con
 science arple and ascende vp aboue
 herselfe / & gyue a ryghtwyle Iudge
 ment with holy hate agaynst sensu
 alityte / and suffre not in ony wyle the
 styrrynges the whiche be of þe soule
 to passe / without correccyon or exa
 mynacyon / not onely those styrrynges
 the whiche be agaynst reason / but
 also the styrrynges that come of my
 dysuene charyte. ¶ For a soule that
 stondeth in holy hate / euery day she
 correcketh and reppreueh herselfe /
 and so ment my seruauit seynt Gre
 goy (whan he sayde thus) it is þe co
 dytyon of good soules euery for to fere
 synne there no synne is / that he sayd
 of clēesse and purgē of conscience /
 so sholde a clene soule do / that wyl
 arple fro imparfeccon abydyng in
 the house of her owne knowlege and
 my ordynaunce and prouydence / w

þe lyghte of very seythe / as my dysce
 ples dyde / whiche were dwellynge
 in an house / abydyng therin with
 holy watche / meke prayers / and co
 tynual perseueraunce / the sendynge
 downe of the holy ghoste / so must a
 soule do / that is in wyl for to arple
 fro imparfeccon to perfeccon / that
 she be euery wakynge in the doctryne
 of my sothefast sone Ihesu / with þe
 eye of vnderstōdyng / cōtynuyng
 euery deuoute prayer of holy desyre /
 and so shall she knowe the affectyon
 of my charyte.

¶ This thyrd chapytre tel
 leth of tokens / wherby it is
 knowen that a soule is come
 to parfyteloue. ¶ And how
 vnparfyt men wyl lonely fo
 lowe þe fader / but parfyt men
 folowe the sone. ¶ Also god
 sheweth a bysyon / þe whiche
 this deuoute mayde hadde /
 in þe whiche bysyon is shew
 ed of dyuers baptymes and
 of other fayre thynges & pro
 fytable. ¶ And of other ma
 ters / as it is rehersed before in
 the kalendre. Ca. lli.

¶ We shall I tell the how
 thou shall knowe whan a
 soule is come to parfyt
 loue / and þe is by þe same
 token that was shewed to the holy
 dysceples after the tyme they had
 receyued the holy ghost. ¶ The whiche

che wente out of theyr houle and pre-
 ched the doctryne of my very sothe-
 faste lone Ihesu / puttyng awaye
 fro them fere and drede / nothyng
 dredyng the dethe nor peynes / but
 rather were ioyfull of peynes / they
 were not asfede for to go before ty-
 rauntes and wycked Justyces / and
 there to save before them the truthe
 in glozy and presyng of my name.
 ¶ Ryght so sholde a soule do þ hathe
 well abyde in knowlege of herselfe /
 as it is reherfed before. ¶ To suche
 a soule I shall come with fyre of my
 charyte / as longe as she dwelleth &
 abydeith with perseuerance in the
 house of loue (by affectyon) she con-
 ceueth vertues / takyng parte of
 my myght and power / with þ whis-
 che myghte & power / she receyueth
 suche domynacyon / that she ouerco-
 meth all her owne propre sencyble
 passyons vertuously / and in þ same
 charyte also she taketh parte of my
 sones wysedome / in the whiche wys-
 dome she seeth and knoweth my ve-
 ry truthe with the eye of Intellecty-
 on. ¶ And also she seeth thereby the
 dyscepte of ghostly sencyble loue / þ
 is þ impfite loue of her owne ghost-
 ly cōforte / as I haue tolde þ before.
 ¶ And also thereby she knoweth & se-
 eth þ dyscepte & malysce of þ fende /
 the whiche dyscepte he grueth to a
 soule boude in þ vnparfite loue / &
 therfore sythe a soule is berily ryse
 w hate of þ same imparfeccon / and
 loue of imparfeccon / in þ same cha-
 rityte also she taketh parte / & maketh
 strōge her wyll by grace & goodnesse
 of þ holy ghost / they be of wyll for to

suffre peyne for my loue / & to go out
 i my name of theyr houle to enforme
 theyr neyghbours vertuously in the
 knowyng of truthe. ¶ I saye not
 that she sholde go oute of þ houle of
 her owne knowlege / but I saye that
 those vertues shold go out of þ houle
 of þ soule / þ whiche were cōceyued
 by affectyō of her owne cōforte / & to
 make the encrese & growe i tyme of
 nede / to the helthe & sanacyon of her
 neyghbours / for þ drede is go þ let-
 ted vertues for to be graciously con-
 ceuied / & holdly for to sprede abroad
 (the whiche drede) wolde not suffre
 vertues to abyde for fere of losyng
 her owne ghostly cōforte / as I
 haue reherfed before. ¶ But after
 tyme she is come to parfite & lyber-
 rall loue / she gothe oute (as I sayde
 before) leuyng and forsakynge her
 owne ghostly sencyble cōfortes.
 ¶ And so this thyng iopneth the w-
 þ for the state / that is in almoche as
 a soule is rylen fro þ thyrd state / þ
 whiche is pfite / in þ whiche thyrd
 state she hath tasted / & put forth ver-
 tu for to encrese in her neyghbours /
 by the whiche vertu she receyueth
 an other / þ is þ last state of parfite
 vnycyon & oneheed in me / þ whiche
 two states be knytte togydet / for þ
 one maye not be wout that other.
 ¶ For ryghte as my charyte maye
 not be woute charyte of neyghbours
 heed / nor charyte of neyghbourheed
 maye not be without my charyte / þ
 one maye not be departed fro that
 other. ¶ In the same maner it far-
 reth of these two states / þ one maye
 not be without that other / lyke wyse

as I shall shewe the nowe supngly.
How imparfyte wyl onely folowe
the fader/ but parfyte men folowe
sone. **H**ere I told y how they haue
gone out/ y whiche goſſe I ſayd is
a token that they be rylen fro impar
feccon/ & come to perfeccon. **O**p
pen than the eye of thy vnderſton
dyng/ and ſe them how they renne
by the brydge of the doctryne of my
onely ſothefaste ſone Jheſu cryſte
crucyfied/ y whiche was the very
waye/ rule/ and doctryne/ befoze the
eye of her intelleccyon/ for they put
nothyng elles befoze theyz eyen/ thā
my onely ſothefaste ſone Jheſu cryſt
crucyfied/ they put not me the fa
der befoze theyz eyen/ as he dothe
that abydeh and dwelleth in vnpar
fyte loue/ the whiche wyl ſuffre no
peyne/ and bycauſe there maye no
peyne fall in me/ therfoze ſuche one
wyl lyue with ghofly delectacyon
that he fyndeth in me without ony
peyne/ ſuyng me rather than my
ſothefaste ſone Jheſu/ for ſuche cauſe
it is y he ſueth me/ & yet not me/ but
ghofly delectacyon that he fyndeth
in me. **T**hey that do loue parfyte
ly do not ſo/ but as ghofly drunken
men they be gadered togyder/ and
aſcende vpon the thre grees oz lad
ders the whiche I fygured to y by
thre myghtes of the ſoule/ and alſo
vpon the thre actuall grees/ y whi
che I fygured to the actually in the
body of my onely ſothefaste ſone Jhe
ſu cryſte crucyfied. **A**fter y tyme
they be thus aſcended with the fete
of affeccon of the ſoule/ they come
to the greete hole of the ſyde of my

ſone/ where they fynde the pyue ſe
crettes of the herte/ and knowe there
y water of baptyſm/ y whiche hathe
vertu in the bloode of my ſones paſ
ſyon/ in the whiche blode a ſoule fyn
deth grace by holy baptyſm/ where y
the beſell of the ſoule is dyſpoſed/ &
made redy for to receyue grace/ alſo
where ſhe is oned in y bleſſyd blode
of the lābe receyuyng ſo holy bap
tyſm of y bloode vertuouſly. **I**n y
whiche ſtate ſhe knoweth verily &
taſteth y brennyng fyre of dyuine
charyte/ & ſo ſhewed well my ſothe
faſte ſone Jheſu to the/ yf thou haue
mynde whan he was aſked of the in
this wyſe. **S**wete and vndefous
led lambe/ whā thou was deed and
thy ſyde was opened/ why wolde y
be ſmpt/ and why wholde thou ſuf
fre thy herte to be cutte? **H**e anſwe
red and ſayde/ yf y remembre y mas
ny cauſes there were why/ but one
pryncypall cauſe ſhall I tell the he
ſayde/ for my deſyre as to mākynde
was infynyte and endeſſe/ and the
actuall workyng for to ſuffre peyne
and tourment/ was fynyte and had
an ende. **A**nd therfoze bycauſe my
deſyre and loue to mankynde was
infynyte/ I wolde that my pyuy
tes of my herte were ſene to man
kynde/ openyng to you for y ſame
cauſe my ſyde/ that ye myghte loke
theron and vnderſtonde therby that
I loued mākynde moche more thā
I couthe oz myght ſhewe you of my
peyne fynyte/ ſhedpyng bothe blode
and water. **A**nd alſo ther I ſhew
id in two maner of wyſes baptyſm
of bloode. **O**ne was as I ſayde in

them that be baptysed in blode shed
by martyrdome for me / the whiche
baptym hathe vertu of my bloode
namely for the that may not be bap-
tysed in the holy baptym of water.
¶ Some also I sayde were and be
baptysed in fyre / desyringe baptym
of water with all the affectyon of þ
soule and maye not hane it / al suche
be baptysed in fyre / and yet is it not
this baptym of fyre / without blode /
for blode is medled with fyre of dy-
uine charyte / bycause it was shed
out for loue. ¶ In an otherwyle al-
so a soule receyueth this baptym be-
fore sayde / the whiche dyuine pro-
pydence charitably hathe ordeyned /
for the infyrmyte & freylte is know-
en to hym / by the whiche freylte mā
offedeth / not bycause he is cōstray-
ned for to offende by freylte / but by-
cause as a frayle man he falleth in
to the trespas of deedly synne wyl-
fully / wherby he hathe losse grace þ
he had wonne in þ baptym of blode by
vertu. ¶ And therfore it was ryght
necessary that my dyuine charyte
sholde puruaye a remedy for to put
awaye suche greuous synnes / þ whi-
che is cōtynall baptym of blode / þ a
soule wynneth by cōtynual contri-
cyon of herte and with holy confes-
sion / whan it maye be had of my mys-
tysters / the whiche holden the keye
of that blode / and þ blode they poure
downe vpon the face of þ soule in gy-
uynge of absolucyon. ¶ And yf cons-
fession maye not be had / cōtricyon
of herte suffyseth / for than þ honde
of myldnesse and mekenesse / largely
gyueth to pou the fruyte of þ blode.

¶ Yf that ye maye haue confessyon /
I wyl that ye haue it and ble it / for
yf there be ony that maye haue it &
wyl not / he shall be depyued fro þ
fruyte of þ blode. ¶ Neuerthelesse
syth it is i the laste ende of a mānes
dethe yf he wyl be confessed & maye
not / yet than my goodnesse shal also
receyue hym. ¶ Yet sholde not a mā
be suche a foole / that wyl therfore
vnder suche hope delaye his confes-
sion / and abyde vnto the laste ende
of his lyfe / for he is not syker whe-
ther to go for his obssynacy / I with
my dyuine ryght wysenesse wyl
saye to hym thus. ¶ Thou dyd not
thynke on me in the tyme of thy lyfe
whā thou myght / & therfore I shall
not haue mynde of þ now in þ ende
of thy dethe. ¶ And thus for this
cause / ther sholde none dyfferre and
delaye his confessyon / and yf he des-
laye it by his owne defaute / yet shol-
de he not cease and abyde in to þ last
daye / for to baptise hys selfe by hope
in the blode of hertely cōtynual cō-
tricyon before sayde. ¶ Therfore it
is called a cōtynual baptyme / wher
in a soule maye baptise herselfe es-
uer and at all tymes whan she wyl
vnto the laste daye of departynge
fro the body / as I haue sayde before.
¶ Also thou knowes therfore i this
baptym that my workynge by pas-
sion of my sones crosse was synyte /
but the fruyte of that payne þ whi-
che ye haue receyued of me / is infy-
nyte / and that is in the vertu of my
dyuine nature that is ifsynyte / and
oned with the nature of man / the
whiche was synyte and hadde an
l.i.

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ende/the which nature of man suffered payne/arayed & clothed in your manhode/& therfore my workynge maye well be sayde and called infynyte/not for cause the payne is infynyte/nother the actuall payne that I suffered in my body / nor also the payne of my desyre & which I had for to fulfill & complete your raunsome / for that I synghed and ended in my cros / whan & soule went out of & body / but the fruyte & came out fro the payne / and of the desyre the which I suffered for your helthe is infynyte / and therfore infynytelye sholde receyue the fruyte therof. ¶ For but yf that fruyte were not in synyte / all man kynde sholde neuer be restored / nother they that be now present / nor they that be passed / nor they that be to come. ¶ For also a man that hath offended / he sholde neuer haue myghte nor power for to aryse / yf this moste blessed blode were not gyuen to you infynytely. ¶ This shewed I well to you in openinge of my syde / where that I shewed to you & priuites of my herte makynge so to be knownen to you / & I loue you more than I can shewe you w this synyte payne. ¶ Also I shewe to the infynyte loue / w what thyng trowes thou truly with baptym of blode oned & medled with & fere of my charyte / the which blode was gotte out by loue / & in generall baptym also the which is gyuen to crysten men / and to whome that & wyll receyue it is water medled w blode & fere where a soule tourneth her & wyndeth her in my blode / and

& was & cause why I wolde & blode & water sholde rene out of my syde. ¶ Now haue I answered to & that thyng / & thou dyd aske me before. ¶ How a soule whan it is come vp to & thynde gree of & byrdege (& is to saye after the tyme it is come to the mouthe / anone it taketh & doze of & mouthe / & whan the propre wyll of a man is deed / it is a very toke that it come thyder. ¶ Also thou knowes well all that I haue tolde the now / my sothfast sone hath tolde the before / yet neuerthelesse I haue reherled the same to the agapne / spekynge in his persone / that thou myght the better knowe the worthy excellence in the which a soule is set in / that hath ascended this seconde gree / wher she knoweth & seketh somoche fere of loue / by & which she cometh to the thynde gree (& is to & mouthe) where is well shewed & she is come to the state of parfeccon / comynge thyder by the myddes of the herte / that is in haupge mynde of & blode in & which she is baptysed / leuynge vnparfytte loue / by the knowlege & she dzeue oute of the hertely loue synge and tastynge and felynge by experyence the brenynge fyre of my charyte / all suche be come to the very mouthe / and therfore they exerce syce and shewe openly the offyce of & mouthe. ¶ For ryght as & mouthe speket with the tongue & is in the mouthe / and the taste tasteth / the mouthe receyueth & yeldeth & is receyued to & stomake / & tethe chewe & breke that is receyued / for it may not elles be swallowed. ¶ Ryght so a

soule spekethe wth the tongue of his ho-
ly contynuall prayer / suche a tōgue
yeldeth to me bothe actually & mē-
tally / for helth of soules ryght swete
ghostly desyres & mery. ¶ Actually
it spekethe in shewyng / admony-
shyng / cōsyleyng & knowlegyng
the doctryne of my very truthe / wth
out ony fere of payne / what payne
p^r euer the worlde gnyeth / but bolde-
ly & hardly before euery creature
she knowlegeth the truthe before all
creatures / & to euery creature after
his estate i dyuers wyse & maners.
¶ Suche a soule eteth the meet of p^r
helthe of soules / takyng that same
meet vpon the ryghte blessyd table
of p^r cros / for other wyse / nor vpon
no other table she maye in no wyse
parfyte ete it i truthe / but it be vpon
p^r table of p^r cros. ¶ Also I saye p^r
suche a soule eteth it & bryketh it wth
her tethe / for elles she maye neuer
chewe p^r same ghostly meet / p^r is with
holy hate and loue / the whiche two
be two orders of tethe in p^r mouthe
of holy desyre / p^r whiche receyueth
ghostly meet / brykynge & etyng it
with hate of herselfe & with loue of
vertu / dystyng & brykynge bothe
in herselfe & in her neyghbour alma-
ner of iniuries & wronges / that is
derysyng / reppres / refrenynges /
with many other persecucyōs / suf-
frynge hongre & thurst / colde and
hete / heuyne and waylynges / de-
syres / wepynges and werynesse for
helthe of soules. ¶ All these she bry-
keth and dystroyeth for the loue of
me / supportyng and susteynyng
her neyghbour charitably. ¶ And

after tyme the meet is thus broke
and the taste hath tasted it / that is
that it haue sauoure in suche ghost-
ly labour and loue of suche meet of
soules / tastyng it in the fere of my
brennyng charyte / and in the loue
of her neyghbour / so that this meet
that cometh in to the stomake / the
whiche stomake is dysposed for to re-
ceyue suche meet of desyre & helthe
that it hadde to soules / the whiche
stomake is nothyng elles / but an
hertely wyll for to receyue delectacy-
on & loue of charyte with her neygh-
bour / desyryng & chewyng hym
in herselfe by habundaunte chary-
table loue. ¶ Suche a soule gnyeth
no force of the tendernesse of the bo-
dyly lyfe / but rather set her with her
myght for to ete p^r meet before sayde
receyued and taken vpon the table
of the cros of doctryne of my onely
sothefaste sone Ihesu cryst. ¶ Thā
is suche a soule made fat in very ry-
all vertues / and somoche made fat
of the abundaunce of that meet / p^r
the araye and clothynge of her owne
sensualityte that is of her body bry-
keth of as p^r sencyble appetyte / and
yf it bryketh it / it dyeth / for what p^r
euer it bryketh dyeth / and thā with
that dyeth the sencyble wyll / that is
bycause the ordynate and well ruz-
led wyll of the soule leueth arayed
and couered in me wth a parfyte and
a very blessyd endelesse wyll. ¶ And
herefore the sencyble wyll is deed /
and al this dothe the parfyte soule
that is come i truthe & very sothes
fastenelle to the thynde gree of the
mouthe. ¶ And the token that it is

come (is this) that she fyndeth her
owne sencible wyl mortyfyed / whā
she tasteth the affeccyō of my chary
te / and therefore she fyndeth in the
mouthe of her soule peas / and suche
peas that there maye none trouble
her / bycause she hath forsaken her
owne sencible wyl. ¶ All suche bypge
for the vertues withoute payne by
on theyr neyghbours / not for the
payne that they suffre is no payne
to other / but to a wyl mortyfyed it
is no payne / for wylfully and frely in
my name and for my name she suf
feth payne / suche people do renne
without necligence / by the techynge
and doctryne of my onely sothefaste
sone Ihesu cryste crucyfyed / and let
not theyr iournaye for no wronges
that be done to them / nor for no par
secucion / nor for no delectacion that
the worlde myghte gyue them / but
all these they shold lyghtly ouerpass
by ghostly strengthe and very parse
uerance / bycause theyr affeccyon
is verily come out of the affeccyon
of charyte / tastynge the meet of helthe
of soules / with very parfyte passy
ence. ¶ The whiche passyence is a to
ken that a soule loueth most parfyte
ly and withoute lokynge of ony re
warde / for yf she loued me and her
neyghboure for ony profyte or re
warde / she were vnpatient / and she
sholde waxe slowe and dull in her
iournaye / but that they loue me for
me / bycause I am the moste souer
ayne good and worthy to be loued /
and also they loue themselves for me /
and theyr neyghboure for me / that
they sholden yelde laude and pre

synge to my name / and therefore they
be patient and stronge / and also par
seuerante for to suffre. ¶ And now
I shal declare to the of the workynge
of the soule / after tyme it is ascended
the thyrde gre of that holy byrde.
¶ These ben the glorious vertues
grounded in very charyte the whiche be
abydng in the heyghte of the tree of
that same charyte before sayd / that
is patience / strengthe / and perseue
rance / whiche be crowned with the
lyght of blessed seythe / with the whi
che lyght they renne without derke
nesse by the waye of truthe / and also
be enhaunsed by holy desyre. ¶ And
therefore there maye no man hurte
that soule / nor the fende with all his
temptacions / for he dredeth suche
a soule that is bynt in the furney
s of charyte / nor also backebyters nor
wronges and iniuries of men / and
yet though the worlde persue her / he
is aferde of suche a soule. ¶ Thus
by my endelesse goodnesse / suche a
soule is made stronge and magnify
ed in the worlde before me / bycause
of mekenesse in her owne syght / she
is made lytle. ¶ This is wel knowe
in my seyntes whiche for my loue
made them lytle by mekenesse in this
worlde / and therefore I haue made the
grete in my endelesse lyf aboue. ¶ And
also in my mysteryal body of the moder
of holy chyrche / wher of the is made
cōynuall memory. ¶ For in me whi
che am the boke of lyfe / theyr names
be wyrtē / also the worlde hath the in
reuerēce / bycause they dyspyse the
worlde. ¶ All the lyuen yet in erthe of
such cōdicio hyde not vertu for drede

but for mekenesse / & yf theyz neygh-
bours haue neede of theyz scruple /
they hyde not theyz mynystracyon
for drede of peyne / nor for y drede of
losse of theyz owne ghostly comfort.

Cfor in what maner of wyse they
exercyse theyz lyfe and theyz tyme
for my woorthyp / they be glad & ioy-
ful and fynde peas and rest of soule.

Whiche is that? **I**n sothe by
cause they cholen not for to serue af-
ter theyz owne maner / but after my
maner / and therfore they charge al
moche the tyme of ghostly comfort /
as they do y tyme of trybulacyons
and of prosperyte / as they do of ad-
uersyte / almoche greuech the that
one as that other / for euer in all thy-
nges they fynde my wyll / & they do
besy them with all theyz desyre for
to comforte them in all thynges / &
ouer all bothe in thoughte & dede to
seke & worke after my wyll.

They
se well & aspy in y pryncipe of my dy-
uine prouydence / y without me is
made nought / that is to saye synne /
and therfore they hate synne / wher-
fore they be so stedfaste & stronge in
ghostly strengthe i theyz owne wyll /
y they go myghtely by y waye & in
the way of truthe & waxe not wery /
but feythfully & truly they seruen &
mynystre to theyz neyghbours / as
kyngs no hede to y pgnorance & un-
kyndenes of theyz neyghbours / nor
thoughe a bycious man saye to the
other whyle wroge / & repene theyz
good dedes / but moche rather they
crye ghostly in my syghte / by holy
prayer prayenge for them / hauege
more pyte & ruthe for y offence y is

done to me / & for y harme of theyz
soules / tha for theyz owne iniuries
and wronges / al suche do saye with
my cholen seruaunte seynt Paule.

Maledicimus et benedici-
mus. **E**c. We be cursed of men and
sayde euyl of / but we blesse agayne /
we suffre psecucyōs / but we bere it
pasyently / we be blasphemed / & we
beseeche & praye / for we be made as
ozfayle of all this worlde / y whiche
is cast out therof. **S**ees y not vere
doughter and consyders y not these
swete tokes / & specyally aboue al to-
kens / y synguler vertu of pacyence
in the whiche a soule sheweth well
in sothefastnes / y she is rylen fro vn-
parfyte loue & come in to parfyte loue /
folowynge & supynge y swete & vnde-
fouled labe my onely sothefast sone
Jhesu / y whiche hāgynge bpō the
cros fast helde with nayles of loue
come not done fro y cros for all the
crysenge of y Jewes / y dyd crye to
hys thus. **D**escendat nunc de

cruce. **E**c. Come he downe now fro
y cros & we shal byleue in hys. **N**or
also he wōdrew hys not nor came not
downe fro y cros for no maner un-
kyndenes whiche was shewed of
you / but abode vnder my obedyēce
wō suche passyence / & y his crye was
not herde / by no maner grutchyge.

In y same wyse these welbyloured
chylde / & my deuoute seruautes / se-
chen & folowen y doctryne & ensam-
ple of my sothfast sone Jhesu. And
thoughe y worlde wold withdrowe
the for to loke backwarde / they wyl
not / but onely loke forwarde in the

my prouere of my very sothefastnes.
Suche wyll not go out of þe felde
 of batayle for the coote that is lefte
 at home / þe is for theyr owne coote
 of plesaunce to creatures / and them
 dreyng rather than me / but with
 lone and delpte in me they dwel styl
 abydyng full ghostly drunke with
 the blode of my blessyd sone Ihesu
 in the felde of batayle / whiche blode
 my endeles charyte hathe reserued
 & put it befoze you to be your shelde
 in batayle / whiche is mynystrid by
 the herdes of holy chyche / for to be
 strenghe to them that wyll be maly
 knyghtes / and fyghte agaynste the
 fende and the worlde / and agaynste
 theyr owne sensualyte and freylte
 of fleshe / with the swerde of hate
 of theyr ghostly enemyes / and with
 loue of vertues / the whiche loue is
 armure by whom they be defended
 and kepte fro strokes. **F**or the ene
 myes maye not hurte none of my
 knyghtes / but whan they delyuer
 vnto theyr hondes theyr swerdes &
 armure / & tourne theyr backes fre
 ly with þe hade of fre choyle. **M**y
 knyghtes wyll not do so / but rather
 they dure and perseuer myghtely
 to þe dethe / for they be ghostly drunke
 with þe precyous blode befoze sayd /
 by þe whiche perseueraunce / al theyr
 ghostly enemyes be ouercome. **O**f
 glorious vertu of paspyce / how ple
 saunt and lykynge arte thou to me /
 for in the worlde thou puttes awaye
 ygnoraunce / & gyues cleere fyghte to
 derke eyen / the whiche may not but
 algates they must take parte of the
 lyght of my seruautes. **T**he meke

nesse that my seruautes haue / shy
 neth to the soules helthe of them / in
 hate of theyr synnes agaynste þe en
 ny of them / the wydenesse and the
 bredde of theyr grete charyte shyneth
 agaynste theyr cruelte / for they ben
 cruell agaynste them / and my ser
 uautes do shewe pyte agayneward
 agaynste theyr wronges shyneth þe
 quene of paspyce / the whiche hathe
 domynacyon and holdeth the prync
 cypall ladyshyp of all vertues / for it
 is the pythe and the marowz of cha
 ryte / she it is that sheweth and ke
 peth vertues in the soule & maketh
 to be knowe whether those vertues
 be grounded in me or not. **S**he it
 is that ouercometh / and is neuer or
 uercome / she it is (as I haue sayde)
 that is in selyshyppe with ghostly
 strengthe and perseueraunce / she it
 is that cometh home with vitorye /
 that is after tyme she is gone out of
 þe felde of batayle / she cometh home
 to me the euerlastyng fader / there
 warder of all her laboure / of whome
 she shall receyue and take a crowne
 of endelesse ioye. **O**f the state that
 is departed from the thyrd / and of
 workynges of the soule whiche is
 come to this state / and how god go
 eth neuer awaye fro that soule by co
 tynuall selynge. **H**yder to I haue
 tolde the how they shewe that they
 be come to parfyt frendely & louely
 lounge loue. **N**ow wyll I tell þe
 in how moche loue my seruautes þe
 yet abyde i the deedly body tast me /
 for after tyme they ben come to the
 thyrd state (in the same state as I
 sayde) they wyne the fourthe state.

Not for it is deputed fro þe thynde/
but they be toggyder all one / for that
one may not be without that other /
lyke as my charyte and charyte of
neyghbourheed maye not be depar-
ted / as I sayde to the besore. **B**ut
there is a maner of fruyte that com-
meth out of this thynde gre / of a cer-
tayne partyte bnyd / whiche þe soule
hathe in me / where she receyueth
strengthe aboue strengthe / in somoche
that not onely she bereth wronges
with pascence / but also she desyreth
with a longynge desyre for to haue
strengthe to suffre iniury and peyne
for the laude and Joye of my name /
with that longynge pascient desyre /
she receyueth inwardly ghostly ioye
in the repreues and wronges done
to them for my sone Ihesu / as my
glorious precher seynt Paule sayd.
Libenter gloriabor. &c. **T**hat
is to saye / gladly & ioyfully I shall
be mery in my infyrmytes / that the
vertu of chryst maye dwell i me / for
I here in my body the woundes of
my lord Ihesu cryste. **I**n this
maner all suche be so ful of loue and
fro themselfe for the woorthyp and ho-
noure of my name / and so hongry
vpon the meet of soules helth / that
they renne to the meet table of my
sones crosse / and there desyrynge to
suffre moche greuous peyne therby
for to wyne and purchase vertues
to edyfycacyon and profyte of theyr
neyghbours herpynge contynually
the blessyd pryuytes of the woundes
of my sone Ihesu cryste in theyr bo-
dyes / that is the inwardly loue þe
they haue for helthe of theyr neygh-

bours soules crucifyge them so in
theyr bodies / and shewynge by shy-
nyng to other / in somoche that they
set ryght noughte by theyr owne bo-
dyes / but rather desyre with greute
delyte for to suffre repreues / heuy-
nes and peynes / reckynge neuer in
what wyse they be gyue to theym /
for helthe of theyr neyghbours sou-
les. **T**o all suche dere chyldren /
peyne is luste and delyte / & all other
lust and delyte or comforte that the
worlde maye gyue to the / is no ioye
to the / for thoughe þe worlde wolde
sauoure them (that is) thoughe ser-
uauntes of the worlde be coarte by
dyspensacyon and ordynauce of my
endelesse goodnesse for to haue them
in reuerence / and for to helpe them
and releue them in theyr nedes / yet
they haue no ioye therein / but onely
in me. **N**ot they set not theyr herte
to receyue no maner of comforte nor
ther bodily nor ghostly / but me as
lone / whiche am endeles comforte
that neuer maye fayle. **T**his com-
meth of the vertu of very mekenesse /
purchased and gotten of holy hate / þe
whiche mekenesse is noysher of cha-
ryte / purchased & gotten of þe know-
lege of herselfe & of me. **T**hus þe
maye se vertu shyne i the pryuytes
of crystes woundes / bothe in the bo-
dyes and in the soules / of suche cho-
sen partyte seruauntes. **T**o all
suche it is profered by grace me ne-
uer to be departed from them by se-
lynge / as I was and am fro other /
of the whiche I tolde the besore / fro
whome I went and came not / go-
ynge fro the withdrawynge grace &

Quarta

ghostly felſſge. ¶ I do not ſo to theſe
þ be my moſt parſyte chyldre / þ whi
che be come to greate perfeccyon /
morteſyed in all thynges to theyr
owne wylles / but cōtynually bothe
by grace & ſelpnge I reſt i theyr ſou
les (that is) whā that euer they wyl
haue theſelfe in me by affeccyon of
loue they maye / & thā theyr deſyre
is come to ſuche an vnyon by affec
cyon of loue / þ in no wyſe it maye be
departed fro thē / but euery place is
to thē a place / & euery tyme is to thē
a tyme of prayer / for theyr cōuerſa
cyon is lyfted bp aboue þ erthe and
arayed bp to heuē (þ is to ſaye) by
cauſe they haue wdrawe & putte as
wayne fro thē all maner erthly affec
cyon / & alſo theyr owne propre ſenſi
ble delectacyō / they be ryſen aboue
themſelfe in to the heygth of heuē by
the ladder of vertu / after tyme they
haue aſcended the grees / þ whiche
grees I lykened to the / by þ body of
my onely ſotheſaſt ſone Jheſu cryſt.
¶ In þ fyrſt gree they haue ſpoyled
þ ſote of affeccyon fro delectacyon of
vyces. ¶ In the ſeconde gree they
haue taſted the ſecrete affeccyon of
herte / wherby they haue conceived
deſypte in vertu. ¶ In þ thyrde gree /
that is i peas & trāquyllyte of ſoule /
they haue experyence in theſelfe of
pſſyte vertu / & ſo they be arpyſen fro
vnpaſſyte loue / & be come to ryghte
greate perfeccyō / by þ whiche they
fynde reſt in þ doctryne of my ſothe
ſaſtneſſe / ſo þ therby they fynde bet
ter þ meet table and the meet / and
alſo a ſeruaunte for to ſerue them /
whiche meet they taſt with þ mene

and medycacyon of my onely ſotheſ
faſte ſone Jheſu cryſte crucyſyed.
¶ I am to them bothe place & meet
table / this ſwete & delectable worde
(my owne ſotheſaſt ſone) is to them
meet / for in that glōryous Jheſu /
they taſte meet whiche is helthe of
ſoules / the whiche meet is graūted
of me to you / bothe fleſſhe and blode.
all hole very god and very mā / the
whiche in ſothe ye receyue in the ſa
crament of the auter / graūted to
you and gyuen by my endeles good
neſſe / as longe as ye be wayegoers /
or pylgrymes in the worlde / leſte ye
do fayle and ſeynt in the waye for ſe
bleneſſe or wekenneſſe / & leſte ye for
gete the benefytes of that precyous
blode ſhed out for you with ſomoche
ſeruent & byrnyng ſyre of loue that
allwaye ye maye be made ſtronger
and myghty therby / and be comfort
ed and haue Joye in poure iour
naye. ¶ The holy ghōſt is ſeruptoure
to luche and ſerueth them at þ meet
of that bleſſyd body / that is the aſ
ſeccyō of my charyte ſerueth them /
the whiche charyte mynyſtreth to
them bothe gyftes and goodly gra
ces. ¶ This ryghte ſwete and well
bpyloued ſeruptoure / bereth / byrny
geth / and offreth to me bothe theyr
peynefull & ſwete / & alſo delectable
deſyres / & than fro me he byrnygeth
to thē for theyr labour & trauayle þ
fruyte of my dypuine charyte / taſ
tyng and noyſſhyng it in theyr ſou
les by þ very ſwetenneſſe of my loue.
¶ Thus thou maye ſe and knowe
þ to them I am a meet table / & my
ſone is to them meet / & þ holy ghōſt

is to them a scrupytoure / the whiche cometh bothe fro me the fader / and also my sone. ¶ Thou knowes also that euer they taste me by felynge i theyr soules / and the more that they dyspyse delectacyon and do coueyte peyne / the more they lose peyne and wyinne delectacyō. ¶ Why is that? ¶ In sothe bycause they be brened and scorched in the hete of my charyte / where is wasted by a cōsumpte the propre wylls of them / and therfore the fende dzedeth greatly the state of theyr charyte / and that is þ cause that he goeth fer fro them and dare not touche the. ¶ The worlde onely smyteth them vpon the barke of the body / wenyng therby for to hurte them / & he hymselfe is hurte / for the arowe yf þ it fynde no place wher it may entre / than it tourneth agayne to the shoter. ¶ Ryghte so þ worlde shoteth arowes of iniuries persecucyons and grutchynges to my seruaūtes / & they fynde no place to them of entre / for the gardayne of theyr soule is close / and therfore the arowe tourneth agayne to þ worlde that threwe it by shotynge enueny med with the benym of synne. ¶ Sees thou not how in no wyse suche a seruaūte maye haue harme. ¶ Why is that? ¶ Truly yf þ he hurte the body / he maye in no wyse hurte the soule / for it stōdeth euer blessyd and dolefull / it stōdeth dolefull for the offence of her neyghboure / & it stōdeth blessyd by affectyon and bnpō of charyte the whiche it hathe receyued i herselfe / these it be þ do folowe the bndesouled lambe my onely soth

faste sone Ihesu / þ whiche beyng vpon the crosse bothe blessyd & dolefull beyng the tourment of þ body in suffryng of peyne / and also in beyng of þ crosse of desyre þ he myghte satisfy & make a seet or place aboue for the trespass of mankynde. ¶ He was also blessyd of dyuine nature / the whiche so knytte with mākynde myghte in no wyse suffre peyne / & therfore he was bothe blessyd & dolefull. ¶ In the same wyse / these that be my dere and well byloued chyl dzen / after tyme that they be come to the thyrde and fourthe state (before sayde) they be dolefull beyng the crosse of crystes passyon (bothe actually and mentally) in suffryng of peynes in theyr bodyes / after þ suffraunce of me. ¶ And also mentally tourmented by the crosse of desyre / for the offence that is done to me & harme to theyr neyghbours. ¶ Also I saye þ they be blessyd for þ loue of charyte that maketh them blessyd / maye not be take fro them / by þ whiche charite they take & receyue bothe ghoostly gladnesse and blessydnes. ¶ Therfore this sorowe and dolefulness is not called sorowe that tourmenteth the soule / þ whiche sorowe shal somtyme passe and defayle / but suche sorowe satteth the soule in affectyon of charyte / for suche peynes encrese vertues & maketh it strōge / by þ whiche peyne vertu is proued / therfore peyne is þ whiche maketh fat / and not tourmenteth / for nother peyne nor sorowe may drawe suche a soule out of the fyre of charyte / by cause they be all brenned in the fur

neyle of my charyte. ¶ Wherefore
there maye none take them out fro
me/for they be made one with me/
and I with them. ¶ I neuer with-
drawe me fro them by felynge/ but
that they soules fele me eury daye
in themselfe by specyal sencyble gra-
ces/ fro other before I wente and
came. ¶ I went fro the by felynge/
and not by grace/ and that was by
cause I wolde they sholde attayne
to pfectyon. ¶ And after tyme they
be full come to pfectyon as it maye
be hadde in this worlde/ I with-
drawe fro them the game of loue in
goynge and comynge/ the whiche
maye well be called þ game of loue/
for by loue I go fro them/ & by loue
I come agayne to them (not proper-
ly I) for I am youre lord which
is vnmoueable/ that am neuer mo-
ued fro place to place/ but þ felynge
whiche my charyte gyueth to a soule
whiche goeth and cometh. ¶ How
god goeth not awaye fro þ foresayd
parfyte me by felynge/ nor by grace
bycause of vnyn and onehed/
I tell the þ to suche parfyte folke
it is graunted neuer for to lose me by
felynge/ but yet in some wyse I go
fro them/ for the soule whiche is clo-
sed in the body/ is not suffycient for
to receyue me. ¶ I withdrawe me
not as fro felynge/ nor yet grace fro
them/ but my vnyn and onehed/
and that is the cause why oft tymes
soules with longynge desyres/ tene
with vertues by the bydge of my
onely sothefast sone Ihesu cryst cru-
cifyed (that is by his passyon/ and
after tyme they haue so longe tūce/

they be come to the grete brode gate
of the passyon/ where they drynke &
tast abundantly the precyous blode
of my onely sone Ihesu/ tyll they be
very ghostly drunke. ¶ And after
tyme they be so ghostly drūke with
that blessyd blode/ and be bzenned
i the fyre of my loue/ anone they tast
in me the endelese godheed/ the whi-
che is to them as a peaseable see (in
þ whiche see) þ soule hath caughte
suche an vnyn and onehed/ that
suche a soule hath no maner mo-
uynge/ but in me. ¶ And thowge a
man in suche a state of vnyn be
deedly/ yet he tasteth than the endes-
lesse good of immortalyte & vndeeds-
lynelle. ¶ Wherby they receyue agy-
lyte and sweteness of body/ not with-
standynge the ponderosyte of the bo-
dy. ¶ By the whiche parfyte vnyn
often tymes the body is lysted fro þ
erthe/ and so the greuous and pon-
derous body is made lyght. ¶ This
is the vnyn by the whiche the soule
in me is more parfyte/ than is þ vn-
yn whiche is bytwene the body and
the soule. ¶ Neuertheles yet is not
therfore the ponderosyte of þ body
withdrawe/ thowge it otherwhyle
by suche vnyn be lysted/ but it is
the strengthe of the spryde/ þ whi-
che is oned in me that lyfteth by þ
ponderosyte of the body/ and so þ bo-
dy is all bzente by affectyon of þ soule
(in somoche) that it were possyble
for to lyue/ yf my goodnesse byclipp-
ped it not with a newe strengthe.
¶ And therfore I wyll that thou
knowe that it is more myracle for
to se/ that a soule gothe not out of þ

body in this vnyon and oneheed/
than for to se many bodyes arysle fro
dethe to lyfe. ¶ For this cause it is
that I withdraue sometyne þ vny
on fro a soule/makynge it tourne a
gayne to the body/the whiche was
alyened by affectyon of þ same soule
¶ For I wyll not that a soule sholde
so departe fro the body/but onely by
medyacyn of bodyly dethe. ¶ Nei
uerthelesse in suche rap/the mygh
tes of the soule and the affectyon of
the soule oned in me passen oute fro
the body/for the mynde of the soule
is not full (but with me) and the in
tellectyon of the soule is lyfte vp/be
holdynge þ truthe of my very sothe
fastnesse. ¶ The affectyon that for
loweth intellectyon loueth & oneth
herselfe in that thyng the whiche þ
eye of intellectyon sayeth. ¶ Whan
all these myghtes of the soule be ga
dered togyder/oned and drenched
by loue in me/the body loseth his fe
lynge in me/for the eye seynge seeth
not/the ere herynge hercth not/the
tongue spekyng spekeþ not/but as
I suffre it sometyne to speke/after
the abundaunce of the herte of suche
thynges that it feleth/for glozy and
laude of my name/so thoughe that
it speke it spekeþ not/the hande also
felynge feleth not/noz the fote also
goynge goeth not. ¶ All these lym
mes and felynges of the body/ben
bounde and occupped by þ inwarde
sencyble felynge and bonde of loue/
by the whiche bonde of loue they be
so bounde and subiecte to reason w
affectyon of the soule/that all they
crye with one voyce to me/endelesse

fader in wyll for to be departed þ bo
dy fro the soule/and the soule fro the
body/þ whiche is in maner agaynst
kynde. ¶ And suche a mā so yllumy
ned by suche specyall onynge/cryeth
w seynt Paule þ glorious apostle/
wher he sayde thus. **O infelix e-**
go sum. ¶ That is to saye. ¶ O
wretched man that I am/who shal
departe me fro the deedly body that
I bere aboute. ¶ I se an other lawe
in my outewarde wyttes of the bo
dy/the whiche repugneth þ iwarde
lawe of my soule. ¶ Paule sayde
not this onely of the impugnacyon
the whiche þ sencyble felynges dyd
agaynst þ spyryte/for he was in ma
ner certyfyed of my onely sothefast
sone Ihesu/and made syker therof
whan he sayde to hym thus. **Pat**
le sufficit tibi grā mea. ¶ That
is Paule holde þ well apaye/for my
grace is suffycyēt for to kepe þ/but
wherfore sayde he so than. ¶ Truly
for the eye was bounde and myght
not se me endelesse trynpte/by the
syghte and byspon of blyssed and bn
deedly spyrytes/þ whiche euer yel
den to my name ioye and laude/and
for bycause he foude hysselfe amōge
deedly creatures that euer and con
tynually offenden me/departed fro
my syght/that is not seynge me be
cryly in my propre essencyal beyng/
therfore he sayde so/for euery bys
on and syght that a soule receyueth
as longe as she abydeþ i the body/
is derke in rewarde of that syghte þ
whiche a soule hathe whan it is de
parted fro the body/and so it semed
to seynt Paule/that the felynge of

the bodyly syghte impugneth þ by-
syon and the lyght of the soule (that
is) that mannes selynge / or the pon-
derosyte of the body letteth the eye
of intellection / the whiche suffreth
not it to se me face to face. ¶ It se-
med that his wyl was bounde / that
it myght not loue asmoche as it de-
syred to loue / for every loue in this
lyfe is vnpartyte / vnto þ tyme that
it come to the perfeccion that it lo-
ueth. ¶ I saye not this for the loue
of seynt Paule / and þ loue of other
of my dere seruauntes þ they were
vnpartyte to grace / and to receyue
the perfeccion of charyte / for so they
were partyte / but they were vnpar-
tyte / bycause theyr loue was not cō-
plete / and therfore in maner theyr
loue was peyneful / bycause it was
not full / for yf theyr desyre hadde be
fulfylled (as they dyd loue) it shoulde
haue hadde no peyne / but whan þ
soule is departed fro the body / than
theyr desyre is fulfilled / and than it
loueth withoute peyne. ¶ Acuer-
thelesse yet than it hathe hōgre and
desyre for to loue moze / but peyne is
there none in that hōgre and desyre
and all bycause it is departed fro þ
peynfull body. ¶ Than is the bel-
sell full in me stabled & made strōge
in me in truthe / þ it maye no thyng
desyre but yf it haue it. ¶ She desy-
reth for to se me / & she seeth me face
to face / she desyareth for to se ioy and
praysynge or louynge of my name
in my seyntes / & she seeth one wyse
in the nature of angelles / and ano-
ther wyse in þ nature of mā. ¶ How
worldely men yelden glory and wo-

shyp to god / whyther they wyl or
wyl not. ¶ And in somoche theyr
syght is partyte (þ not onely they se
my worthyppe and ioye ymonge
heuenly creatures þ dwell in blyss
without ende) but also ymōge deyd-
ly creatures / for the worlde wyl he
or not / he yeldeth praysynge and lo-
uynge to the name of god / and yet
in sothe they yelde me no suche lo-
uynge and praysynge as a trewe lo-
uer dothe / that loueth me aboue all
thynges / but I wyl put oute and
drawe oute fro them ioye and pray-
synge to my name / and that is for al-
moche as my ioye shyneth in them /
and also the abundaunce of my cha-
ryte / by the whiche I graunte them
to haue tyme & lēgthe of lyfe / & com-
maunde the erthe that he swalowe
them not for theyr defaultes / but I
abyde them mercifully / and bydde
the erthe to gyue them of his fruyte
and the sone to warme them & gyue
thē lyghte and hete / and the fyrma-
ment þ he moue and styre / and all
other creatures whiche I made for
thē / by my greate mercy and chary-
te I make thē ble thē / nothyng of
them withdrawynge for theyr wyck-
kednesse / but I graunte it them (&
as well to thē) as to the ryght wyse
lyuers / and ofte tymes moze to syn-
ners than to ryght wyse men. ¶ Of-
ten tymes I withdrawe fro them
abūdaunce of goodes / þ whiche can
suffre / and be able to suffre that I
myght gyue them moze abundan-
tly þ endeles goodnesse of heuen for
theyr pacyence / & thus my mercy &
charyte shyneth vpon worldely mē.

Otherwhyle also in persecucyōs that seruauntes of the worlde do to my seruauntes / for suche persecucyōs they be proued in pacyence and in charyte / the whiche they offre to me with meke contynuall prayer in theyr persecucyōs / and so worshyp and pray synge is yelde to my name. **I**n this maner y worlde (wyl he or not) he yeldeth pray synge & glory to my name / though he his entent be not therfore / but rather for to do to me reпреse and shame. **H**ow that the fendes do yelde worshyp to god agaynst theyr wyl. **A**ll those that dwell in the worlde to the encrele of vertues in my seruauntes by y cruell persecucyōs / in maner they lyue and stonde in hell as fendes do / for they be as the fendes tourmentours / fulfyllinge the wyl of fendes whiche be theyr maysters vpon my seruauntes / and so they encrese the mede & meryte of them / that be my seruauntes ledyng them agaynst theyr wyl to the ryghte waye of heuē. **T**hey encrese & exerceise he in vertues / w many greuous temptacyōs & heuynesses in many maners. **S**omtyme they make one to do another wōge / and somtyme to styre hym for to take awaye his goodes (and not onely for the good) but for to make them to lose charyte wenyng that my seruaunte wyl be out of charyte / for losse of worldely goodes. **A**nd in y that they wene for to make them for to lose charyte / wenyng that my seruaunte wyl be out of charyte / for losse of worldely goodes / & in y that they wene for to

make them lose charyte / they be the more strengthed in charyte / and proued in vertu of pacyence / strengthe / and perseueraunce. **I**n this wyle they yelde worshyp and pray synge to my name / and so in the is fulfyll led my truche y I made them / for y worshyp and pray synge of me / & y they shold take pte of my fayzenesse. **B**ut whan y sende rebelled to me by his pryde / he fell adowne & was departed & deliuered fro my syghte. **A**nd therfore nowde bycause they maye not yelde to me pray synge by by loue of very charyte in themselfe. **T**herfore I sende them as instrumentes of vertu to my seruauntes / for to exerceise them to vertu / & also for to punesse all suche endelely / y for theyr dedly trespasses be dāpned I haue made them to them as Justyces / and also for to purge them y gone adowne to purgatory. **A**nd thus thou maye knowe and se it is sothe that my truche is fulfyll in them / that is that they yelde to me ioye and worshyp / not as cytyl syns of endelely ioye / fro the whiche ioye for theyr owne defautes / they be fully & vterly departed / but as instrumentes for vertues to my specyall seruauntes & as my Justyces bothe to dampnable soules / & also to those soules y gone to paynes of purgatory / to shew to the my ryght wysenes.

How a pfyte soule y is passed fro this worlde / seeth fully the glory & the laude of the name of god i euery creature.

¶ And how in þe soule is ended the peyne of desyre / and not the desyre. ¶ Also howe seynt Paule after tyme that he was take to se the glozy of them that be in blysse / he coveted to be vnbounde and vnlofed frome the body / and so done they whiche come to þe thynde & the fourthe foresayd state / and of other maters as it is shewed before in the kalender.

Ca.iiii.



What is he that seeth and tasteth verily / how that all creatures reasonable and unreasonable & also i fendes is seen þe presynge & loughge of my name / truly a soule that is departed fro þe body and is come to me his endelesse ioye. Suche a soule seeth purely and knoweth the truthe in her syghte / for by the syghte that she hathe in me euerlastynge fader / she loueth / & by loue she is fulfilled / & by fulfilling she knoweth þe truthe / & by knowynge of truthe she is made stydfast i her wyll / stablyshed & knytte to þe mynde in suche a wyse þe she maye in no wyse suffre peyne / for she hathe þe whiche she desyred to haue before (onely for to se me) and þe ioy & presynge of my name / þe whiche ioye & praylynge she seeth in my seyntes verily & fully & in other holy spyrites / & in all other creatures & in fendes / as I haue sayde to the

before. ¶ And thoughe it so be that suche a soule se offend & trespas done to me / wherof before she was dolesful & sorowful / thā whā she is in ioye than maye she haue no sorowe there / but onely compassyon without peyne / loughge & prayenge for them that do trespas to me that I holde shewe them mercy by affectyon of charyte. ¶ For all be it that peyne is ended in suche a soule / charyte is encreased. ¶ Ryght as my onely sothefaste sone Ihesu ended peyne of his peynful desyre in his peynfull dethe by þe crose / whiche peynful desyre he bare fro þe begynnyng & I sende hym in þe worlde for your helthe vnto þe ende of his bodyly lyfe / & yet was not ended þe desyre of your helth. ¶ Ryght so a blessyd soule by departynge fro þe body endeth peyne / but þe charytable desyre of soule helthe endeth neuer. ¶ For yf þe my affectyon of charyte / þe whiche I shewed to you by meane of hym / had thā be ended as gaynste you (ye holde neuer be) in almoche as ye be made of loue / & yf þe loue were withdraue fro me (þe I holde not loue) ye holde neuer be / but my loue hathe made you / & my loue hathe kepte you & cōserued you. ¶ And so my onely sothefaste sone ended i his passyon peyne of desyre / but neuer loue of desyre. ¶ Thus lo seeth a soule in blysse / þe euery seynt & euery soule þe is in blysse / is there without peyne of desyre of helthe of soules / for þe peyne ended in her departynge fro þe body / but she is not there without affectyon of charyte. ¶ For whā suche a soule departeth

fro the body / she passeth out ghostly
 drunke in þe blode of my onely sothe
 faste sone that vndeformed lambe /
 and so bathed in his blode / and aray
 ed with the cote of charyte of neygh
 bourheed / entreth i me þat am þe peale
 able se. ¶ And than for ever iuche a
 soule is departed fro imparfeccon /
 that is fro vnfulfyllingenesse / and
 come to parfeccon fulfyled with al
 good / þe whiche good she bieth ende
 lessly. ¶ And here it shall be shewed
 how that seynt Paule after tyme
 he was assumpte and take to þe glo
 ry of them that be in blyse / he coue
 ted to be vnbounde and vnloosed fro
 the body / and so do they the whiche
 be come to the thynde and þe fourthe
 state before sayd. ¶ That same good
 Paule sauoured and tasted / whan
 I rauyshed hym to the thynde heue
 that is to the heyghte of the trynyte
 by the whiche castynge he knewe
 the sothefastnesse therof / where he
 receyued fully my spyryte / and ler
 ned verely and truly the doctryne of
 my onely sothefast sone Ihesu cryst
 crucyfyed / and þe soule of hym was
 oned by ryghte that tyme to me the
 fader by selynge / and arayd with
 the synnyng cletenesse of the blys
 syd endeles lyfe / saue that his soule
 was not departed fro the body / but
 onely by selynge and vnycyon. ¶ It
 pleased and lyked me ryghte well / for
 to take vp and rauysshie suche a cho
 sen vessel / bycause he sholde beholde
 and se in to the depenesse of my ende
 lesse trynyte / there for to lerne to suf
 fre for my name by inspeccon of my
 onely sothefaste sone Ihesu cryste

crucyfyed / the whiche suffered ryght
 sharpe flagellacyōs with many byt
 ter peynes for the saluacyon of man
 kynde / by the whiche bytter passyon
 he was lerned and taught for to say
 as he sayde / whan þe he sayde thus.
 ¶ Lorde what wyl thou þe I shall
 do / tell me what I shal do / and that
 ryght gladly wyl I do. ¶ Than I
 taughte hym whan I putte before
 the eye of his intellection / the passy
 on of my sothefast sone Ihesu cryst /
 endowynge hym with the doctryne
 of my truthe and pllumynyng hē
 with the lyghte of very knowlege /
 by the whiche very knowlege / he as
 mended hym of his luyng / and so
 grounded in very charyte / arayde
 hym with the very doctryne of my
 sones passyon / and that doctryne of
 the passyō he kepte so truly / that as
 he sayde hymselfe it went neuer fro
 his backe / nother by temptacyon
 of fendes / nor by pyckynge of his
 flesshe / þe whiche oft tymes ipugned
 hym / the whiche I suffered hym to
 haue for my goodnesse / that he shol
 de encrese in grace / in mede / and als
 so in mekenesse. ¶ This clothe of
 crystes passyon after the tyme that
 Paule hadde tasted the very depes
 nenesse of the holy trynyte / myght
 neuer be take frome hym / nother by
 temptacyons nor trybulacyōs / but
 he kepte it so streyte to hym / that he
 dydde lose his bodyly lyfe therfore.
 ¶ In this wyse the holy doctoure
 seynt Paule knewe the experyence
 what it was for to taste me without
 greuaunce of the body / not by sepa
 racyon fro þe body / but by selynge of
 m.ij.

oneheed. **¶** Therfore whā he was come to hymselfe so arrayed with the clothe of crystes passyō / hym semed that his loue was inparfyte / consyderynge the inparfeccon of loue / the whiche he tasted in me aboue & syghy. **¶** Whiche loue seyntes departed fro y body / dyd tast euerlastyngly. **¶** Wherfore hy semed that y ponderosyte of y body rebelled agaynst hym / and letted the greute parfeccon of endelese plentuous desyre of loue / the whiche after departynge fro the body a chosen soule feleth & tasteth. **¶** His mynde also was as hym thoughte inparfyte and feble the whiche inparfeccon and feblenesse letted hym for to haue fresche remembraunce of that he hadde tasted before in truthe with parfeccon / as seyntes receyuen of me in heuē. **¶** So that al thynges as hym semed as longe as he abode in y body / were to hym a contrary lawe / the whiche impugnēd and rebelled agaynst the spyryte. **¶** Not onely by impugnacyon of synne / for as I haue sayde to the / I made hym syker that he sholde not fall / excepte y he wolde wyllfully worke agaynst grace / for I sayd to hy thus / Paule my grace is suffycient to the / for to kepe the frome fallynge (yf thou wyll) but by suche impugnacyon / y is lettynge parfeccon of the spyryte to se me / in my owne essencyall beinge / the whiche syghy was lette by greuous ponderosyte and contrary lawe of the body / and therfore he gemented / & with greute weynyng tacyon he cryed thus. **Infelix e-**

go homo. &c. That is to say. **¶** Wretched man that I am / who shal departe me fro this deedly body / the whiche I bere aboute. **¶** I leane other lawe in the outwarde felynge of my body / the whiche repugant the inward lawe of my soule / and ledeth me in to the lawe of synne / y whiche lawe is beleste in my body / ly fencyble wyttēs. **¶** And thus in sothe it is / that the mynde is impugnynge of the inparfeccon of the body. **¶** The intelleccyon is also letted and bounde of the greuous ponderosyte of y body / bycause it may not se me i my essencyall beinge as I am. **¶** And the wyll is also bounde / bycause it maye attayne not for to tast me endelese good with the greuous heynesse of the body / but with greute peyne / as I haue tolde the before. **¶** And so seynt Paule sayde truthe / whan he sayde thus / I le in my bodyly lymmes a straunge lawe repugnynge the inward telynge of the soule. **¶** Thus in y same wyse all my specyall seruauntes the whiche become to the thynde and to the fourthe state or grete of parfyte by on / all they do saye as seynt Paule sayde / and desyre for to be departed fro y body. **¶** And here after it shall be shewed to you / for what causes y a soule desyareth to be losed fro the body / and thoughe it be not as he desyareth / it contraryeth not y wyll of god / but rather it gyueth worschyp / and laudes / with presynges to god. **¶** All suche do gyue no charge to be departed fro the body / for they desyren it. **¶** And with parfyte hate

they haue made warre with al theyr
bodies / i almoste as they haue for
sake & tenderneſſe whiche natural
ly is byt wyre the ſoule & the body.
¶ This kyndely loue is throwe a
waye fro them / by holy hate of þ bo
dyly lyfe / & for my loue they deſyre
dethe / and thus they ſaye w ſeynt
Paule. **Cupio diſſolui.** &c. þ is
to ſaye / I deſyre to be departed fro
the body and be with cryſt / and alſo
they be lyke to ſeynt Paule and ſaye
as he ſayde thus. **Mors in deſi-**
derio. &c. That is to ſaye / dethe is
to me in deſyre / and lyfe in paſſe /
for the ſoule lyfte bp in this paſſyde
bypon deſyret to ſe me / and alſo to
ſe ioye and prayſynge to be yelden to
me / that is after tyme it hath the ones
be lyft bp & is come downe agayne
to the cloude of the body in ſelynge
of bodyly wyttes / the whiche ſency
bylyte was rapt by affectyō of loue
to me / all the bodyly ſelynges were
drawe out by ſtrengthe of affectyō
of the ſoules byrte / & annexed par
tytely to me / by ſuche byrtyō as is
bytvene a well dyſpoſed body and
ſoule / the whiche byrtyō bycauſe
the body is not ſuffretyō for to bere
it / therfore I drawe it out of the bo
dy by affectyō of loue to me. ¶ And
therfore it is that oft tymes I with
drawe me fro ſuche byrtyō that is in
the body and ſoule / not by grace but
by ſelynge / as I haue made mency
on in the thyrd & in þ fourthe ſtate
or gree before. ¶ But yet neuerthe
les I come agayne to þ ſoules helthe
with encreſe of more greter graces
& more paſſyde bypon & with more

depenſe and knowlege of my very
truthe ſhewynge myſelfe more opē
ly to them. ¶ And whan that I go
as I ſayde before / by the whiche go
ynge the ſoule is come to the body
ly ſelynge / ſhe waxeth vnſapiente
for to lyue i erthe. ¶ In almoſte as
ſhe conſidereth that ſhe is come fro
the conuerſacyon of vndeedy ſou
les in blyſſe and comen downe to cō
uerſacyon of deedy creatures / by
whome ſhe ſeeth I am ryght wret
chedly offended. ¶ This tourmen
teth her deſyre / for this cauſe ſhe de
ſyret to be with me / and ſe me with
out ceſſyge. ¶ Neuertheles bycauſe
her wyll whiche is not her wyl / but
only my wyll / made by loue one w
me / maye nothyng wyl nor deſyre /
but that þ I wyll / therfore thoughe
they couet for to come / they holde
thē apayde for to abyde (yf I wyl þ
they abyde) thoughe it be to theym
payne / for more ioye & prayſynge of
my name / and alſo for more encreſe
of meryte and mede of theyr ſoules.
¶ And therfore thoughe they haue
not theyr deſyres / yet they leue ne
uer rennyng with lōgynge deſyre /
holdynge them faſte by þ byrtyō of
my ſones paſſyon / and ſo be gladd
& ioyful of repreues & iniuries done
to them for my name. ¶ The more
payne they ſuffre / þ more they ioye /
the mooste reſtreſſynge that they
haue / is theyr deſyre to be departed
fro the body. ¶ For ryghte often ty
mes for deſyre & wyll to ſuffre pay
nes / the payne is mynyſhed & made
leſſe that they haue / for to be deſy
uered fro the body. ¶ Theſe only
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do not suffre with pascence (as it is
reherse befoze in þ̄ thyrdē state) but
they be gladde and ioyfull to suffre
many tribulacyons for my name.
in theyr suffraunce they be gladde (&
yf they suffre not) they be soyr & full
of peyne dreyng that I wyll re-
warde theyr good dedes in this lyfe
oz that the sacryfice of theyr desyre
lyketh me not/and yf it so be þ̄ they
suffre ony peyne they be ryght ioy-
full & glad/ bycause they be arayed
and clothed with the clothynge and
araymēt of my onely lothfast sonys
passyon/without whiche passyon/
oz other maner of labours oz beacy-
ons yf it were possyble for them by
grace for to wyne vertues/they
wolde not haue them/ but yf it come
by labour/ yf they myght chose with-
out dyspleaunce of me. ¶ For they
hadde leuer wyne heuen blyss by
delectacyon in peynes of crystes pas-
syon/oz by other maner beacyons
gyuen to them by the suffraunce of
me (than other wyse) ¶ Why is þ̄?
¶ Certayne for they be drenched in
the blode of my sonys passyon/ wher
in they fynde my bremynge chary-
te/ þ̄ whiche charyte is fyre comyng
out fro me/ þ̄ rauyssheth bothe theyr
myndes and theyr hertes/ by þ̄ whi-
che charyte I accepte and take þ̄ ho-
ly sacryfice of theyr desyres/ by þ̄
whiche charyte also they lyften vp
the eye of theyr vnderstondynge se-
ynge and beholdynge in my good
heed/ where theyr affectyō is noy-
shed/ þ̄ whiche affectyō oneth hym
selfe to the same charyte & foloweth
vnderstondynge. ¶ This is one of

the bylyōs and syghtes the whiche
I make in suche a soule by infusyō
of grace/ the whiche loueth me very
ly and serueth me. ¶ How they the
whiche be come to þ̄ foresayde state
of vnyō be plumed and lyghtned
in theyr eye of Intellectyō by grace
with a lyght aboue nature/ & how it
is better to go for to haue counseyle
for the soules helthe to a meke man
with an holy consyence/ than to a
proude fettered mā. By this same
lyght whiche is put in the eye of in-
tellectyō of suche a soule/ that euer
slepyng and wakynge desyret me/
is purchased and get of very vnder-
stondynge of moche cūnyng. ¶ Se-
ynt Austyn/ seynt Jerom/ & other
doctours and seyntes illumyned &
lyghtned of my very lothfastnes/
tokē hede & knewe verily my truthe
that is of holy wyttē/ þ̄ whiche se-
med derke/ bycause it was not vnder-
stonde/ that was not for defaute
of scripture/ but of þ̄ vnderstōders
þ̄ whiche vnderstōde it not. ¶ And
therfore I sende these laūternes be-
foze sayde/ for to illumyne thē that
were blynde by vnderstondynge/ &
for to open theyr eyes to knowe in
derkenesse the truthe. ¶ For I þ̄ re-
ceyuer of theyr sacryfice/ rauyshed
them and gaue them lyght not of na-
ture/ but aboue all nature/ and so in
derkenesse they dyd receyue lyghtē/
in suche a wyse knowynge þ̄ truthe.
¶ Wherfore those thynges that dyd
seme somtyme derke/ it appereth &
sheweth to rude and boystous folke
of what condycyō they be/ eueryone
for to receyue after þ̄ he dyspolety

hym to knowe me / whiche dysposy-
cyons I refuse not. ¶ Thus þ may
se þ the eye of intellection receyue
lyghte in felynge by grace aboue na-
ture / in the whiche lyghte doctours
and other seyntes dyd knowe lyght
in derkenesse / and of derkenes they
dyd make lyght by the same grace.
¶ For intellection was rather made
than scripture / wherfore cunningge
cometh of intellection. ¶ In this
wyle holy faders & prophetes dyd
knowe and had vnderstandynge / þ
whiche dyd prophecy bothe of the co-
myng and also of the dethe of my
onely sothefast sone Ihesu. ¶ And
in the same wyle the apostles dyd /
after the comynge of the holy ghozt
by þ same lyght aboue nature / were
yllumyned the euangelystes / mar-
tyrs / confessours / and byrgynes / &
all these were illumyned of this par-
fyte lyght. ¶ And eche of them had
in dyuers maners after the nede of
theyr helthe / and after þ nede of cre-
atures. ¶ Some dyd declare holy
wrytte by the same lyght aboue na-
ture (as docters dyd) some preched
as þ apostles dyd / some dyd expou-
de the gospels of the euangelystes /
and some dyd shedde blode for decla-
racyon of the truthe (as martyrs) &
some dyd declare the truthe by pure
te and affeccyon of charyte / as byr-
gyns dyd. ¶ Some declared þ trus-
the of obedyence of my onely sothes-
fast sone Ihesu / in that that they do
obey in theyr relygyō shewynge in
theyr lyuynge parfeycyon of obedy-
ence / the whiche appered synnyng-
ly in my sone Ihesu cryst / whan by

bertu of that obedyence whiche I
put to hym / he ranne myghtely to þ
cruell dethe of the crosse. ¶ All this
was done / & is by this lyghte aboue
nature in the newe lawe / and that
maye thou well knowe by the expo-
sycyons and prechynges of the gos-
pell / how in dyuers wyse it is de-
clared to chrysten men. ¶ In þ olde
lawe also how holy faders and pros-
phetes dyd prophecy by the same
lyght aboue nature. ¶ And therfore
bycause the newe lawe is expounded
and declared / and the olde lawe pros-
pheted by a lyght / the newe lawe
bryketh not nor loseth not the olde
lawe / but bothe be knytte togyder.
¶ And the newe lawe hathe take as
waye fro the imparfeycyon of þ olde
lawe / for that lawe was & is groun-
ded in drede. ¶ But whan my onely
sothefast sone Ihesu came in to the
worlde with the lawe of loue / he ful-
fyllid it gyyng to it loue / remo-
uynge awaye drede of peyne / and le-
uynge it full wth holy drede. ¶ Ther-
fore it was that my onely sone sayde
to his dysciples thus. **Nō veni
soluere legem.** &c. I come not for
to bryke the lawe / but for to fulfyll þ
lawe / as though he sayde to them
thus. ¶ The lawe is nowe kynfyte /
but with my blode I shall make it
parfyte / and so I shall fulfyll in it þ
sayleth / with drawynge and remo-
uynge drede of peyne / & groundynge
it in loue & holy drede. ¶ Thus than
after the fulfyllynge of the lawe by
loue and holy drede / al þ truthe that
cometh oute of holy wrytte / cometh
by this lyghte aboue nature before
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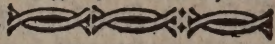
sayde. ¶ And therfore vncunynge proude clerkes / be blynded in that lyghte for pryde / and the cloude of theyr owne loue coucreth & taketh awaye that lyghte fro the. ¶ Wherfore they vnderstonde rather holy wytte after the letter / or after theyr owne felynge / than after the very vnderstondynge / & so by tastynge onely of the lettre / they make many bokes / but they taste not the pythe / and y^e many of y^e same lettre. ¶ For they lacke the lyght that I spake of by the whiche is declared all holy wytte. ¶ Wherfore they wondre & fall in grutchynge for to se so many rude folke & ydoyotes of holy wytte as themselfen. ¶ And yet neuerthelesse they be so yllumyned and lyghtned by y^e lyght aboue nature i knowlege of the truthe / as yf they hadde studyed longe tyme therein. ¶ This is no wondre / for they haue the pryncypall cause of the same lyghte / the whiche is mekenes / by the whiche cometh all maner of cunynge. ¶ But bycause they haue losse that lyghte & the cause of the wyunynge therof / they se not nor knowe not my endelesse goodnesse in y^e lyghte / whiche is graciously iecte oute or cast oute vpon my seruauntes. ¶ And therfore I saye to the / better it is for the to aske counsaile of soule helthe to one that is meke & hathe an holy ryghte cōspēce / thā a proude lettered clerke the whiche hathe longe studyed in holy wyte / for he gyueth nothyng elles but suche as he hathe within hym / the whiche ofte tymes gyuen derke counsaile / after theyr derke ly-

unynge. ¶ The contrary is hadde in manye seruauntes / for the lyghte that they haue within theym / they gyue it wth desyre of helthe to mānes soule. ¶ O ryghte swete doughter all this haue I tolde the / that thou myght knowe y^e parfeyctō of y^e state of vnyon / where the eye of intellection is rapte by y^e fyre of my endelesse charyte / in the whiche charyte is receyued lyghte aboue nature / with whiche lyghte I am loued / for loue reñeth after vnderstōdynge. ¶ And the more a soule knoweth / the more it loueth / and the more it loueth the more it knoweth / y^e one noyssheth y^e other. ¶ With y^e lyghte / soules come to the endelesse gloryfied lyghte of me / where they se me and in truthe taste me. ¶ Whan they be departed fro the bodyes / as I tolde the whā I declared to the of the blessydnesse that a soule receyueth i me. ¶ This is that excellent state the whiche yet a deedly man lyunynge ymonge deedly creatures maye taste / by the whiche oft tymes he cometh to suche vnyon / y^e vnneth he knoweth wher he be in his body or oute of his body / and so he tasteth the earnest of euerlastynge lyfe. ¶ That myghte he not do / but yf his wyll were mortyfied and sleyn before / by the whiche ghostly dethe / he is made one wth me / for elles myght he partely se that blessyd earnest / but yf he were depyued frome his propre wyll / the whiche wyll dothe let hym for to receyue suche a blessyd and holy earnest. ¶ Here is a profytable repectycon of many thynges whiche be

sayde / and how god induceth this deuoute soule to praye for euery creature / & for all holy chyrche. ¶ Now haue thou seen with the eyes of thy intellection / and herde with thy sensoryble ere of me endelese truthe how thou maye behaue þ for to do bothe profyte to þ and to thy neyghbour / by the doctryne and very knowlege of my sothefastnes (as I haue tolde the in þ begynnynge) wher I sayde to the that thou maye come to the knowlege of of my truthe / by knowlege of thy selfe oned and medled wth the knowlege of me / where þ maye fynde mekenesse / holy hate / dyspleasure of thy selfe / and feruent fere of my endelese charyte / by the whiche thou oughte to come to the loue of thy neyghbour / shewynge to þ bothe profyte by bodyly mynystre / and also profyte of doctryne & holy lyuynge. ¶ I shewed the also a byrdge as it stondest / and also I shewed the the grees generall put for thre myghtes of the soule / & how ther may none haue lyght of grace / but yf he ascende vpon all thre grees. ¶ That is that they be gadered togyder in my name. ¶ And also I declared to the the same thre grees partyculerly / for þ states of þ soule figured in þ body of my onely sothefast sone Ihesu chryst / which hath made ladders for to ascende vpon / shewynge in his fete that were nayled a ladder to ascende by by the opeynyng of his syde / the whiche is the seconde ladder for to ascende by by to his mouth / wher a soule tasteth peas & rest in a maner beforesayde.

¶ I shewed the also inparfeccon of scruple dyde / & inparfeccon of suche louers that loue me inparfytely / for sweteness that they fynde in that loue. ¶ And also parfeccon of the thre state of them the whiche be come to peas and rest of þ mouth / by the rennyng vpon the byrdge of my sones passyon with longynge desyre / sythe ascendynge by vpon the thre generall grees / that is to gader all þ thre myghtes of þ soule / wher they gader togyder all theyr vertues workynge in my name / and also of other thre grees partyculers the whiche they ascende after tyme they be passed out of the inparfyt state / and thus in sothe thou haue seen the renne / and also I haue made the to taste parfeccon of soule with araymes of vertu. ¶ And also to know dysceytes / the whiche a soule sythe tasteth or that it come to parfeccon. ¶ I haue also declared to the þ wretchydnes of them that gone and drenchen them in the floode / not keepynge the by the byrdge of my sothefastnes / whiche I put bycause they sholde not peryshe. ¶ Yet as fooles they had leuer be drenched in wretchydnes and fylthe of this worlde. ¶ Also this I haue declared to the that the syre of holy desyre myghte encrease in the / and compassyon and sorowe of dāpnacyō of soules / that bothe sorowe & loue shold cōstrayne þ to come to me with welþe & wepyng teres. ¶ With teres namely of meke and contynuall prayer offered to me with the fere of most brennyng desyre / and not onely to wepe

for the / but also for many other creatures / and my seruauntes that he-
ren all this / be they that sholde be co-
strayned by charyte for to wepe (as
thou does) so that thou and they to-
gyder sholde praye / and in maner
constrayne me for to shewe mercy
to all the worlde / and to the mystery
all body of holy chyrche / for whome
thou prayes to me somoche / yf thou
haue mynde þ I sholde fulfyll theyr
desyre / and gyue the restreschyng
to theyr labour. ¶ Therfore for to
satisfy to your peynes full desyres /
I graunt reformyng of holy chyrche
by good and holy curates. ¶ Not
for to reform holy chyrche by warre
or by cruelte / so for to dystroye the
enemyes of holy chyrche / but by pe-
ase and reste / and by waylyng and
weppynge of my seruauntes whom
I haue sende as labourers for wy-
nyng of soules in the mystery all bo-
dy of holy chyrche / and for to labour
to encrease vertues ymonge neygh-
bours / offeryng to me contynuall
prayer for them and for all my crea-
tures / for ymonge them is grete de-
faute of vertuous luyng. ¶ And
therfore I wyll that they and ye la-
boure and shewe profyte to neygh-
bours / and in suche wyse ye maye
yelde to me the fruyte of your byne.
¶ Yet shold ye not cese to gyue to me
encense of youre wyll / smellynges /
& ryghte lute prayers / for helthe
of soules / for I wyll do mercy to þ
worlde / and to holy chyrche. ¶ For
now late I shewed the how her face
is all foule as a leper / and that was
the defaute of her mynistrys / and

all crysten relyggon / the whiche do
noyþe the at þ best of this spouse
of whose defautes I shall tell the in
another place. 

¶ The fyfte chapyter of this
part sheweth of the state of
holy teres. ¶ And fyrst how
this holy soule desyret for to
knowe of þ states & the fruy-
tes of holy teres. ¶ Also of þ
dyfference of the forelayde te-
res / and how ther be fyue ma-
ners of teres. ¶ Also a shorte
repetycyon of the menes be-
fore / and of other maters / as
it is shewed in the kalender
before. Ca. v.

 Han that soule w a grete
louge desyre dyd ryle vp
as a drunken soule / as wel
by the bynon that she had
in god / as by that she herde and tas-
ted of his ryght swete sothefastnes.
¶ And also she had grete heynesse
of þ ygnorance of creatures / þ whi-
che knewe not theyr maker & grac-
ous benefactour / the whiche tasted
not affectyō of his dyuine charyte.
¶ And yet she had a maner of glad-
nesse & hope / of the promyse whiche
god shewed to her / techynge to her
a maner of forme / þ she & all his ser-
uauntes owe to kepe / for to styre hy
to gyue mercy to þ worlde. ¶ And
w þ she lyfte vp þ eye of intellectuall
to þ ryght wel byloued sothefastnes

wherin she was knytte / desyringe
somwhat for to knowe of the sayde
states of the soule / of y^e whiche god
tolde here / by the whiche she consi-
dered that a soule cometh to y^e state
with teres / wherfore she desyred to
knowe of god the dyfference of teres /
and what they ben & frome whense
they came / and of the fruyte that fol-
loweth after wepyng teres / & how
many kyndes ther be of teres. ¶ By
cause y^e trurhe of sothefastnes maye
not be knowe / but by endeleſſe sothe-
fastnes / therfore she asked the ende-
leſſe sothefastnesse. ¶ And by cause
also nothynge maye be verily knowe /
but it be ſeen with the eye of intel-
lection / wherfore she desyret of sothe-
fastnes to haue clere ſyghte of very
trewe ſeythe / in the clere ſyghte of
her intellection. ¶ Thā after tyme
she knewe of god y^e he wolde gyue
her clere ſyghte / knowynge thereof
she lyfte vp hertſelfe aboue hertſelfe /
with a greate longynge desyre oute
of the corſe of the bodily ſelynge / &
with the ſyghte of lyfely ſeythe / she
opened her eye of intellection in the
endeleſſe sothefastnesse / in whome
she ſawe and knewe the trurhe / of y^e
thyng y^e she asked. ¶ For god ſhe w-
ed to her hymſelfe / that is her ende-
leſſe benygnyte / and oned it wth her
benygnyte desyre / & ſo fulfilled her
deſyre. ¶ Of the dyfference of y^e ſore
layde holy teres. ¶ Than ſayde the
ryghte ſwete sothefastnesse of god to
her. Dyrgh well byloued and dere
doughter / doughter thou aſkeſt and
deſyres to knowe of me the dyfference
in kynde of teres / and of theyr fruy-

tes / and I haue not dyspyſed thy de-
ſyre. ¶ Ope therefore the eye of thy
intellection / and I ſhall ſhewe y^e by
the thre ſtates of y^e ſoule before ſayde
vnpartyte teres graunted and ſet in
drede. ¶ But I ſhall fyrſte tell y^e of
the teres of wycked men / and theſe
fyrſt teres / be teres of dampnacyō.
¶ The ſeconde maner of teres be ter-
res of drede / of ſuche y^e ryle fro ſyne
for drede of peyne / & for drede they
wepe. ¶ The thyrde maner of teres
be teres of the that after tyme they
berysen fro synne / they begynne to
taſte me / ſo wth ſwetenelle they wepe
and begynne to ſerue me. ¶ But by
cause theyr loue is vnpartyte / ther-
fore theyr wepyng is vnpartyte / as
I ſhall tell the afterwarde. ¶ The
fourthe maner of teres be of them y^e
become to perfeccion in charitye of
theyr neyghbours / lounge me wth
out ony maner beholdynge of them-
ſelfe / ſuche wepe and theyr wepyng
is partyte. ¶ The fyfte maner of te-
res / is oned & knytte with y^e fourthe
before / caſtynge out teres of ſwete-
nelle / the whiche is a vertuouſ we-
pyng / as I ſhall tell y^e afterwarde.
¶ I ſhall alſo tell the of benygnyte
teres without wepyng of the eye /
for to ſarpyſſy to the that ofte tymes
deſyre teres and maye none haue.
¶ And I wyll y^e thou knowe that al
theſe dyuers ſtates maye be in one
ſoule by ryſynge vp fro drede & vnp-
artyte loue / and comynge to par-
tyte charitye / and to the ſtate of vnp-
on. ¶ How there be fyue maner of te-
res. ¶ Now I ſhall begynne to tell
of theſe fyue maner of teres / & fyrſte

Shortely of the teres of wycked men/
whose loue is without me vnoznate
ly sette. ¶ At the begynnyng I wyl
that thou knowe / that al teres come
out of the herte / for there is no mem
bre in a mannes body / that wyl for
moche shewe and satysfy the entent
of þ herte / as wyl þ eye. ¶ Yf þ herte
haue sorowe / the eye sheweth it / & yf
it be a sencyble sorowe / the eyes do
shede hertely teres / the whiche teres
in a wycked man ben deedly teres
and teres of dethe / bycause of his vn
ordynate loue / and affectyon that he
hathe / wherfore his wepyng is no
thyng pleynge to me / neuer thelesse
the greatenesse of the trespass & we
pyng is lesse or moze after the me
sure and quatyte of his vnozdynate
loue. ¶ All suche vnozdynate louers
and wycked lyuers (thoughe they
wepe) theyz teres be teres of dethe.
¶ Now shall I tell þ of those teres
that do begynne to gyue lyfe / that
is of suche that knowe theyz owne
synnes / and for drede of payne they
wepe. ¶ These be teres of the herte
and sencyble teres / that is bycause
they be not yet come to the partyte
hate of synne / but for offence þ they
haue done to me / they arysen with
a maner hertely sorowe for drede of
peyne / the whiche payne foloweth
after the trespass done. ¶ Therfore
the eye wepeth / bycause he satysfy
eth the sorowe of þ herte / after this
that the soule hathe excersysed her
in vertu / she begynneth to leue that
drede / for she knoweth well / þ drede
is not suffycent ynoughe to graunte
her the blyss of heuen / as I haue

folde the in the seconde state of the
soule befoze. ¶ And therfore she arys
seth with loue for to knowe herselfe
and my goodnes in her / and so be
gynneth to presume of hope in my
mercy / i the whiche the herte feleth
gladnesse medled w sorowe of synne
& hope of my merci togyder. ¶ Tha
begynneth the eye to wepe / þ moche
wepyng gothe out of the well of þ
herte / & bycause it is not yet come to
perfeccon / oft tymes she casteth out
sencyble teres / the whiche be called
teres of ghostly lone (as thus) whā
the soule desyareth ghostly comfortes
by meane or medycyon of ony crea
ture whom he loueth ghostly / whan
she is pryued of that she loueth / or of
inwarde comfortes or outwarde / &
than yf temptacions folowe or per
secucions of men / than the herte a
none hathe a sorowe / and than the
eye the whiche feleth that sorowe &
peyne of þ herte / begynneth to wepe
by teder nesse / and þ is bycause theyz
owne wyl is not yet fully forsake.
¶ Suche teres be called sencyble te
res of ghostly lone / or of ghostly co
passyon. ¶ But whan a soule excers
yseth and bletth herselfe in þ lyghte
of her owne knowlege / she concey
ueth a maner of dyspleaunce & par
tyte hate in herselfe / of þ whiche dys
pleaunce and hate / she draweth out
very knowlege of my goodnesse / w
the fyze of loue / and begynneth to
oloue herselfe / and to confor me her
wyl to my wyl / and so she begyn
neth to sele ioye & compassyon / ioye
in herselfe by affectyon of lone / and
compassyon vpon her neyghboure.

Efor than the eye whiche wyl al-
 waye satysfy to the herte / wepeth
 for hertely loue in me / and for com-
 passyō of the offence that is done to
 me / bothe for þe offence þe her neygh-
 bour dothe to me / and for her owne
 trespas / and not for the peyne that
 she or they be worthy for to haue for
 theyr trespas / but for þe offence that
 is done to me. **¶** **C**ha suche a soule
 delyteth with longynge desyre for
 to receyue ghostly meet and meet of
 comforte vpon the table of the bless-
 syd cros that is the passyon of my
 sone Ihesu cryst / conformynge hers-
 selfe with meke pascence / to the vn-
 defouled lambe my onely sone Ihes-
 u cryst / of whome I haue made the
 a byrde / as it is reherled befoze to
 the. **¶** **A**fter tyme þe she hathe thus
 swetely walked by þe fozeclayde byr-
 de / synge the doctryne of my onely
 sothefast sone Ihesu cryst / suffrynge
 with very swete pascence all maner
 peyne & heuynesse for her soule hele /
 and not onely that she suffre pascen-
 ty / but gladly for my name to suffre
 persecucion / syth it so is þe she hathe
 hym that she suffreth foze. **¶** **C**han
 suche a soule cometh to so greate a
 loue & tranquyllyte of herselfe / that
 her tongue is not suffycient for to
 tell it. **¶** **C**han she resteth in me that
 am þe very peaseable see / her herte is
 oned in me by affeccyon of loue / and
 so by the felynge of my endeles god-
 heed / the eye begynneth to wepe te-
 res of swetenesse / the whiche teres
 be as a maner of mylke / that noy-
 sheth the soule with very pascence.
¶ **A**ll suche teres / be as a maner of

swete oymment / the whiche casteth
 out a ryght grete smell of swetenes.
¶ **O** my ryght swete doughter how
 gloriuous is suche a soule / that so ry-
 ally can passe out of this troublous
 see of the worlde / and come to me þe
 am the greate peaseable see / and fyll
 the vessell of þe herte in the see of my
 euerlastynge souerayne godheed.
¶ **W**hat that euer the soule be that
 can do so / her eye the whiche is the
 cundyte of the herte / is aboute to sa-
 tisfy the herte by shedynge out of
 teres. **¶** **T**his is that last state / in the
 whiche a soule stondeth bothe bless-
 syd & doleful / she stondeth blessyd by
 vnyō / þe she feleth in me by tastynge
 of my dryue charyte. **¶** **S**he ston-
 deth also dolefull of offence that is
 done to me / bothe of herselfe and of
 her neyghbours. **¶** **T**his state of v-
 nyō is not therfoze let / the whiche
 shedeth teres of loue / for the know-
 lege of herselfe & of her neyghbour /
 of whome she fyndeth copassyō / for
 to wepe w wepers / & for to ioye with
 ioyers / but rather encreaseth glozy
 & ioye to my name. **¶** **T**hus þe fyrste
 wepyng & the thyrd let not þe last /
 but eche of the medleth w other / for
 yf þe last wepyng / i þe whiche a soule
 fyndeth so greate vnyō / toke no-
 thyng of þe fyrst & of þe seconde state
 of charite of neyghbourheed / it were
 no prosyte. **¶** **T**herfoze it were full
 necessary þe one were medled w an
 other / els it sholde tourne to presump-
 tyon / by the whiche sholde entre a so-
 tyll wynde of clacyon / and of her
 owne reputacyon / and so it sholde
 fall frome heyghte / to the infymyte

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of the fyrst banyle. ¶ For this cause it is ryght necessary for to kepe cōtynually with very knowlege of theyr self charite of neyghbourheed. ¶ In this wyse she sholde sende out to me the feruent fyre of very charyte / for the charyte of neyghbourheed is taken of my charyte / þ is of þ charyte by the whiche a soule knoweth herselfe & my goodnes i herselfe / wher by also she consydereth wel / that she is loued of me meruaylously / & therfore with the same loue / she loueth al maner reasonable creatures / and this is the cause why she extendeth herselfe as soone as she knoweth me for to loue her neyghbour / by þ whiche she knoweth wel þ the most profyte the whiche she maye do to me is for to yelde to me pure loue / by the whiche she feleth that she is loued of me / & therfore she dysposeth her to yelde to me suche loue by mene and medycyon of neyghbourheed / þ whiche is that same mene to whom suche a soule sholde shewe charytas ble mynystacyō (as I haue sayde to the before) þ whiche sholde be loued with suche pure loue / as I loue you / for lyke as I haue loued you & loue you without ony maner beholdinge of merytes / & therto my owne increate loue without ony mene styrred me to make you of nought to my pynage & symplytude / þ which loue ye may not yelde to me wout mene. ¶ Therfore ye muste yelde þ same loue to resonable creatures / louyge the without ony rewarde of louyge agayne / and also without ony beholdinge of theyr owne profyte ghostly

or bodyly / but onely for to loue the for þ glory of my name / bycause they be loued of me. ¶ And so shold ye fulfyl þ byddyng & þ precepte of þ holy lawe / wher it is wyrtē þ ye sholde loue me as aboue all thynges / and pour neyghbour as your selfe. ¶ It semeth well thā þ a soule maye not come to þ hygge ppyte loue wteres wout knyttynge togyder of þ secōde and þ thyrde state before. ¶ And yet though she be come therto / she may not kepe it / yf she go fro þ affeccyon therof / by þ whiche affeccyon she cometh to the secōde kynde of teres before sayde. ¶ So þ without þ same affeccyō to neyghbourheed / þ lawe of me þ am endeles god may not be fulfilled. ¶ For there be two fete of affeccyō / by þ whiche bothe þ preceptes & þ counseyles be obserued & kept as I haue tolde þ before. ¶ Byghthe so these two states of þ whiche two states is made one by loue / norysþe þ soule i vertues / encrelyge þ same vertu in parfeycyō by þ state of bnyon / so þ it encreleth ryches of grace by newe dyuers gyftes & meruaylous lyfthynges by of þ soule / w a manner knowlege of veri sothfastnes as a deedly creature may haue in this lyfe / for the felynge of one sensualyte / and also his wyll is mortyfied by suche bnyon that he hath founde in me. ¶ How swete is suche onehed and bnyon to a tastynge soule / for that soule that tasteth seeth my secretes and pryncyples / by the whiche secretes / ryghte often tymes she receyueth a spyrte of prophety for to knowe thynges þ be yet to come.

All this is done by my endelesse goodnesse/and though it so be that a meke soule sholde allway eschewe/ not the gyfte of affeccyon of my dyuine charyte/ but the appetyte and desyre of theyr owne ghostly comfortes/ yet she sholde deme herselfe unworthy for to haue suche rest & peas of soule/ by the whiche meke Iudge ment/ she may nozr she inwarde vertues/ and encrese therein/ for there is none so partyte a soule in this lyfe/ but that it may encrese to moze perfeccyon/ that is to perfeccyō of loue.

By ryghte swete and onely sone Ihesu cryst was and is youre heed/ to whome maye encrese no perfeccyon/ for he was and is one with me/ and I with hym/ his soule was and is blessyd by vnyon of dyuine nature. **B**ut ye that be pylgrymes & his membris/ be able euermoze for to encrese in to greater perfeccyon.

I do not saye that ye maye encrese to an other state after tyme ye be come to the laste/ but I saye that ye may encrese in y same last estate w suche perfeccyon as it is lykynge & plesynge to me for to gyue to you/ by meane & medycyn of my grace.

A shorte repetycyon of the mater befoze/ and how the wycked spyryte fleeth awaye fro them/ y whiche be come to the fyfthe teres/ and how yangers of the sende be trewe wayes for to come to this holy state of teres.

Now hase thou seen the states of teres and the dyfference of them/ as it lyketh my goodnesse for to do satisfaccyon to thy desyre. **F**yrste I tolde the of the teres of them/ that

do lyue in deedly synne/ wher I sayd that the teres of them come out of y herte/ as al maner of teres done/ for the greuance of theyr herte is shewed oute by wepyng/ but bycause y lyuyng of them is corrupte/ therefore the teres that do come frome suche a corrupte herte muste nedes be corrupte and wretched. **T**he secode state of teres be of suche as do begynne for to knowe theyr owne synnes/ and do thynke on the peynes that longen to them/ and therfore they do begynne to wepe. **T**his maner of wepyng is gyuen to me of dyuers persones and frayle/ as a maner of a generall entente. **B**ut there be some that do knowe themselves without scruple drede/ that is without thynkynge of payne/ & some that do go with a greate hate of the selfe by y whiche hate they holde the selfe worthy to haue payne. **A**nd some serue me with a maner of symplenesse/ sorowynge hertely for offences done to me. **N**euerthelesse he that gothe with greate hate of hymselfe/ is moze able for to come and attayne to the partyte state than to the other twayne/ for though those twayne exerce the myselfe for to come to that partyte state/ yet he that stondeth in greate hate of hymselfe/ cometh fyrste therto/ that one must be well ware that he abyde not lōge i scruple drede/ and that other that he abyde not longe in his symplenesse/ lest it fortune hym to waxe dull and slowe. **N**ow beholde my dere doughter/ for is this one maner of mune callynge. **T**he thyrd and

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the fourthe maner of teres is of all
suche þ̄ be lyft bp fro seruple dyde/
and be come to loue & hope / tasyng
my endelesse mercy / & receyvinge
of me many gyftes and ghostly com-
fortes / for whome the eye wepeth / sa-
tisfyng the sencyble felȝge of the
herte. ¶ But bycause that a soule is
yet vnparfyte / medled with ghostly
sencyble waylȝge (as I haue sayd)
it cometh to the fourthe state / exerce-
cysynge herselfe in vertues / where
a soule encreaseth by desyre / oneth her
selfe with my wyll / in somoch that
she maye nother wyl nor desyre / but
as I wyll / arayed with charyte of
neyghbourheed / by the whiche cha-
ryte she draweth in to herselfe a ma-
ner waylȝnge of loue / and also a sor-
rowe of loue of offence that is done
to me / & for harme that theyr neygh-
bour receyue / by offence þ̄ is done
to me. ¶ In this wyse is a soule or-
ned with the fourthe and þ̄ last par-
feccon / where in sothe she is oned &
where also encreaseth the fyre of ho-
ly desyre / fro the whiche holy desyre
the fende fleeth awaye and may not
hurte suche a soule for no maner in-
iury that is done to her / bycause she
is ymade pacient in very charyte of
neyghbourheed / not for no comforte
nother ghostly nor bodyly / for all su-
che cōforte she hathe dyspyled / bothe
by hate and also by very mekenesse.
¶ Neuerthelesse yet þ̄ fende slepeth
not / but his watche maye not hurte
none suche / bycause he maye not suf-
fer þ̄ herte of her charyte / nor þ̄ swete
smell of oneheed or vnpon that they
make in me / þ̄ whiche am þ̄ please

ble se / in whome a soule may not be
dysceyued / as longe as she stonde
oned in me / fro whom þ̄ fende fleeth
awaye / as dothe a fle fro a boylȝge
pot for þ̄ fere that he hathe of þ̄ fyre /
yf it were but a lytle warme / he wol-
de not be aferde but he wolde sle in
thoughe ofte tyme he were in poynt
to perishe / syndynge moze herte ther
in thā he wende. ¶ Ryght so it fareth
of a soule or that she come to þ̄ state
of parfeccon. ¶ The fende bycause
he semeth þ̄ she is oft a lytle warme
entret in her by dyuers tēptacyons.
¶ And yf he fynde there ony maner
hete of loue or mylkyngne & dysplea-
saunce of synnes / anon he is with-
stonde so þ̄ he dare not entre. ¶ Eue-
ry soule therfore maye be glad & ioy-
full þ̄ feleth many greuous heuynes
for þ̄ is þ̄ way by þ̄ whiche she may
come to this gloruous & swete face.
¶ Ther is no tyme that a soule is so
well knowe yf I be in her / as is in
tyme of trybulacyōs (& how) I shall
tell þ̄. ¶ She dyd knowe wel þ̄ whā
she is in trybulacyōs & maye not be
delyuered to make resystēce anēdes
thē / but nedes she must haue them /
saue onely she may wistode þ̄ wyll of
of thē / not for to cōset to thē / she may
well knowe therby þ̄ she is noughte
of herselfe / for yf she were ought / she
wolde auoyde þ̄ she wolde not haue.
¶ In this wyse she is loued by kno-
winge of herselfe / & renneth to me
her god by þ̄ lyght of holy seythe / by
whose goodnes / she fyndeth þ̄ she ke-
peth i her good wyl / þ̄ which wyl cō-
seteth not i tyme of many batayles /
i þ̄ whiche / many tymes she is trou-

Withdraue fro her actual tere of the eyes/for þe whiche tere/ I gyue to her mentall tere full of fyre of dyuine charyte/not able to be spoken. And so in euery state and at all tymes suche mentall tere sholde be lpyng and plesynge to me/so that the eye of intellection with þe lyght of syghte/be not shutte nor closed fro þe reboūdþge of my endelesse truthe wth affectyō of loue/for I am a leche/and you be seke folke/and therfore I gyue to euery soule as it is nede/ full or spedefull to theyr helthe/so þe perfeccion may be encreased in your soules. This is þe very sothefastnesse and declaracyon of the states of tere declared before sayde of me endelesse truthe/to the my ryghte swete doughter. Forsake therfore partlytely thyselfe in the blode of my onely sothefaste sone Ihesu encreasyng continually in vertu/that the fyre of my dyuine charyte maye be noryshed in the. How þe foure states of þe fyue states of tere gyue dyuersytes of tere/and how that god wyll be serued with thyng þe hathe no ende/and not onely with thyng that hathe ende. These fyue fore sayde states be as fyue water pottes p^{ri}ncypall (of the whiche) foure of them do gyue infynyte dyuersytes of tere/ & al those do gyue lyf/ yf they be exercysed in vertu (as it is beforefore sayd) but howe be they infynyte? I say not that ye sholde be infynytely in suche welynge & tere/ but I call them infynyte tere/ for the infynyte and endelesse desyre of those that haue suche tere. And

thus euery tere cometh oute of the herte/and the herte gyueth it to the eye/the whiche fyre is gadered together with a feruent brennyng desyre/that as a grene tree layde in þe fyre casteth out water for þe hete of þe fyre/bycause it is grene/for & it were drye it wolde not auoyde water/as it bothe whan it is grene. In the same wyse an herte that flozeth by renuyng of grace/sweteth oute tere of loue/lyenge in þe chymnaye of dyuine loue/and so fyre of loue & tere of loue be made all one by brennyng desyre. And also bycause desyre is neuer ended and fulfilled in this lyfe/for the more it loueth/the lesse it seemeth that it loueth/and so it exercyseth holy desyre/the whiche is grounded in charyte/with þe whiche desyre þe eye wepeth. And allthoughe suche a soule were departed fro the body and come to me tynally (that am her ende) yet she forlaketh not therfore her desyre/ euer for to desyre me & the charyte of her neyghboure/for charyte it entred in her/as a lady byngþge in with her þe fruyte of al other vertu. Neuerthelesse yet as than her payne is ended (as I haue sayd here before) for she maye not than desyre with payne/ but without payne/for than in her desyre she hathe me in sothe without payne/ & may not loue me wth scruple drede/that so longe tyme hath desyred me. And thus i this wyse ghostly hongre is noryshed in a soule/that is thoughe they haue ghostly hongre of the desyre of me/ yet they be fulfilled/ and thoughe

they be fylled / yet they be hongry / & yet is there no payne in that hōgre / for there maye neuer lacke perfeccyon. ¶ And in this wyse your desyre is insynpte and endelesse / for elles it were ryghte noughte / nor vertu were nothynge quicke / yf I were serued onely with thyng that hadde ende / than bycause I am god endelesse / I wyll be serued of you with thyng insynpte and endelesse / and ye haue no other thynge that is endelesse / but onely your affectyon and your desyre of soules / & so I sayde yf dyuersyte of teres were insynpte. ¶ Ryght so in yf same wyse it maye be sayde of insynpte and endelesse desyre / the whiche is knytte and oned with insynpte teres / & whan a soule is departed fro the body / yf teres be lefte without / but the affectyon of charyte draweth to hym the fruyte of teres / consumynge outward teres / ryghte as the soule is consumed in the fourneys of loue / not for the soule is out of the furneyes of loue / but bycause the feruent hete of that fourneys of loue hath token her vp and drawn her to it. ¶ In the same wyse a soule after tyme it is come to tast the fyre of my dypne charyte / & after tyme it is passed out of this worlde with affectyon of my charyte and loue of her neyghbour / and wth loue of onehed / by the whiche she shed teres of loue / she celeth neuer for to offre to me her ryghte blessyd and wepyng desyres without ony maner payne / not with wepyng of the eye / for yf is dyed by (as I haue sayde before) but with wepyng of

fyre of yf holy ghost. ¶ This ryghte dere doughter yf hale sen and herde howe teres be insynpte / for in this worldly lyfe / there is no tongue can tel how many dyuers waylynges & and wepynges there be in these fore sayde wepynges and state of teres. ¶ Of yf fruytes of teres of worldly men. ¶ Now shall I tell the of the fruytes of teres gyuen there that it is shedde out with desyre / and what it worketh in a soule. ¶ First I shal begynne of the fyfthe / of the whiche I made mēcyon in the begynnyng / that is of suche as lyue wretchedly in the worlde / makynge to the theyr god of creatures / and of theyr owne propre sensualityte / of the whiche procedeth all maner harme / yf cometh bothe to the body and to the soule. ¶ I tolde the yf thou remembre yf that all maner of teres came oute of yf herte (and sothe it is) for an herte of a lounge soule soroweth / in so moche as it loueth worldly men / al suche soules do wayle & wepe / whā they sele sorowe in herte / that is whā they be depyued fro that thyng yf they loued / yet neuerthelesse they wepynges & waylynges be moche dyuers fro wepynges of worldly men. ¶ Wyl thou know how moche? ¶ Certayne somoche as the loue is dyuers / and bycause the roote of her owne sekyble loue is corrupte / what euer spryngeth therof muste nedes be corrupte / for that loue is as a maner of a tree bygyng nothynge els fourthe / but fruyte of dethe / stynkyng floures / spotty leues / & braunches al ybroke and bowed downe to n. iiii.

the ground by dyuers wydes / ryght
 so fareth the tree of þe soule yf soules
 be well dysposed / than they be trees
 of loue / for woute loue they can not
 lyue / in asmoche as they be made of
 me by loue / suche a soule þe lyueth
 so vertuously setteth þe roote of her
 tree in the balaye of mekenesse / but
 al those that do lyue wretchydly / set
 theyr tree in the mouthe of pryde / &
 bycause it is euill planted and set /
 it may not bynge forth the fruyte of
 lyfe / but deedly . ¶ The fruytes be
 the werkis of them / the whiche be
 benymmed & poysoned with synnes /
 & thoughe it so be that they do any
 good dede / in asmoche as þe roote is
 corrupte / therfore al the fruyte that
 sueth therof is corrupte (þe is) for as
 suche a soule is in deedly synne / cures
 ry good dede that it dothe maye not
 profyte to lyfe euerlastyng / bycause
 it is not done in grace . ¶ Neuerthe
 lesse yet good dedes must be done at
 all tymes / for there is no euill but
 punished / nor good dede but rewarded.
 ¶ Every good dede done out of
 grace / is not suffycient / nor profy-
 teth in no wyse to euerlastyng lyfe /
 as I haue sayd / but my dysynne bosi-
 te and ryght wysenesse yeldeth ther
 fore an vnpartyte rewarde / as the
 worke in it selfe is vnpartyte . ¶ O-
 ther wyse I rewarde suche one in tē
 porall goodes for suche good dedes /
 othervhyle I gyue hym tyme and
 space for to amēde hym of his lyuynge
 and othervhyle I do hym this mer-
 cy / that is whā I gyue hym lyfe of
 grace by some maner meane of my
 seruauntes / the whiche be to me ac-

ceptable and plessaunte / as I dyd to
 my gloriouse doctour seynt Paule
 the whiche by the prayers of seynt
 Steuen rose fro his mysse byleue &
 persecucyons that he dyd & shewed
 to trewe crysten folke . ¶ So thā by
 this thou maye well knowe that in
 what state a creature stōdeth in / he
 sholde not cese to do well . ¶ I sayde
 also that suche a soule is lykened to
 a tree byþgeth forth the stynkyng flou-
 res / and sothe it is / the thoughtes of
 þe herte of suche a soule be stynkyng
 floures that lyke me neuer addele / &
 all the thoughtes of suche a soule be
 nothyng els but hate and dysple-
 saunce of her neyghbour / hauynge
 the condycyō of a thefe that robbeth
 worlshyppe and honour fro me that
 am his maker / and yeldeth and kee-
 peth it to hymselfe . ¶ This floure
 byngeth forth the fylthe of ryghthe
 wretchyd and fals Judgement / the
 whiche Judgement is in two wy-
 ses / one Judgement is anēdes me /
 demynge and foriudgynge my pry-
 uy Judgementes / & all þe I graunte
 to hym for lyfe / and by my mystes
 ryall pryuytes he tourneth all in to
 hate mysse demynge me wyckedly /
 after his seke syght and vnderston-
 dyng / bycause he hathe made blyde
 þe eye of his intellection by his owne
 lenyble loue / and couered the clere
 seynge perle of his most holiest seyth
 the whiche suffreth not hym to se &
 knowe þe truth . ¶ The other Judge-
 ment & the last is anēdes his neygh-
 bour / of the whiche ofte tymes cometh
 moche euill / for asmoche as a
 wretched mā knoweth not yet hymis

selfe/and take vpon hy for to knowe
 the herte and the affectyon of an o-
 ther mā or womā/ by one dede that
 he seeth or by worde/ or wordes that
 he hereth or saythe of them/ and so
 deme the affectyon of theyr hertes.
 ¶ All my seruauntes deme the best/
 for they be grounded in me that am
 moſte ſoueraigne good/ but all other
 euer deme euill/ bycause they ben
 grounded wretchedly in euill. ¶ Of
 the whiche Judgementes vſte ty-
 mes arpleth and ſpryngeth euill
 hate/maſſlaughter/ & dyſpleaunce
 anendes neyghbourheed/ and with
 drawynge ſer fro the vertues of my
 parſyte ſeruauntes. ¶ I ſayde alſo
 that ſuche a ſoule is lykened to a tre
 that byngeth forth the ſpotty leues/ &
 whiche be wordes goynge oute of
 the mouthe/ in the whiche vnwor-
 ſhypp of me/ and of the blode of my
 onely ſotheſaſte ſone Iheſu cryſte/
 and harme of neyghbours/ & they
 ſere neuer for to ſaye euill of an o-
 ther/ and for to blaſpheme and con-
 dempne my workes/ and for to ſaye
 euill of euery reaſonable creature/
 as it falleth i to theyr myſte Judge-
 mentes/ and they thynke not ſuche
 wretched folke/ that the tongue is
 made for to pelde to me honour and
 worſhypp/ & for to knowlege theyr
 owne defaultes/ and for to worke by
 loue of vertues/ for helthe of neygh-
 bourheed. ¶ Thus ſuche wretches
 wyll not occupy thyr tongues/ but
 rather by myſpekyge byge fourth
 ſpotty leues of wretched ſynne/ for
 the herte that they come fro is not
 clene and pure/ but moche defouled

with doubleneſſe and moche wret-
 chydneſſe. ¶ Lo how moche perell
 falleth of ſuche myſcheuo⁹ ſpekynge
 and byngeth in harme wout ghos-
 tly harme of pryncypal of grace whi-
 che it dothe in the ſoule/ for bycause
 of wordes/ ye haue ſeen and herde
 many chaungyngeſ of ſtates/ deſor-
 lacyons of cpytees/ and moche man
 ſlaughter/ and many other euylles
 for a wretched word entreteth in to
 myndes of the herte of them that it
 is ſayde to/ where a ſwerde ſholde
 not entre. ¶ I ſaye alſo that this tre
 hath ſeuene wretched braunches &
 be bowed to the groude/ of the whi-
 che bothe floures and leues gone
 out/ as it is reherſed befoze. ¶ Theſe
 ſeuene braunches be the ſeuene deed-
 ly ſynnes/ the whiche be full of ma-
 ny dyuers ſynnes knytte in y roote
 fro the ſtocke of the loue of hymſelfe
 and of his owne pryde/ the whiche
 maketh fyrſte wretched and myſera-
 ble braunches/ and floures of many
 wycked thoughtes. ¶ After that co-
 meth forth the ſpotty leues of wordes/
 and fruyte of euill workes. ¶ Theſe
 braunches do ſtode bowed to y ground
 (that is for to ſaye) that the braun-
 ches of deedly ſynnes do not tourne
 to none other thynges/ but to the
 erthe of euery frayle & vnoſtynat
 ſubſtaunce of the worlde/ and they
 do not loke after none other thyng/
 but in what wyſe they maye be no-
 ryſhed vnſatysfably of the erthe/ for
 they ben neuer ſatysfelled. ¶ They be
 vnſatysfable/ and vntollerable to the
 ſelfe/ and therfore it is requyſyte &
 ryghte couenyent/ that euer they be

Quarta

Inquiet and unrestfull / sythen they
 desyre suche a thyng & neuer maye
 fulfill the / as I haue sayde. ¶ This
 is the cause whiche maye not be ful
 fylled / for they desyre euer a thyng
 that hath ende / and yet they them
 selfe be endeles (as to theyr beyng)
 for theyr beyng hath neuer ende /
 though they ende anendes grace /
 by the cause of deedly synnes. ¶ And
 for bycause a mā is set & put aboue
 all create thynges / and not create
 thynges be aboue hym / therfore he
 maye not be fulfilled nor stonde in
 quietnesse / but in a thyng that is
 greater than hymselfe / and that is
 no other / but I god euerlastyng.
 ¶ And therfore I alone may fulfill
 them / & for bycause he is depriued
 frome me for his synne that he hath
 done he stode cōtynually in payne
 and tourment / after þe whiche payne
 foloweth wepynges and welynges.
 ¶ How suche worldly wepers ben
 smyten with foure maner wyndes.
 ¶ And whan that the wyndes come
 they smyte the tree of the propre sen
 sualite / where he made all his begyn
 nyng. ¶ Of these foure wyndes o
 ther it is a wynde of prosperite / o
 a wynde of aduersite / o of drede / o
 of conspence / these be þe foure wynd
 es. ¶ The wynde of prosperite no
 rytheth pryde / with grete presump
 cyon / with magnifyenge of hys selfe
 and lytle regarde on his neyghbour.
 ¶ If he be a lord / the wynde of pro
 sperite noyseth this pryde with
 moche bryghtwysenesse and bany
 te of herte / and with vnclēnes of bod
 y and of soule / with his propre res

putacyon / and with many other des
 fautes whiche do folowe after them
 whiche thy tongue myghte not tell.
 ¶ Whether this wynde of prosperite
 is not corrupte in hymselfe / no / nor
 this wynde nor that other / but the
 pryncypall rote of the tree is corrup
 ted / where thow that rote maketh
 all thynges corrupte whiche cometh
 fro that rote. ¶ For I that sende all
 thynges by my gyfte w abūdaunce
 am all louetayne god / what euer it
 be in this wynde of prosperite / wher
 fore waylyng foloweth / for his herte
 is not fulfilled / for he desyret that
 he maye not haue / and so whan he
 maye not haue that he wolde / than
 he hath payne / and that payne he
 wayleth. ¶ Now I haue sayde to þe
 that the eye wyll make a saute to þe
 herte. ¶ After this there cometh a
 wynde of seruage drede / in þe whiche
 wynde a man maketh hym afraide
 with his owne shadowe o derkenes
 dredyng to lose that þe he loueth / o
 he dredeth to lose his owne lyfe / o
 of his chyldren / o the lyfe of other
 creatures / o he dredeth to lose his
 owne state / o the state of his frendes
 and all for his owne loue / o for wor
 shyppe / o for ryches. ¶ Here this
 drede hath not his delyte in pease /
 for he hath not that that he wolde
 redy ordeyned after my wyll / ther
 fore that drede of seruage foloweth
 hym / and is made tymorate and the
 seruaunte of the wretchful synne /
 and bycause he maye beholde (as is
 the thyng that he serueth) and that
 is synne whiche is nought / therfore
 he is come to nought / after þe wynde

of drede hath smyten hym. ¶ And after this anone thā cometh þ̄ wyde of trybulacyon and of aduersyte of that same þ̄ he dredde / & taketh fro hym & pryueh hym of that he had / sometyme in a partyculer thyng / & sometyme i a generall thyng. ¶ Generally is whā he is pryued of þ̄ lyfe for by the strēgthe of the dethe he is pryued of all thynges. ¶ Sometyme also the wynde of aduersyte is partyculer / whiche somtyme taketh fro hym one thyng / and sometyme another thyng / sometyme it taketh a waye of his helthe / or of his chyldre or of his ryches / or of states or of worshyppes / after that I se that it be nedefull for youre helthe whiche am a softe leche / & therfore I gaue thē to you. ¶ And for asmoche as youre freylte it vtterly corrupte and with out ony knowyng / it dystroyeth the fruyte of pascence / and therfore in pascence dothe by þ̄ge fourthe sclauers and grutchynges / hateredes / and dyspleasures / agaynst me and my curates / & they haue receyued in to dethe that I haue gyue them in to lyfe / after the mesure that they had of loue. ¶ Now it is come to the waylyng of in pascence þ̄ tourmenteth / and þ̄ whiche dyeth by þ̄ soule and sleeth it / and taketh awaye the grace of lyfe / and dyeth by and consumeth the body / and maketh hym blynde bodyly and ghostly / and pryueh hym of all delytes / and taketh awaye all hope / for he is pryued of that thyng / wherin he had delyte / wherin he set his affeccyon / hope / & feythe / so that euer he soroweth and

wayleth. ¶ And not onely his teres make to hym so many inconuenyentes / but his vnoordynate desyre and þ̄ sorowe of his herte / for if his herte were ordynate & had þ̄ lyfe of grace / than were his teres ordynate / and sholde constrayne me euerlastyng god / to do hym mercy. ¶ But why sayde I that this was and is þ̄ tere of dethe / for to þ̄ messenger whiche sheweth you the dethe or þ̄ lyfe that sholde be in þ̄ soule. ¶ Forthermore I sayde that there came the wynde of conspence / and that maketh the goodnes of my godheed / for whā I haue prued thē w̄ p̄p̄ryte / to penitent þ̄ I sholde withdrowe thē fro theyr propre loue / thowme my loue. ¶ Also whan I prued thē w̄ drede / that thowme iporunyte they sholde sette theyr loue to loue me with veritu. ¶ Also after tyme I haue prued them with trybulacyō þ̄ they sholde knowe theyr freylte / and þ̄ lytle stablesse of the worlde to some / there al this p̄fyeth not / I gyue a prycke or a remors of conspence / for I loue more thā can be spoken / and that remors I gyue them / for they sholde aryse for to open theyr mouth / and caste out the rotten fylthe of theyr synnes by holy cōfessyō. ¶ But they as obstynate ryghtfully rep̄eued of me thowme theyr owne wyckednesse whiche wolde i no wyse receyue my grace / fle fro that prycke & remors of conspence and lede it all aboute with wretchedfull delectacyōs and with dyspleasure of me and of theyr neyghbours / and all this falleth / for the roote with all þ̄ tree is corrupte /

and tourneth all thynges to them in to dethe. ¶ They stonde in contynual paynes welynges and sorowes / as it is sayde before. ¶ And yf they amende them not whyle they haue tyme to vse theyr fre choyse / they pas out of waylyng & sorowe in this tyme whiche hathe ende / & so with þ waylyng they sholde come to the sorowe þ shall haue none ende / so þ that sorowe whiche hathe ende / shal come to them to þ sorowe that hathe none ende (& þ cause is) for theyr terys were shed w an hatered of vertu whiche was Infynyte (þ is to saye) w a desyre of þ soule grounded in hatered whiche hathe none ende. ¶ Resuertesse yf þ they wolde / they sholde haue come out of þ hatered by helpe of my dyuine grace / in the tyme þ they were fre / not withstodnyng I sayd theyr hatered was infynyte (it is infynyte) for asmoche as it is of affectyon of the beynge of the soule / but not that hate nor loue / whiche sholde be in the soule. ¶ For whyle ye be in this lyfe / ye maye hate and loue as ye wyll / but yf youre hate or loue ende in the loue of vertu / thā it receyueth good without ende / whiche is called infynyte. ¶ And yf he ende in hatered of vertu / thā ye stonden in hate that is infynyte / and receyuen euerlastyng dampnacyon (as it is sayde before) whan I shewd to the that they drenchen theselve in the floode (in somoche) that now whiche be so passed maye not desyre goodnesse / for asmoche as they be pryued of me and of my souerayne charyte / the whiche seyntes do sa-

uour and taste one with an other. ¶ They be pryued also of youre charyte / whiche be put here of me as pylgrymes or waygoers / so that they maye not come to youre ende / whiche is the ende of euerlastyng lyfe. ¶ Also prayers nor almes / nor no other goodd workynges maye do profyte to them / they be þ lymmes and the membris cut of fro the body of my dyuine charyte / for whyle they dyd lyue they wold not be oned to the obedyence of the commaundmentes of my seruantes in the pryuy body of holy chyrche / nor in the holy obedyence of her / wherof ye do drawe out to you the blode of the holy lambe (that is to saye) of my onely begoten sone Ihesu cryste / & therfore they haue receyued the fruyte of euerlastyng dampnacyon / with wepyng and gnastyng of tethe. ¶ These be the deuyls martyres / of the whiche I tolde þ before / therfore the deuyl gyueth them þ same fruyte / the whiche he hathe for hym selfe. ¶ Therefore thou sees ryghte well here that thus waylyng here gyueth to them the fruyte of payne in this tyme that is fynite / and in þ laste ende it gyueth to them a couersacyon of fendes / whiche conuersacyon shall be infynyte. ¶ Of the fruytes of þ seconde & of þ thyrde terys. ¶ Now shall I tell the of þ fruytes that they receyue / whiche do begynne to aryse fro synne to grace by dyede of payne. ¶ Some there ben that do go oute fro dethe of deedly synne / by the grete dyede of paynes / this is a general callpge / as it is res-

herfed before. ¶ What fruytethyn-
kes thou fuche one receyueth / the
whiche begynneth to auoyde fo the
house of his foule frome vncleynesse
by the melfanger of drede / the whi-
che drede is fende by fre choyfe / I
shall the. ¶ After tyme that fuche
one hath purged his foule by drede
fro synne / he receyueth peafe & refte
of confcience / and begynneth fo to
dylpofe his affectyon / & fo to open
his eye of intelleccyon / fo to fe his
place wherin he ftandeth / & whiche
oz than it was boyde / he myght not
fe clerely / fo bycaufe it was fufylled
w rotten fylthe of many dyuers syn-
nes. ¶ Also he begynneth fo to re-
ceyue comfote / fo the woyme of co-
fscience is in refte & peafe / abydyng
fo to receyue the meet of vertu / as
a man dothe / fo after tyme his fto-
make is heled and hath cafte oute
bad humoures / he maketh redy his
appetyte fo to receyue meet. ¶ In
the fame wyfe all fuche abyde on ly-
that the bonde of fre choyfe make re-
dy within hymfelfe fo to receyue
with loue meet of vertu / fo after
tyme that meet is made redy / he a-
bydeth fo to ete it (and fo it is in fo-
the) fo an exercyfed foule in vertu
after tyme affectyon of synne is boy-
ded by drede / the begynneth fo to a-
raye & foule with vertues (thoughe
it be yet vnparfpte) fo all be it that
it be arysen fro drede / it receyueth
bothe delyte and comfote / fo loue
of the foule receyueth delyte of very
fothefastnelle / bycaufe that I my-
felfe am loue / and by the same com-
fote and delyte that the receyueth

of me and in me / the begynneth fo
to loue me & moze fwetely / felynge
the fwetenes of my comfote / oz elles
of creatures fo me / exercyfyng &
very same loue in the house of the
foule. ¶ And therfore what man
that entreteth in to this house of the
foule / after tyme that drede hath
purfpyed and clenfed it / he begyn-
neth fo to receyue the fruyte of dy-
uine goodnes / by & whiche dyuine
goodnelle he hath a house in & foule
fo to refte in. ¶ And than after the
tyme that loue is entred fo to take
poffeffyon of that house / it begyn-
neth fo to tafte / receyue by fuche
tafynge / manyfolde & dyuers fruy-
tes of comfote / and fo abydyng to
the lafte ftate / it receyueth a fruyte
fo to fet and make redy the meet ta-
ble. ¶ That is after tyme a foule is
paffed fro drede to loue of vertu / the
fetteth and maketh redy the meet ta-
ble / and that is entrynge in to the
thynde teres in the herte / by & whi-
che teres the foule prepareth oz mas-
kethe redy and fetteth fo the & meet-
table of my ryghte wel beloued and
fothefast lone Ihesu cryfte crucyfy-
ed on & cros / & of his blefpyd paffyon /
in the whiche blefpyd paffyon / the
fyndeth meet of ryghte grete fwete-
nelle and ampyable wordes of helthe /
the whiche wordes done tel & fhewe
the greate honoure and wo:lypppe
of me / and youre helthe / fo the whi-
che helthe / & fyde of my ryghte dere
and well beloued fothefast and ones-
ly lone Ihesu cryfte crucyfyed was
opened / grynge hyselfe to you in to
meet. ¶ Cha fuch a foule begynneth

to taste the woꝝshyppe of me & helthe
of soules / with dyspleasaunce & hate
of synnes / what fruyte sucche a soule
receyueth of this maner state of tes
res: I shall tell þ. ¶ She receyueth
a maner of strengthe i holy hate / aga
ynste her propre sensualityte / ground
ded and sette stably in the ryght ple
saunt fruyte of very mekenes with
a maner pacyence / the whiche auoy
deth al maner sclaunder / and depꝛy
ueth the soules fro al peynes / for by
cause the propre wyll is sleen with þ
swerde of holy hate / in the whiche
wyll dwelled and is beleste all pey
nes / for onely sencyble wyll is sclau
ndered by Iniuries / or elles by tempo
rall or spyrytuall comforges (as I
haue sayde to the before) & so a soule
cometh to ipacyence. ¶ But bycause
wyll is moꝛtyfyed with ryghte swete
weppenges & desyres / therfore þ soule
begynneth to taste the fruyte of tes
res / as of ryghte swete pacyence.
¶ Fruyte of ryghte greate swete
nesse / o how swete & pleasaunt arte þ
to them that tasten the / and to me
lykyng / for they that dwell in byt
ternesse tasten thy very swetenesse /
and all those that tasten that fruyte
in tyme of wronges / they receyue
pacyence. ¶ And in that tyme that
the soule of a man is possed by and
downe in the greate stormes or tem
pestes of the see of this worlde / by
greate walwes of peceplous wynd
des / than is sucche a soule ryght pacy
ent and peaseable without ony enuyl
couered and clypped with my ryght
swete & endeles dyuine wyll / where
she receyueth a clothe of verp byen,

nyng charyte / in þ whiche vesture
or clothe / maye neuer water entre.
¶ O ryght well byloued doughter /
this pacyence is a quene sette in the
toure of strengthe / and sucche a quene
it is that euer ouercometh / and ne
uer is ouercome / and yet she is not
alone / but she is selyshypped w par
seuerauce. ¶ Sucche pacyence is cal
led þ ryght pythe or marowz of cha
ryte / the whiche sheweth þ vesture
and the clothe of charyte openly / so
to be knowen whether it be a wed
dyge clothe or not. ¶ Yf that vesture
or clothe be straye in parfeccyō / thā
it is shewed by some maner of con
trary thyng of iparfeccyō. ¶ Ver
tues maye otherwhyle be hyd / shew
ynge themselfe parfyte / whan they
be vnparfyte (outaken to the) they
may not be hyd. ¶ For yf this ryght
swete pacyēt be in thy soule / it shew
eth all vertues vertuously / bothe
quycke and parfyte / and yf it be not
in thy soule / it sheweth all vertues
vnparfyte / the whiche vertues ben
not yet come to the meet table of the
passyon of my onely sothelaste sone
Jhesu cryst crucifyed vpon þ cros /
where that same pacyence is cocey
ued by very knowlege of thyselfe / &
by the swete knowlege of my endes
lesse goodnesse in thyselfe / spronge
and broughte fourthe by an holy
hate / anoynted by very mekenesse.
¶ To this pacyence shall not be des
nyed / nother the meet of my woꝝ
shyppe and honoure / nor desyre of
helthe of soules / but she it is that re
ceyueth and eteth contynually the
very same meet / and that is sothe.

Beholde & se therfore ryght dere
doughter/how gloriuous martyres
by suffraunce of martyrdome/dyd
ete this meet/that is desyre of helthe
of soules/they deth gaue lyfe/they
deth areysed soules fro deth to lyfe/
and auoyded fro them derkenesse of
deedly synnes. ¶ The worlde with
al his excellences and worthynesse/
and tyauntes / with all his pow-
ers/myght neuer defede the fro the/
for the myght and strengthe of this
pacyent quene was myghtyly wor-
kyng in them. ¶ This vertu of pa-
cyence stondbeth stydfastly/as a lyght
on hyghe vpon a candlestycke/ this
is þe gloriuous very lyghte & fruyte/
þe whiche teres hathe shewed after
tyme it is come parfytely to charyte
of neyghbourheed/etyng and re-
ceyvinge ghostly that blessyd charyte/
with my onely lothefast sone Jhesu
crist/þe very vnde fouled & vnuer-
nymed lambe in longynge desyre &
wan vntollerable peyne/dredynge
the offence of me that am his endes-
les maker/J save not that suche pa-
cyence is peyned with peyne/þe tour-
menteth in her langynge desyre af-
ter charyte of neyghbourheed/for
loue w suche very pacyence sleeth al
suche dredes & propre lours that do
shewe peyne/ but I save it is peyne
w peyne cōfortable/ founde onely in
my charyte/dredynge the offence of
me & hurtynge of neyghbours/ the
whiche peyne maketh a soule set in
grace & ioyful in herselfe/for that is
a token þe sheweth me to be in a soule
by a synguler grace. ¶ Of þe fruyte
of the fourth and the fyfth state of te

res. I haue tolde the of the fruyte
of the thyrde teres/ & therfore now
shall I tell the of the fourth and the
last state of teres of oneheed or of v-
nyon/þe whiche is not departed fro
the thyrde state of teres (as I haue
sayde) but they be oned and knytte
togyder/as charyte of me & charyte
of neyghbours be coupled togyder/
þe one maketh þe other sauour/ but þe
prolyte of it encreaseth so greatly
to the fourth state of teres/þe a soule
vsynge suche teres/suffreth not one-
ly pacyentlye suche wōges as it dyd
in þe thyrde state of teres before/ but
desyret trybulacyons gladly (in so
moche) that it setteth ryght noughte
by ony maner of recreacyons/what
wyle that euer they come/so þe onely
it maye be confyrmēd at all tymes
to crystes passyon. ¶ This thyng
receyueth a fruyte of rest and quyet-
nesse & one parfyte vnyō by felynge/
in my ryght swete dyuine nature/
where it tasteth mylke of a chyld þe
is peased resteth at his moders brest
and taketh her mylke by þe mene
of the fleshe/ in þe same wyle a soule
after tyme that it is come to this last
state/it resteth at the brest of my dy-
uine charyte/holdyng i her mouthe
of holy desyre/ þe fleshe of crist cru-
cyfied (þe is to saye) þe foloweth
his steppes and doctryne/for she
knewe well in þe thyrde state/that
by me þe fader/ she myghte not go so/
for in me endeles fader myghte ne-
uer peyne fal. ¶ But she knewe wel
that she myghte go so/by my ryght
well byloued or ampyable and ryght
swete sone/þe whiche suffred peyne.

Quarta

Without payne in no wyse ye maye
folowe hym/ by the whiche paynfull
folowynge/ ye sholde come to vertu
es/ that be well proued by payence.
And therfore she hathe well sette
her at þe breste of my onely sone Ihesu
crist crucyfyed/ the whiche is my
endelesse sothefastnes/ by the whiche
breste she draweth to her mylke
of vertu/ in the whiche vertu is con
teyned lyfe of grace/ þe maketh her to
taste my dypne nature/ þe whiche
gyueth swetenesse to vertues/ and
sothe it is. For vertues in them
selve be nothynge swete/ but for þe
cause they be holy and oned in me þe
am þe dypne charyte/ therfore they
be swete. For a soule i that plyght
set vpon vertu/ hathe no maner be
holdynge to her owne profyte/ but
onely to the honour and woorthyp of
me/ and helthe of soules. Beholde
therfore ryght swete doughter how
swete this state is & how glorious/
in þe whiche state a soule hath made
suche an vnpon/ and oned at þe brest
of charyte/ for ryghte as a mouth
that souketh is neuer founde with
out the brest/ nor the breste without
mylke/ in the same wyse þe holy de
tyre of suche a soule is neuer founde
without crist crucyfyed/ nor with
out me endeles fader/ þe whiche soule
fyndeth in me by tastynge/ souereyne
and endeles godheed. I wolde
a man myghte se how the myghtes
of the soule be fulfylled/ þe mynde is
fulfylled wth contynuall remembraunce
of me/ drawynge by loue to her my
benefytes/ not onely the dede of my
benefytes/ but the affectyon of my

charyte/ the whiche I haue gyuen
to her/ and namely the synfuler be
nefyce of a creature/ seynge herselfe
made to the ymage of me and lyke
nesse/ in the whiche benefyte reher
sed in the fyrst state beforesayde/ she
knoweth in herselfe the payne of bu
kyndenesse/ the whiche folowed her.
And therfore by the benefytes of
þe blode of Ihesu crist/ she arose fro
weicheynes/ in þe whiche blode I
haue reformed her agayne to grace/
wasshynge þe faces of youre soules
fro lepre of synne by the same blode/
wherin a soule fyndeth herselfe in þe
secunde state/ tastynge ther one ma
ner of swetenesse of loue/ the whiche
mylke lyketh all synne/ in þe whiche
swetenesse/ she seeth well how synne
dyspleaseth me somoche/ that I pu
nysh it vpon the body of my onely
sone Ihesu vpon the cros. After
this she fyndeth þe cōforte of þe holy
ghost þe hathe declared and clereth a
soule in very sothefastnesse. But
whan receyueth a soule this truthe/
In sothe after tyme it knoweth in
herselfe my benefytes/ by þe fyrste &
secunde state. Than it receyueth
a partye lyght of me/ þe am endeles
fader/ knowynge my very truthe &
ryght wysenes & sothefastnes that I
haue made here by loue/ for to gyue
her endeles lyfe/ this is þe sothe and
truthe/ whiche truthe I shewed you
wth the blode of my onely sone Ihesu
crist crucyfyed. After tyme she
knoweth this she loueth/ & by loue
she sheweth it/ louynge þe I loue/ & ha
tynge þe I hate. Thus she fyndeth
herselfe in the thyrde gre of chary

table neyghboureheed / so that the mynde at this brest is fulfilled with perfeccyon / for it hathe my benefytes in mynde. ¶ The intelleccyon also recepueth this lyght / and for inwardely beholdynge in mynde / it knoweth the truthe / & leuynge the bydenes of her propre loue / it dwelleth & remaineth stydfastly i þe clere lyghte of cryst crucifyed / where it knoweth bothe god & mā / þe whiche knowlege cometh not of kynde (as I haue sayde) nother by workynge of her owne pppe vertu / but of grace gyuen of my most swetest sothefastnesse / the whiche very sothefastnesse / dyspyllyeth neuer loue nor longynge desyre / nor labours / nor trauayles / that in sucheloue lōgynge is offred to me. ¶ Wyl also and affeccyon þe foloweth after intelleccyon / cometh and coupleth hym with perfeccyon / & most brennyng loue. ¶ If it were than asked / whan the myghtes of þe soule be thus fulfilled / whether this be a soule? It myght be sayde yes / though it be alterate by vnyon of loue. ¶ What tōgue were that / that myghte tell the excellēce of this last vnytyue state / & also of these dyuers fruytes that such a soule recepueth whan the myghtes ben fulfilled so by the techynge of my endelesse god heed. ¶ This it that swete cōgregacyon of the whiche I made mencyon to the in the thre generall greebes for / declarynge by the worde of my sothefastnesse / the whiche no tōgue is fuffycient for to tell. ¶ But holy doctours illumyned by this gloruous lyghte / do shewe well that it is

sothe / the whiche doctours declared holy wytt by the same lyght / lyke as it is founde of the gloruous doctoure seynt Thomas Aquyn / the whiche had the cunnynge and science of all holy wyte / rather by continuaunce & excelspe of holy and deuoute prayers / and by lyfthge by of þe soule / & lyght of vnderstōdyng / than by ony study and besynelle of man. ¶ He was a lyghte whiche I sende in to the mysteryall body of þe moder of holy chyrche / for to quēche the derkenesse of erroures. ¶ And if thou wyl tourne the to the gloruous euangelyst seynt Johan / thou maye se what lyght of grace he gate vpon that precpous brest of my onely sothefast sone Ihesu cryste / with the whiche lyghte by such grace gotten / he preched aboute / as longe as he dwelled in erthe. ¶ And so this gracious lyght ran aboute þe it came to all the apostles & doctours of holy chyrche / so þe all they dyd shewe the same truthe of crystes doctryne by þe same lyghte / one one wyse / and another an other wyse. ¶ Neuertheles the inwardely felynge þe they had by þe gracypous lyghte and vnspeakeable swetenesse / & also ppyte vnyō couthe nor can no tongue tel / for it was & is a thyng þe is infynyte / & so it semed to seynt Paule (whā he sayde thus) no eye may se / nor no ere may here / nor in to mannes herte maye ascēde the sencyble swetenes and parfyte vnyon that god hathe ordeyned to them that ben parfyte louers. ¶ How swete is that swete mansyon / and that parfyte vnyon aboue all

swetenesse that suche a soule hathe
 in me / for i herselfe hathe she no wyl
 but her wyl was in me and she is
 one w me / suche a soule cryeth euer
 with the voyce of holy desyre / not w
 the voyce of a man in the syghte of
 my dyuine maieste after helthe of
 soule. ¶ These be the vnypue fruy-
 tes that a soule receyueth and eterly
 in this lyfe in the last state of teres /
 gotten with moche labour / wepyng-
 ges / and syghynges / and so it passeth
 parfytely forth with very parleue-
 raunce fro lyfe of grace y is fro this
 vnpon the whiche is vnparfyte as
 longe as it is boude in the body / for
 in this lyfe it maye not be fulfilled /
 of that thynge that it desyryth. ¶ And
 therfore bycause it is yet bounde w
 a contraryus lawe / the whiche lawe
 thoughe it be a slepe by affeccyon of
 vertu / it is not yet deed / wherfore it
 may yet be waked / yf the instrumēt
 of vertu be put asyde / y whiche ma-
 keth it slepe. ¶ Neuertheles yet this
 inparfyte vnpo ledeth the soule for
 to receyue euerlastyng durable par-
 fectyon / that in no wyse it maye be
 take awaye fro her / wher it shal last
 with my very tasters me endelesse
 lyfe & most souerayne euerlastyng
 good / for I neuer fayle / but alwaye
 am euerlastyng / suche they be that
 receyue euerlastyng lyfe / for y ende-
 lesse fruyte of theyr wepyng teres /
 the contrary of them / that receyue
 for the fruyte of theyr teres endeles-
 dethe. ¶ These they both that be come
 parfytely fro waylyng to ioye / re-
 ceuyng euerlastyng lyfe for the
 fruyte of theyr teres / and they cry w

feruent charyte / & offre teres to me
 for you / as it is reherled before to
 you. ¶ Now I haue declared to the
 the grees of teres / and the inparfec-
 cyon of them / and also y fruyte that
 a soule receyueth of suche maner te-
 res. ¶ And also that parfyte folke re-
 ceyue me y an endeles lyfe for theyr
 mede / and wycked folke in the con-
 trary wyse perpetuall dampnacyō.
 ¶ How this deuoute soule whā she
 gaue thankynges to god / for the de-
 claracyon of y sayde states of teres /
 made thre petycyōs to god. ¶ Whā
 that deuoute soule whiche was lan-
 goyng in greate desyre / for y swete
 declaracyon and satysfaccyon y whi-
 che she had of the endelesse sothefast-
 nesse / vpon the foresayde state of te-
 res (sayde) as thoughe she hadde be
 all rapte i loue to endeles god thus.
 ¶ I thanke the endeles souerayne
 fader / satysfyer of holy desyres / and
 louer of oure helthes (that for loue)
 thou shewed to vs loue by mene and
 medycyon of thy holy sone Ihesu
 cryst / whan we were agynst the in-
 warre and batayle / by oure synfull
 lyuynge. ¶ For this grete depenesse
 of charyte / enflammed by grace and
 mercy / I aske that I maye purely
 come to the / with lyghte and not w
 derkenesse / and that I maye renne
 by the doctryne of thy sothefastnes /
 of y whiche doctryne / it hathe plea-
 sed y to shewe to me clerly y truthe.
 ¶ And yet I beseeche the endeles fa-
 der that thou declare to me openly
 other thynge. ¶ I wolde endelesse
 fader or that I passe out of these sta-
 tes / that these two were declared to

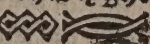
me. ¶ One is that yf any of thy seruañtes aske counsaile of me / in what wyle he maye best please þ and serue the / what doctryne shal I gyue hy. ¶ I knowe ryght well endelesse fader thou art he whiche delytes þ in fewe wordes / but all thy delyte is in many good werkes. ¶ Neuertheles yf it lyke thy goodnes / of an other thyng also wolde I praye the / and it is this / yf otherwhyle I praye for thy creatures / & specyall for thy seruañtes / in þ whiche prayer I fynde one dysposed in soule for to serue the and hathe grete ioye in thy seruyce / and that other I fynde that he hathe a soule wapped in derkenes / wherther I holde endeles fader or ought to deme that one in lyghte / and that other in derkenesse / or yf I se one doyng greate penaunce / and an other none / whether I holde deme hym þ dothe greate penaunce in greater parfeycyō / than hym þ dothe none / I praye the endeles fader suffre me not be dysceyued of my lytle lyghte. ¶ And also I besech þ for to declare to me in specyall / the token whiche a soule receyuet / whan she is bysyt of the / & how it shall be knowe / whether it be of the endelesse fader or not. ¶ In this mater endelesse fader I haue good mynde that thou sayde / a soule whan it is bysyt of the / it is byleste in greate ioye & feruent myghte / to all trewe pease and vnyte. ¶ Neuertheles yet wolde I knowe / yf that ioye myght be with out any maner dyscepte of our owne spyrytuall passyons / for yf it were so I wolde onely beholde to the token

of vertu. ¶ These they be endelesse fader the whiche I aske of the / that I maye serue the & my neyghboure in trewe luyng / and that I fal not into no falle Judgementes / bypon thy creatures and seruañtes / in to the whiche incōuenyence / I wolde in no wyle fall. ¶ How the lyghte of reason is necessary to a soule / þ wyl serue god in sothefastnes & truthe of a generall lyghte. ¶ Hā endeles god had ryghte greate delyte of the helthe / and hongre of that deuoute soule and of her purete / and also of her greate desyre þ she dyd aske for to serue hy. ¶ Therefore he tourned the eye of his pyte and mercy to her / and sayde thus. ¶ O ryghte dere / o ryghte swete / o ryghte well byloued doughter & spouse / lyfte by thy selfe aboue thy selfe / and open the eye of thy intellection for to se me endeles goodnesse / and the vnspectable loue that I haue to the / and all my dere seruañtes / and open the ere of thy desyrable felyng / for and thou dyd not se / thou myghte not here. ¶ As thus / yf a soule do not se with þ eye of intellection / þ clere lyghte of my truthe / she may nother here nor yet knowe my very sothfastnes. ¶ And yf thou wyl knowe it verily / I wyl thou lyfte by thy selfe aboue thy felyng (þ is aboue thy sencyble wyrtes) and I shall than satysfy the of thy askyng / not bycause that delyte myght encrease in me by you / for I am he that am / and he that maketh you encrease / and not you me. ¶ But I delyte in my owne delectacyō / of my makynge. ¶ Than whan that

soule dyd obeye / lyfynge by herselfe
 aboue herselfe / for to knowe þe truthe
 of her petycyon. ¶ The almyghty &
 endelesse god sayd thā to her thus.
 ¶ Doughter that thou maye þe bet-
 ter vnderstode what I saye / I shall
 begynne at the begynnyng of thy
 petycyon / vpon the lyghtes whiche
 come out of my very lyghte. ¶ One
 is a generall lyght / to all suche that
 be in comune charyte / though I
 haue tolde þe of dyuers lyghtes / and
 moche þe I haue sayde I shall re-
 herce agayne / that thy feble itelles
 cyon maye the better vnderstode
 þe thou desyres. ¶ Two other lygh-
 tes be of them that be departed fro
 the worlde / and haue founde perfec-
 cyon / and vpon this I shall declare
 to the of that thyng the whiche þe
 does aske me / moze specyally to be
 declared / that was fyrste touched in
 comune. ¶ Thou knowes wel what
 I haue sayde / that without lyghte
 of reason / may no man go by þe way
 of truthe / the whiche lyght of reason
 ye take of me that am very lyghte /
 wth the eye of intellection & lyghte of
 feythe / the whiche I toke you i holy
 baptysm / and the fourme of feythe
 ye dyd receyue by meane and medy-
 acyon and vertu of the blode of my
 onely sothefaste sone Ihesu. ¶ The
 whiche feythe exercyseth in vertues
 with lyghte of reason / the whiche
 reason illumyned of this specyall
 lyghte (þe whiche I speke of) gyueth
 you lyght and maketh you to go by
 the waye of truthe / and with that
 same lyghte ye sholde come to me / þe
 am very endelesse lyghte / and with

out that lyght ye maye not come to
 me þe am lyght / but rather to derke-
 nes. ¶ These two lyghtes þe whiche
 be dependaunte fro this lyghte / be
 ful necessary for you to haue / and in
 these two I shall gyue the þe thyzde.
 ¶ The fyrst is / that all ye be yllumy-
 ned / in knowynge of worldely trans-
 lytoz thynges / þe whiche ouerpasse
 as wyde / but ye may not wel knowe
 them / vnto the tyme ye knowe fyrst
 your owne freylte / how slippyer it is
 vnder a cōtrary lawe / the whiche
 lawe is bounde in your bodylde lyms
 mes / rebellynge to me þe am youre
 maker. ¶ Neuertheles ther is none
 constrayned by that lawe for to do þe
 leest synne / but yf he wyll / and yet
 it impugneþ agaynst the spyryte /
 and I gaue neuer that lawe þe my
 reasonable creature sholde be ouer-
 come therby / but rather it sholde be
 encreased in vertu / and be preued in
 þe soule by vertu / for vertu is neuer
 preued but by the contrary. ¶ The
 sensuallte is euer contrary to þe spy-
 ryte / and therfore i that sensuallte /
 a soule proueth þe loue that it hath
 in me her maker. ¶ Whan proueth
 she that? ¶ Certayne whan wth hate
 & dyspleaunce she aryseth agaynst
 the sensuallte / & also I haue gyuen
 to her suche a lawe cōtrary to þe spy-
 ryte / that she sholde be kepte in very
 mekenesse / for thou sees well that in
 makynge of a soule to the ymage &
 lykenesse of me / set in so grete a dyg-
 nyte / I haue selyshypped her with a
 thyng of ryghte lytle valewe / that
 is gyuen to her by a contrary lawe /
 byndynge the same lawe with þe bo

dy þ is made of a ryght foule erthe.
¶ That i beholdþge of luche fylthe/
 she holde not lyftup her heed aga-
 ynst me by pryde. **¶** And therfore a
 frayle body that hathe this lyghte
 whiche I speke of / hathe cause for
 to loue her / and not for to enhaunse
 her by pryde / for therof hathe she no
 mater / but rather mater of very p-
 fyte mekenesse. **¶** Also this contra-
 ry lawe constreyneth neuer a crea-
 ture to synne by no maner inpugna-
 cyon that it sheweth / but rather it
 gyueth cause for to make you þ bet-
 ter to knowe the vnstabilenes of this
 wretched worlde. **¶** This holde se
 an eye of intellection / with the lyght
 of very feythe / the whiche I sayde
 to the before / is named the ball of þ
 eye. **¶** This is that necessary lyght/
 the whiche generally is necessary to
 euery creature that hathe reason / &
 despyeth to take parte of the lyfe of
 grace / in what euer state that euer
 he stondest in / yf he wyll receyue the
 fruyte of the blode of my onely sothe
 fast sone Ihesu. **¶** This is a comune
 lyghte / that is that euery parson
 holde haue comunely (as it is reher-
 sed before) and he that hathe it not/
 he dwelleth in state of dampnacyō /
 and this is the cause why þ all those
 that haue not this lyghte be not in þ
 state of grace / for by wātþge of this
 lyghte / they maye not knowe þ wyc-
 kednesse of synne / nor that þ thyng
 whiche is cause of synne. **¶** And ther-
 fore it may not eschewe offence / nor
 hate wycked lyuþge. **¶** In þ same
 wyse / he that knoweth no good nor
 cause of good that is vertu / he may

neuer loue me nor desyre me þ any
 endeles good / nor he may not know
 the vertu whiche I geue as an ins-
 trument and mene for to come to þ
 grace of very good. **¶** By this thou
 maye se how necessary this lyght is
 to you / for youre synnes stonden in
 no other thyng / but in leuþge that
 I hate / and in haūtþge that I loue /
 I loue vertu and hate vyce / he that
 loueth vyce and hateth vertu offen-
 deth me / & is depriued from my grace
¶ Suche one gothe forthe as a ves-
 ry blynde man / not knowynge the
 cause of synne / whiche is his propre
 sencyble loue / and yet he hath it not /
 nor he knoweth not vyces nor the
 euyl þ foloweth vyces / nor he know-
 eth not vertu / nor me that graūteth
 hym vertu / þ whiche vertu gyueth
 hym lyfe / nor also þ worthy dygnys-
 te of vertu / by the whiche he is con-
 serued fro vyces / & cometh to grace.
¶ Thus thou maye se that he that
 knoweth not / is cause of his owne
 euyl / therfore as I sayd / this lyght
 is very necessary to you. 

¶ And
 nowe moder
 and systren I haue
 made an ende of the.iiii.
 boke / þ whiche dothe speke for
 the most parte of prayers and teres.
 And fyrste how god sheweth a
 doctryne of the sacramēt
 of þ auter / as it is
 rehersted i the
 begyn-
 nyng of the fourthe boke / nowe fy-
 nished / with dyuers maters. 

Quinta

The fyrst chapytre of þe fyfth pty speketh of mortyfycacyō and fyrst of them that put theyr desyre more to suffre bodyly peyne / than in mortyfycacyon or dystroyenge of theyr owne Wyll / Whiche is one parfyte lyghte or lyghte of pfeccyō / more thā the generall lyghte / & it is the seconde lyght of pfeccyō.

The fyfth boke.



Also of þe thyrd and more parfyte lyghte of reason / and of the werkes þe a soule dothe whā it is come to that state / and of many maters and dyuers / as it is reherled & shewēd to the before in the kalender.

Ca. i.

After tyme þe a soule is come and hath gotten this generall lyght (as I haue reherled before) she sholde not holde her apayde without more / for the whyle ye be in this lyfe as pylgrymes / ye be able for to receyue more & for to encrese not forthwarde / yee encrese goȝge backwarde. **O**ther

they sholde encrease in the comune
lyghte that they haue gotē by mene
and medycyon of my grace/or elles
they sholden enforce them with all
besynesse for to come to the secunde
parfyte lyght/ and so fro the vnpar-
fyte/for to come to þ parfyte/for w-
out lyghte/maye none come to par-
feccon. ¶ In this secunde parfyte
lyghte be two maners of parfeccon/
they be parfyte/whiche be rylen fro
the comune lyuyng of the worlde.
¶ In this parfeccon be two thyng-
es (one is) there be some that par-
fytely chatyle theyr bodyes wryght
greate penaunce (and the cause is)
that theyr sensualityte sholde not res-
bell agaynst reason/suche haue set
all theyr desyre rather in mortyfye-
enge of þ body/than in dystroyenge
of theyr owne propre wyl/as I haue
tolde the i an other place. ¶ All suche
fede the at the table of penaunce/ &
they be good and parfyte/ yf theyr
purpose were founde in me with þ
lyght of dyscrecyon/that is with ve-
ry dyscrecyon of the & of me. ¶ And
also that al those were conformed to
me with greate mekenesse/as Iud-
ges of my wyl/ and not of the wyl
of men/ yf they be in no wyse so con-
formed and arayed in my wyl with
very mekenesse/often tymes they
sholde offende theyr parfeccon/des-
myng other þ gone not by þ same
way of penaunce/as they done. ¶ Do-
es thou not knowe why that to all
suche this happeth? ¶ Certeynly by
cause they haue put rather theyr be-
synes and desyre in mortyfenge of
theyr propre wyl. ¶ All suche wyl

ouer chose tymes and places & ghost-
ly comfortes i theyr owne wyse/and
also trybulacyons of the worlde and
batayles of fendes/as it is reherled
in þ secunde vnparfyte estate before.
¶ All suche that be so dysceyued of
theyr owne wyl (say thus) I wolde
ouer haue suche comfortes/and not
suche heynesse and temptacyon of
fendes/ I laye not this for my ease/
but bycause I wolde þ better please
god/ & bycause I wolde ouer haue
hym in my soule/by gracypous com-
fortable felþge/for better me semeth
it were to haue hym so/ & for to serue
hym in suche wyse/than with temp-
tacyons & batales of fendes/and so
in this wyse suche one falleth in to
peyne and tedysolte/and is made
vnparfyte to hymselfe/and so is par-
fyte state offended/and he consydes
reth not noz wyl not knowe/ & ther-
lyeth the fylthe of pryde/and he hþ-
selfe lyeth therin/for yf he laye not
therin/he sholde be very meke and
not presumptuous/and yf he were
out of the fylthe of pryde/he sholde
thynke with that lyghte (that is res-
herled before) that I the fyrst & most
sweetest truthe/ graunte and gve/
state/tyme/and place/comfortes/ &
trybulacyons (as it is reherled neces-
sary for poure helthe) and for to ful-
fyll parfeccon in the soule/to þ whi-
che pfeccon/ I haue chosen þ soule
before/and than sholde he se that I
graunte all thynges for loue. ¶ And
therfore with loue and reuerence/
he sholde receyue all thynges that
I sende/as the secunde and þ thyrde
state of pfeccon downe/of whome

Quinta

I shall tell the. ¶ For they be two states that abyde and dwell in this most parfytte lyghte. ¶ Of þe thyrde and moſte parfytte lyghte of reaſon/ and of the werkes that a ſoule dothe whā ſhe is come to that eſtate / and how I ſhewed there a ſayre byſſon whiche this ſoule hadde / in þe whiche byſſon / is ſhewed fully of þe manner of comynge to parfytte purete & clēnes of þe ſoule. ¶ Al ſuche bothe the ſeconde and the thyrde after they be come to this gloriouſ lyght / they be in euery ſtate parfytte þe they ſtonden in. ¶ And what that euer I ſuffer them to haue / they holde it and kepe it in deuote reuerence / as it is made mencyon befoze in the thyrde bynnyue ſtate. ¶ All ſuche holde the ſelfe worthy peynes and ſclaunders of the worlde / and deſyren to be prynced fro theſe owne ghosly comfortes / what comforte that it be / & as they holde them worthy peynes / ſo they holde theſelfe vnworthy ghosly fruyte or comforte. ¶ In þe lyght þe they haue knowe & taſted my endelesſe wyll / the whiche wyll it none other thyng / but onely youre goodneſſe / and that ye made holy in me. ¶ And therfoze I gyue you and ſuffer you to haue ſuche thynges. ¶ After tyme þe the ſoule knewe þe wyll of me / ſhe arayed her wth the ſame wyll / and toke hede to none other thyng / but for to aſſpy how ſhe myghte encreaſe and kepe the ſtate of perfeccyon / for ioie and preyſynge of my holy name / openynge her eye of intellection with lyghte of ſeythe in the clere lyghte of my onely ſotheſaſte

ſone Iheſu cryſte crucifyed / loue and folowynge his doctryne / þe whiche is the waye bothe to them that be parfytte / and to them that he vnparfytte / and ſo ſhe ſaythe þe the louely lambe / that is my endelesſe ſotheſaſt ſone gyueth to her lyfe of perfeccyon / in the ſyght therof / ſhe her ſelfe is rapte with loue. ¶ This perfeccyon is nothyng elles but this / that by ſuche ſhe knoweth my onely ſone Iheſu cryſt / the whiche noz ſhed hymſelfe at the table of holy deſyre / ſekynge the worſhype of me endelesſe fader / and helthe of youre ſoules / & with this deſyre he came wth greaſte haſte to his paſſyon of the croſ / the whiche was þe moſte horryble dethe that euer was / where he fulfilled his obedyence that was put to hym of me þe am his endeles fader / neuer eſchewynge labours / nor repreues for youre ſake / nor withdrawynge neuer hymſelfe for no vnkynedenes that he ſawe in you / nor for no manner of vgnoraunce that was in you / that is for none vnknowynge of his beneytes that he gaue to you / nor for no perſecucion of þe Jewes / nor for illuſyōs / repreues / & grutchynges and crynges of the people / but all this he ſuffered and ouerpaſſed / as a very knyghte / and youre capytayne that put hymſelfe ſo to batayle for to ſyghte i the felde / that ye ſholde be deliuered fro the fendes hondes / & that ye ſholde be free and out of þe fendes bondage or daunger / þe whiche ye ſholde haue be in / yf he hadde not foughten for you / & alſo for to teche you his waye / rule / and doctryne / þe

ye myght come to me þ gate of ende-
les lyfe with the keye of his precyous
us blode / shed with the fyre of ryght
greate seruēt loue / and with grete
hate and dyspleaunce of youre syn-
nes / as though he my onely sothefast
sone & lambe Ihesu cryst crucyfyed
myght say thus to you. ¶ Lo I haue
made awaye to you and opened the
gate with my blode. ¶ Be not ther-
fore necllygent to folowe that waye /
so to rest onely vpon your owne pro-
prie loue / and by ygnorauce not for
to knowe that waye / but rather des-
syringe for to serue me presumptuo-
usly after your owne synnyng and
felynge / thā after my synnyng and
grace / þ which haue made to you
a ryghte waye by medycyon and
mene of my sothefast truthe / that is
of my onely sothefast sone incarnate
expressed playnly by sheddyng of his
precyous blode. ¶ Arise you ther-
fore and folowe hym / oz elles in no
wyse ye maye come to me the fader /
but by hym. ¶ He it is that is bothe
waye & gate / by the whiche ye must
entre to me / that am the peaseble
see. ¶ Chā whan this soule cometh
for to taste that lyghte / bycause she
sawe it and knewe it / therfore she
canne as she had be all rapte in loue
to the table of holy desyre / and she
myghte in no wyse se herselfe / for she
herselfe that is nother sekynge in her-
selfe nother tempozall comforte nor
spyrituall comforte / but she was as
a parson þ had in all thynge slayne
her owne propre wyll / she eschewed
no maner of labour in what wyse
that euer it was put to her / but ras-

ther she ete with greate compassyon
and sorowe meet of me endelese god
and helthe of soules vpon the table
of the crosse / suffryng reynes / in-
iuries / and heynesse of the fende /
and many gromynges & grutchyn-
ges of me. ¶ And she looked after no
rewarde nother of me nor of other
creatures / for she was spoyled fro
the loue of ony mede / in asmoche as
she dyd loue me withoute consyde-
racyon of ony rewarde. ¶ Thus she
was arayed with this partyte and
mooste pure lyght / louynge me pure-
ly withoute ony rewarde / but onely
to the glozy and praylynge to my
name / not seruyng me by her owne
propre delectacyon / nor her neygh-
boure / for her owne profyte / but for
the very pure loue of me. ¶ All suche
haue losse themselves / for they haue
done awaye the olde conuersacyon
of man / that is theyr owne propre
sensualityte / and they be arayed with
a newe conuersacyon / þ is my ones-
ly sothefaste sone Ihesu cryste my
endelese and sothefaste truthe / sur-
ynge hym myghtely. ¶ These they
be that sette them at the table of ho-
ly desyre and be moze bely in dystroy-
enge & mortifyenge of theyr owne
wylls / thā in mortifyenge of theyr
fleshe. ¶ And they haue mortifyed
well ynoughe theyr owne fleshe /
not pryncypally for the chefe affeccy-
on / but as a very instrument that
is for to helpe and flee the propre sen-
tyble wyll (as it is reherced before)
where that I declared to the in that
worde (where I sayde thus) that
my delyte it was in fewe wordes /

and in many good werkes. ¶ And this ye sholde do / for the pryncypall affectyon sholde be for to see þe propre wyl / the whiche affectyon none other seketh nor desireth other thyng than for to folowe my ownely sothe fast lone Ihesu cryst crucyfyed / ihy sekynge and fyndynge the glory and worthyp of my name / and helthe of soules. ¶ They that be in this glorious lyght / so they do / and therfore they lyue euer in peas & quyetnesse of consyence / for there is nothyng maye hurte it nor sclaundre it / in as moche as they haue withdrawen from them that thyng that hurte it and sclaundre it / þe is theyr owne propre wyl. ¶ And all maner plectycyōs þe þe worlde or the fende maye do to the they put all vnder theyr fete. ¶ And yet they stonde in the water of trybulacyōs and temptacyōs / whiche do to them no dysleale / bycause they stonde bounde to þe beame of seruēt desyre / suche do ioye in all thynges / and they be no Judges / nother of my seruantes / nor of my other reasonable creatures / but they be glad of euery state that they se / sayenge to me thus. ¶ O endeles fader thā kynge be to the / for in thy house be many dwellynge places / & yet they be moze glad of dyuers states that they se / thā yf they se thy dwellynge places / all they do kepe one waye of lyuynge / for i many states of lyuynge / they se þe magnyfyence of my goodnes spred abroad / of al therfore they be ioyful. ¶ And they wyl i no wyse gyue no Judgementes / nor deme nother them that be good / nor them

that by euyl & done open synne / but rather with a maner of very holy compassyon / prayenge to me for them / & with parfyte mekenesse saye thus. ¶ To daye thou / to morowe I / but yf the grace of god do kepe me. ¶ O ryghte well byloued doughter be þe ioyfull therfore of this ryghte swete excellent state / & beholde how they renne in this glorious lyght / and se theyr excellence and worthynes / for they haue theyr myndes full set to me / and ete at the table of holy desyre / & with lyghte they come to noryshe theselve of þe meet of soules / for the honour and worthyp of me endeles fader / arayed with the swete clothe of my onely sothe fast lone that blessyd lambe / that is with his bysynge charyte. ¶ All suche do neuer lose theyr tyme / in gyuynge of false Judgementes / neuer agaynst my seruantes / nor agaynst the seruantes of the worlde / & they neuer hurte nor sclaundre themselfe / for no manner grutchynge done agaynst the or agaynst other / for yf it be done agaynst theselve / they be well apayde to suffre it for my name / and yf it be agaynst other / they bere it easely wth them þe suffreth / & neuer grutchynge agaynst hym that dothe it / nor agaynst hym þe receyueth it. ¶ For the loue of suche is ordynate in me endeles god / and also in theyr neyghbour and neuer vnozdynately sette. ¶ All suche bere doughter conceyue neuer sclaundre / agaynst the whom they loue / nor agaynst none other reasonable creatures / for theyr lyght i suche thynges is deed & not quycke /

and therfore they wyl not haue to do with the Iudgementes of the wylles of men / but onely of the wyl of my myldenes. ¶ All suche also kepe the doctryne that thou knowes well that was gyuen to the of my sothe fastnesse / in the begynnynge of thy lyfe / whan thou asked with a greete desyre for to haue a wyl to come to parfyte purete / thynkyng thā how þ myghte come therto. ¶ I knowe well than was gyuen to the an answer / whyle thou dyd slepe vpon þ holy desyre / not onely i thy soule / but in the towne of thy ere / a voyce fro god spake to the. ¶ For þf thou remēbze the well / thou was thā tourned than to thy sencyble wyttes of þ bozdy / whā my onely sothefast sone Ihe su spake to the / sayenge thus. ¶ Yf thou wyl come to parfyte purete & be depzued fro sclaunder / þ is þ thy soule for nothyng shall be sclaundered. ¶ Do so that than thou maye alwaye lyue in affecyon and desyre of loue / for I am moste souerayne & endelese purete / and also I am that fyze that purpfieth the soule. ¶ And therfore þ moze þ a soule draweth & cleueth to me / the moze purer it is / and the forther that it gothe out frome / the moze vnciene it is. ¶ And þ cause why that deedly wātayne mē fall in to so many lyuynges of wyckednesse / is for they be departed frome. ¶ But þ soule wout þ ony mene oneth her to me / she taketh parte of my purete. ¶ Also thou muste do an other thyng that thou maye come to this byyon of purete / that is that thou Iudge neuer in ony parson /

that þ thou sees the do or saye / wherther it be agaynst þ or agayst other / after the wyl of ony man / but after my wyl / bothe in them and in the. ¶ And thus yf þ se a synne or a defaute in the / drawe out of þ thoznela roole / that is that thou offre that defaute befoze me with holy compassyon / & of the wozges whiche be done to the / Iudge that my wyl dothe suffre them to be done in the / that vertu maye be proued in the and in other of my seruantes / demynge that he that dothe this to the or to them / is as an instrument sende of me / seynge rather i them a goodentent thā an yll entent. ¶ For ther is none can Iudge truly the pryuyte of mannes herte / and that thyng that thou sees not expresse euyl and openly deedly synne / thou shall not iudge it in thy soule / but onely iudge that my wyl suffreth many thynges in them. ¶ And yf thou se ony open expresse synne in them / yet as I haue sayd / Iudge them not / but offre it befoze me with holy compassyon. ¶ In this wyse þ maye come to parfyte purete / for yf thou do so / thy soule shall not be sclaundered / noz ther in me noz in thy neyghboure. ¶ For all the indygnacyon that falleth ymonges neyghbours / is by cause of Iudgementes / the whiche indygnacyō & sclaunder departeth a soule frome me & letteth parfecyon / & in some thýges they wdrawe grace moze or lesse after þ gretenes of indygnacyon / & hathe conceyued it in þ neyghbour of suche Iudgementes. ¶ The cōtrari receyueth a soule þ de

meth euer after my wyll (as I haue
sayde before) the whiche wyll wyll
nothyng elles but your good and
profyte/and what that euer I suffre
or gyue/I do it for the ende that ye
sholde euer set youre entent to that
ende that it is made to / for allonge
as it stondeth in the loue of neygh-
bourheed/ solonge it stondeth in my
loue / and so abydyng in that that
abydeth in me and is oned to me.
¶ And therfore it is full nedefull to
the/that desyres for to come to that
purete whiche thou does aske of me
for to do these thre pryncypall thyn-
ges. ¶ One is that thou gyue the to
me by affectyon of loue/for the mer-
uarlous loue that I haue to the/ &
to all creatures. ¶ Another is that
thou Judge not in the wyll of ano-
ther man/ my wyll. ¶ And þ thyrde
is that thou gyue no Judgemen-
tes of thy owne wytte/that my wyll
sholde be thy wyll/ for I am þ Jud-
ge/ & not thou. ¶ And yf thou kepe
these pryncypall thynge/ all perfec-
cyon shall fall to the. ¶ This was þ
same doctryne yf thou remembre þ
that was taughte to the of my onely
sothefaste sone Ihesu cryst. ¶ Now
therfore dere doughter I saye to þ
that all suche (as it is reherfed be-
fore) the whiche haue lerned this hol-
some doctryne & excercysed it/ they
taste earnest of endelese blysse in this
lyfe. ¶ And therfore yf þ kepe well
this doctryne in thy soule/ thou shalt
not fall in to temptacyon of þ sende/
though thou be temptid with hym.
¶ Neuerthelesse yet for to satisfy
more clerely thy desyre/ I shall tell

the & declare to þ more openly / that
ther sholde no Judgement of suche
parfyte soules be bled/ wout maner
but holy cōpassyon. ¶ By what mas-
ner wyse they receyue the earnest of sy-
kernesse of euerlastyng lyfe / suche
as abyde i the thyrde lyght / whiche
is most parfyte lyght. ¶ And why
sayde I to the/ that al suche receyue
the earnest of sykernes of euerlastyng
lyfe/ I shall saye to the. ¶ They re-
ceyue sykernesse/ but no deptyng fro
þ body/ for they receyue it i abydyng
in the body of me þ am lyfe euerlas-
tyng/ in suche a place where lyfe is
wout dethe/ & fulnesse wout nede/ &
hongre wout peyne/ for peyne there
is fer fro hongre/ bycause they haue
þ they desyre/ & ther also is nede fer
fro fulnesse/ for I am to them meet
of lyfe wout defaute. ¶ Neuertheles
yet i this lyfe it is so þ they receyue
sykernesse & the earnest of blysse/ and
they taste it in this wyse/ that is the
soule begynneth to hōgre / þ worshyp
of me endeles good/ and also þ meet
of helthe of soules. ¶ And lyke as þ
soule hongreth/ so it is fedde/ that is
ryghte as a soule is noryshed by cha-
ryte of neyghbourheed/ of whome it
hathe desyre and hongre the whiche
is to hþ a meet of þ whiche it is no-
ryshed / & neuer fulfylled bycause it
is vnsacyable/ therfore his hōgre is
cōtynuall / & ryghte as þ earnest is a
begynnyng of sykernes þ is gyue to
mā/ of þ whiche it desyareth to haue
deptyng fro þ body/ not þ I say þ
earnest is pfyte i it selfe/ but it gyueth
sykernes by feythe to come to þ ful-
nesse therof/ & to receyue departyng

of the body / but suche a soule so rapt
in loue / and araped with þ doctryne
of my sothefaste sone Ihesu cryste /
the whiche soule hathe receyued er-
nest in her lyfe of my charyte / and of
charite of neyghbourtheed is not yet
parfyte in herselfe / for she abydeþ
parfeccon of lyfe that is endelesse.
¶ Therfore it is that I sayde / that
this earnest or sykernesse is not yet
parfyte / for the soule that tasteth it /
hathe yet no parfeccon / but alway
it feleth peynes / bothe in herselfe &
i other. ¶ In herselfe she feleth pey-
nes / of the trespasses that she dothe
to me by the contrary lawe / that is
within her bownde in her body / for
it wyll euer impugne and fyghte
agaynste the spyryte / in crthe she fe-
leth peynes of trespasses done to me
by her neyghbours. ¶ Neuertheles
yet they haue parfeccon to grace /
all be it they haue not yet parfeccon
of my seyntes / þ whiche become
to me that am endelesse lyfe. ¶ For
as it is sayd before / they desyres be
with peynes. ¶ And therfore these þ
ben my seruantes the whiche do no-
rythe themselves at the table of holy
desyre / they be bothe holy / blessyd / &
sorrowful / as my onely sothefaste sone
Ihesu cryste stode vpon the crosse /
for his fleshe was so sorrowfull whi-
che suffred tourment / but his soule
was blessyd and holy / by the vnyon
of diuine nature. ¶ In þ same wyse
all suche be blessyd / by vnyon of holy
desyre of them in me / araped w my
ryghte holy wyll. ¶ And they ben
sorrowfull by compassyon of neygh-
bourtheed / and also they be sorrowfull

and peynful in tourment of theyr
owne propre sensualityte / the whiche
maye not be done wout peyne / in w
drawyng of delytes and sencyble
comfortes. ¶ How oure neyghboure
shall belyste vp that he fall not in to
a false Judgemente. ¶ Owe dere
doughter take thou hede of a more o-
pen declaracyon of that thyng that
thou does aske me. ¶ I tolde the of
a comune lyght / þ all ye sholde haue
in what state that euer be / & names-
ly of them that dwell in comune cha-
ryte. ¶ And also I tolde the of them
that be in parfyte lyght / the whiche
lyght I dystyngued in two maners
that is of them that were departed
fro the worlde / and helyed them to
morteifye theyr bodies / & of them þ
morteifye and destroye theyr owne
propre wylls / and these were those
pyte folke (as I tolde þ) þ whiche
do noythe themselves at the table of
holy desyre. ¶ Now therfore I speke
to the in spyciall / and by the to all in
generall in satisfaccyon of thy desyre
¶ I wyll that thou knowe and vse
the synguler thynges / þ ignoraunce
let not thy parfeccon (to þ whiche
I call the) and that the sende vnder
a matel of vertu / noythe not in thy
soule the roote of presumpcyon / for
therby thou sholde fall i to false & vi-
ryghtwyle Judgementes / þ whiche
I haue forbode þ / þ sholde thā seme
that þ demes truly / and yet þ sholde
þ suche presumpcyō deme falsly shew-
yng after thy owne felynge. ¶ And
ofte tymes the wycked spyryte shol-
de make the to seemany and straunge
dyuersytes / and all for to brynge
p. iij.

the in to lesynges / and that wolde he do to make the a demer of hertes / and of inwarde thynges of reasonable creatures / the whiche Judgemētes as I haue sayde to the / be onely reserued to me. ¶ This is one of the thre thynges that I wolde thou had and dyd ble / that is that thou gyue no Judgemētes without a maner / but I wyll that thou gyue the with a maner. ¶ The maner of Judgemētes is this / but yf I expresly not ones or twyse / but ofte tymes make open to the defautes of thy neyghbour in thy soule / thou shalt neuer tell it specyally to hym that thou seemes thou sholde deme / but þ sholde in generall correcke his defautes / yf he come to the and plante vertu charytably with benyngentye / & other whyle shewe sharpenes yf it be nede. ¶ And yf it were tolde to the ofte tymes defautes of other / but if it were oppnly shewed to the i thy soule (as I haue sayde) thou shalt not tell it them in specyall / but rather take a sure waye for to fle the dysceyte and malyce of the fende / for with þ hoke he wolde take the yf he myghte / for to make þ ofte tymes to deme in thy neyghbour that thyng that is not / and so sholde thou ofte tymes slaundze hym. ¶ Therefore for þ surer party kepe scylence / or yf þ sholde speke speke holply of vertu in dyspysynge of byces / and in suche spekyng / the byce that thou seemes sholde be in another / holde thyselfe gylty of the same with hym / þ the semeth sholde be gylty / euer vsynge veri mekenes and yf in sothe it were so that suche

a byce were in suche a parlone / he sholde rather amende hym / consyde / ryng hymselfe so swetele counseyled ther fro / & so he shall be constreyned charytably to amēde his defautes / and than shall he tell the / that thou wolde tel hym. ¶ Stonde thou ther fore sure / and so shall thou auoyde & bowe away fro the deuylls wylls / that he shall in nowyse dysceyue the nor let the partecyon of thy soule. ¶ I wyll also that thou knowe that in no wyse thou trust in all thy conceytes after thy semynge / but caste them behyde the and regarde them not / and onely abyde in þ knowlege of thyselfe / and so in the knowe my largenesse / and my endelesse goodnesse / ryght so do they that be come to the laste state of parfeccon / for euer they tourne agayne to þ balaye of theyr owne knowlege / and yet let they not the vnyon nor the hyghnes that they haue in me / and so this is one of those thre thynges þ I sayde I wolde that thou sholde ble / that thou myght serue me in very sothe fastnesse. ¶ If a mā praye for a parlone / and god sheweth in the soule of hym that thou prayes þ same soule is full of derkenes for whom he prayeth / yet it shal not be Judged amys. ¶ Now shall I tel the of the secunde (that is to saye) that yf other whyle it sholde happe the that thou sholde praye specyally for ony creatures / & in suche prayers the semeth in hym þ thou prayes fore is lyght of grace / and in another not so / and bothe ben my seruauntes / but it sholde seme to the that the one were in derkenes

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folke that the sholde helpe by prayer
to put away that cloude from hym
that the prayeth for. ¶ And thus
þ maye knowe derer doughter howe
greate offence it were for to deme
suche a man bycous / in whome no
byce were / though he seemed to the
derke / where also thou may knowe
þ he is not depriued fro grace / but
fro felynge of swetenesse the whiche
he had of me. ¶ I wyll also yf thou
sholde be of wyll / bothe thou and all
my other seruantes / þ ye knowe p
fytely yourselfe / by þ whiche knowe
lege ye maye come parfytely to my
endelcs goodnes / & reserueth to me
bothe this & other maner of Judge
mentes / for to me it longeth / and to
saketh the Judgement that logeth
to me / and take vpon you compassy
on with hōgre of the honour of me /
and helthe of soules / and with loue
longynge desyre / sheweth & telleth
vertu / and repreueth byces in you
and in them / in the maner that it is
sayde befoze. ¶ In suche maner þ
maye in sothe come to me / & so shall
thou wel shewe that thou haste kepte
in thy soule þ doctryne that was gy
uen to the of my sothefast sone Ihes
su cryst / þ is for to Judge my wyll /
and not the wyll of men. ¶ Thus
sholde þ do / yf thou wyll haue pure
ly vertu / and stonde in the last / most
glozyous / and most parfyte lyghte /
fedyng thyselfe at the table of holy
desyre / with þ meet of helthe of sou
les / to þ gloze and prayfynge of my
holy name. ¶ How bodily penaunce
shall not be take for a pꝛccypall fou
dament nor for a pꝛyncypall desyre /
p. liij.

but þe desyre & loue of vertues shall
betake for a pꝛincipall foundamēt. I
haue sayd to þe dere doughter of two
thynges that þe sholde vse / now shal
I tell the of the thyng / to the whiche
I wyll that thou take ryghte good
heed / and repꝛeue and withdraue
thyselfe therfro. ¶ Of other whyle þe
sedest / or thy owne cōcepte haue enuy
at the somoche / þe they wolde styꝛe
the for to aspy / & se where all my ser-
uauntes do go by the same waye þe
thou goes ior wolde go in / þe myght
well knowe that it were a dyscepte /
for it is agaynste the doctryne whi-
che is gyuen to the by my sothefast-
nesse. ¶ For ofte tymes it happeth þe
þe sholde se many creatures walke
by þe waye of ryghte greate penaunce /
and to some it were ryghte heuy for
to se them walke þe waye / for as they
seme they do not well. ¶ Seest thou
not how al suche be dysceyued / wyl
thou se how moche. ¶ Certayne it is
sometyme that suche one so lye in
greate penaunce / dothe better thā
he that semeth he dothe amysse / for
he dothe moze penaunce and also is
moze vertuouſ / than he that grut-
teth of hym / and therfore I sayde
to the before / that they the whiche se
den them at the table of penaunce /
yf they do it with very mekenesse &
that they sette not suche peynfull ly-
uynge in penaunce for theye pꝛin-
cypall affectyon / but for an instru-
mēt of vertu / ofte tymes suche grut-
chyng turneth them in to greate
parfeccon / and therfore they sholde
not be vncūnyng / but knowe wyse-
ly that perfeccon stondest not ones

ly in mortyfycacyō of the body / but
in destroyenge and mortyfycenge of
the pꝛopꝛe wycked wyll. ¶ This is
the doctryne of lyghte comynge and
procedynge of that glouꝛous lyghte
wherin a soule renneth in rapte in
loue / and is arayed w my truthe.
¶ I dyspyse not therfore penaunce /
for penaunce is good to mortify þe
body / þe whiche wyll stryue agaynst
the spyryte. ¶ But I wyll therfore
dere doughter that thou knowe this
for a generall rule / that some in do-
ynge of penaunce / be more myghty-
er of kynde than some / and therfore
they may suffre the moze and please
god ryghte vertuouſly / yf it be done
(as it is sayde before) and also some
it happeth that penaunce whiche is
begone must somtyme beleft for ma-
ny causes that may betyde / or elles
the foundamēt whiche is set in þe
and in other of my seruauntes sholde
defaile / for suche penaunce excercy-
sed / and so sholde the foundamēt be
ynparfyt / and you bothe ghosly
comforte sholde defaile / & also ver-
tu of the soule. ¶ And where that ye
be so depꝛyued of suche thyng that
ye loue by suche synguler affectyōs
by doynge of penaunce / it sholde seme
to you that ye were depꝛyued fro me
and so sholde ye come to greate he-
uynesse and bytternesse and confu-
sion. ¶ And also in suche a wyse ye
sholde lose þe excercyses of deuocyon
and feruent prayer / the whiche ye
were wont to haue / to some þe haue
longe bled this penaunce. ¶ This
sodeyne chaungynge sholde tourne
them to greate heuynesse / so for to

leue þ they haue so longe bled / why
it is that trowes thou? **C**erteonly
for the groundeworke or fundacyon
was sette in affeccyon for to do pe-
naunce / and not in loue lōgynge des-
pyre. **T**herfore wher penaunce is b-
sed / as it is to me plesaunte that it
be bled / it muste be sette on a good
grounde. **T**hus thou may se that
there sholde be no grutchynge aga-
ynst none of my seruauntes þ done
penaunce / though it semeth to you
they gone not in the same waye that
ye gone in. **F**or I wyll be serued
of infynyte goodes / þ am endelesse &
infynyte good / and ymonge al other
mōrtifycacyō it is good to dystroye
euermore and mōrtify þ propre wyl
and than w̄ that wyl so made sub-
iecte to my wyl / ye sholde yelde to
me swete hongre & infynyte despyre /
sekynge the worlthyp and honour of
me / and helthe of soules / & so sholde
ye nozyshe and fede youre selfe at the
table of despyre / the whiche despyre is
neuer sclaundred / nother i hym selfe
that hathe it / noz in his neyghbour /
but it is ioyfull of all states / and it
draweth out fruyte of euery dyuers
maners of lyuyng that I gyue to
dyuers soules. **T**hus wretches
done not / the whiche do not folowe
this swete doctryne / and the ryghte
waye gyuen of my onely soheraste
sone Jhesu cryste / but they do the cō-
trary / & deme after theyz owne blyde
couetyse / and therfor they do walke
as wode men / and depzyuen them-
selfe fro the good of charyte of heuē-
ly vertues / and as I haue sayde be-
fore / they taste in this lyfe the ernest

of hell. **A** thorte repetycyō of wor-
des þ be sayd befoze / with an addy-
cyō of the loue of oure neyghboure.
Id dere doughter thus haue I
satisfyed to thy despyre / & I haue de-
clared to the of þ thyng that thou
dyd aske of me / that is how þ sholde
loue thy neyghboure that þ be not
dyscepued of þ fede / noz of thy owne
conceyte. **A**nd there I sayde to þ
that thou sholde loue hym general-
ly & not specyally / where that thou
had it by specyall shewynge of me in
thy soule of his synnes / and than I
tolde the that with mekenesse and in
the maner as I tolde þ / thou sholde
repreue i loue bothe thy neyghbour
and thy selfe. **A**lso I sayde and yet
I saye that in nowyse thou Iudge
ony creature / nother generally noz
specyally / noz the soules of my ser-
uauntes / whether thou fynde them
dysposed or not / and there I tolde
the the cause why thou sholde not
Iudge / for yf thou dyd gyue Iudge-
ment / thou sholde be dyscepued in
thy owne conceyte. **B**ut þ sholde
haue compassyon bothe thou and al
my other seruauntes / and commyt
Iudgementes to me. **I** taughte
the also a doctryne / as for a pryncy-
pall fōndament how thou sholde be-
haue the to them that do come to þ
for to aske counseyle / of suche name-
ly that were in purpose for to haue
gone out of the waye of derkenesse
of deedly synne / and folowe þ waye
of vertu. **T**hat is that thou gyue
to them in þ ways of counsyle þ pryn-
cypall fōndament / that they sette
theyz affeccyon and loue in vertu &

Ca.ii.

Hauē fullspylled here dēre
doughter to the now & des-
clared that that is spedes
full to cōserue and encrease
parfeccyon ī thy soule. ¶ Now ther-
fore I shall declare that that þ askes
of me by what tokē þ sholde knowe
whan a soule receyueth my bysytas-
cyon / whether it were of byspons /
oz of other ghostly comforges / wher
I shewed the tokens / how þ sholde
knowe whether it were of me oz not.
¶ And it was this token / gladnes þ
be leste after byspons in a soule / and
hongre of vertu / and namely whan
it were oned with the very vertu of
mekenesse / and also brenned w the
fyrre of charyte. ¶ But bycause thou
askes me whether in suche gladnes
maye be receyued ony dysceyte of þ
fēde / for yf thou kewe it / thou wolde
cleue to the surer party. ¶ Therfore
I shall tell the the dysceyte þ maye

be receyued in suche gladnes / and how thou shalt knowe whan gladnes is very trewe / & whan it is not trewe. ¶ Dysceyte may be receyued in this wyse / I wyll þ thou knowe that what maner thyng a reasonable creature loueth or desyrez to haue / after tyme he hathe it / he hathe it i hate. ¶ And þ more he loueth that he hathe / the lesse he seeth therein / and the more vncunnyng he is for to knowe with prudence whens it cometh that he hathe / and that is for the loue that he hathe in that comforte / for the ioye in þ receyuyng of that thyng that he loueth wyll not suffre hym for to se it / nor he repenteth not though he neuer se it. ¶ In the same wyse / they that delyte the moche and loue mentall comforte / they seke after bysyons / and they let more theyr pryncypall affectyon in delyte of comforte / thā pryncypally in me / as I haue sayd to the before. ¶ And of all suche namely that be yet in the state of imparfeccon the whiche rather beholden to the gyfte of comfortes that I gyue them thā to affectyon of my charyte / whiche I gyue them more specyally. ¶ In this they maye receyue dysceytes / how they be dysceyued I shall tell the. ¶ After tyme suche haue conceyued a grete loue i receyuyng of ghostly comfortes or bysyons / i what wyse that euer they come they fele a ioye / for they haue þ thyng whiche they loue and desyre / and this maye come of the fende / for though he come w gladnes / yet it endeth with payne & pryckynge of cōscience / and boyde

fro þ desyre of vertu. ¶ For yf suche gladnes be founde without seruēt desyre of vertu and very mekenesse / byenned in þ ouen of my dyuyn charyte / that dyslactyō / comforte / and bysyon / that suche a soule receyuethe is of the fende & not of me / though he fele a token of gladnes / but by cause gladnes is not oned with affectyon of loue (as it is sayde) þ maye openly knowe that suche gladnes is of her owne propre delectacyon / and that is the cause of her ioye / by cause that she hathe that she desyrez / for þ condycyon of loue is this / for to loue that ioye that it feleth. ¶ Therfore thou maye not truste i ioy alone / though it seme þ ynoughe in receyuyng of suche ghostly comfortes / for an vncunnyng loue in suche ioye maye lyghtly be dysceyued of þ fende / yf it haue none other prudence. ¶ And yf it be wyse / it shall se a token withoute dysceyte of the fende / that is yf it walke with affectyō of vertu / or not. ¶ This is a very she wyng tokē for to knowe whā it is dysceyte / and whan not. ¶ In the same wyse it is of the gladnes that þ receyues in thy soule of me / and of that gladnes whiche thou receyues in þ soule of thy owne propre spyrytuall delectacyon. ¶ For þ gladnes the whiche is of me / is oned to affectyon of vertu / and that gladnes the whiche dothe come of the fende / is but gladnes alone without folowynge of ony vertu / for as moche vertu he feleth whā it is gone as he dyd at the begynnynge. ¶ All suche gladnes cometh of the loue

that they haue in the ghostly com-
 forte / as it is reherſed before. ¶ I
 wyl also that thou knowe that al be
 not dysceyued by ſuche gladneſſe /
 but onely ſuche vnſpyte folke / that
 ſet all theyꝝ ioye more in the gyfte of
 comforte and delyte of byſpytacyon /
 than in me þ̄ am the gyuer. ¶ And
 all ſuche that with ony beholdynge
 of other thyng than of me / beholde
 feruently rather to affeccyon of me
 than am the gyuer / than to the gyfte /
 and ſo they loue the gyfte for me / &
 not for theyꝝ owne cōforte maye ne-
 uer be dysceyued of theyꝝ gladneſſe /
 in tyme of byſpōs or byſpytacyons.
 ¶ And therfore they knowe ryghte
 well whan þ̄ ſende cometh in forme
 of lpyghte / for to dysceyue by ſuche
 maner of gladneſſe / as ſoone as they
 aſpy it is he / anone they knowe the
 ſelfe with theyꝝ owne very know-
 lege / and dyspyle ſuche comforte /
 gryppynge and clypped the doctryne
 of my charpte. ¶ And for ſhame the
 ſende gothe fro them / but all ſuche
 that loue theyꝝ ghostly comforte do
 the cōtrary. ¶ For they may knowe
 yf they wyl his dysceptes (as I
 haue ſayde) that is ſyndyge in theyꝝ
 owne ſoules ioye withoute vertu /
 not goynge oute of the ſame pathe
 of mekenelle / and very charpte / and
 hongre of my worſhypp endeles god /
 and alſo of helthe of ſoules / lyke as
 my parſyte and trewe louers done.
 ¶ No doughter my endelesse good-
 neſſe hath prouyded thus / for par-
 ſyte and vnparſyte / in what ſtate þ̄
 they ſtonde / for to knowe dysceptes
 of the ſende / in tyme of byſpōs and

byſpytacyons / that they be not dys-
 ceuyued / yf they wyl kepe the lpyghte
 of intellection / the whiche I haue
 gyuen to you / with the clere lpyghte
 of ryghte holy ſeythe / the whiche
 lpyghte letteth the ſende for to ſha-
 dowe vpon you his dysceptes / and
 therfore neuer auoyde this lpyghte
 of grace awaye fro you / for yf ye ne-
 uer auoyde it awaye fro you / there
 is none that maye take it awaye fro
 you. ¶ How that god is þ̄ fulfyller
 of holy deſyres of his ſeruauntes / &
 how it pleaſeth god moche whan a
 man dothe aſke with perſeuerañce /
 and knocketh at the gate of his ſothe
 faſtneſſe. ¶ Now dere doughter I
 haue fully declared to the and yllu-
 myned the eye of thy intellection /
 agaynſte the dysceptes that þ̄ ſende
 maye do to the / and ſo I haue ſatys-
 fyed thy deſyre of that thyng thou
 dyd aſke me / for I am not a dyspy-
 ſer of the deſyres of my ſeruauntes /
 but I gyue to the the aſker / & ſpyre
 the for to aſke / & he dyspleaſeth me
 ryghte moche that knocketh not be-
 ryly at the gate of my ſothe faſtneſſe
 (that is Iheſu) ſuyng the doctryne
 of my onely ſothe faſte ſone Iheſu
 cryſt / ſhe wyſge his doctryne / whiche
 is nothyng elles / but a maner kno-
 ckyng and cryenge to me endelesse
 fader / by the voyce of holy deſyre / w-
 meke and contynuall prayers. ¶ I
 am that fader þ̄ gyueth to you breed
 of grace / by medycyon of the gate
 that is of my ſone Iheſu / and other
 whyle for to proue your deſyres and
 perſeuerañce / I ſeyne me as thoughe
 I vnderſtoode you not in youre aſ-

kyngge / and yet I vnderstonde you well ynoughe / and yet in the mene whyle / that that is spedifull for you I gyue you. ¶ For I gyue you both the hongre and wyll / by the whiche ye cryen to me. ¶ And tha I seynge your stydfastnes and perseuerance / in that that they be ordynately directed to me I fulfyll. ¶ To this callinge my onely sothefaste sone Ihesu hache styred you / where he saye the thus / knocke and it shall be opened to you / aske and you shall haue / serche and you shall fynde. ¶ So I wyll that thou do / that thy desyre neuer cease i askynge of my helpe / nor bowe not awaye thy voyce fro me endelesse fader / that I maye shewe and do mercy to the worlde. ¶ For cease not for to knocke at the gate of my onely sothefaste sone Ihesu / in supge of his steppes. ¶ Desyre therfore i his passyon / etyngge with hym vpon the table of the crosse / meet of helthe of soules / for ioy / presynge / and honour of my name / and wayle there hertefully the dethe of man / kynde / whome thou sees fall in grete wretchednes. ¶ For ther is no togue in erthe suffycient / to tell the wretchednesse that is vled i this worlde / & therfore by suche waylynge / wepyngge / and cryenge / I wyll shewe mercy to the worlde. ¶ This thyngge it is that I desyre and requyre of my seruantes / and that is a tokē that they loue me verily (and therfore as I sayd) I shall neuer dyspyle nor sette lytell by theyr deuoute desyres. ¶ Howe this deuoute soule dothe meke her and yeldeth thākynges to

god / and how that she prayeth for all the worlde / and specyally for holy chyrche / and also specyally for her ghostly dyscyples / and for her two ghostly faders / and after this she asketh to her of the dedes of mynystres to holy chyrche. ¶ Than that deuoute soule was verily drunke by vnyon of loue / by the whiche she was alpynd and rapte fro herselfe / and her bodyly seynge / and arayed herselfe aboue herselfe / beholdynge wth the eye of intellection in the endeles truthe of god / and sayde thus. ¶ O souerayne endeles goodnesse of god what wretche am I / that it shall please the my swete souerayne endeles fader to shewe to me thy sothefastnes / and also the pryue subtyltes of the sence / and dysceytes of my owne sensualyte / & whiche dysceytes both the I and other myghte receyue in this wepyngge worde / and knowe them not / but yf we hadde be enforced before. ¶ Good lord who styred & here to? ¶ Certayne thy owne loue / for thou dyd loue me / or than I loued the. ¶ O fyre of loue / than kyngge be to & endelesse fader / I vnpartyte and full of derkenesse / and thou partyte and full of lyghte hase shewed me perfeccion / and a clere shynynge waye of doctryne / of thy onely sothefaste sone Ihesu. ¶ I was deed / and & hase prayled me / I was seke and thou hase gyue me medycynes / and not onely the medycyne of & blode & & gaue to mākynde by me dyapō of thy sones passyō / but thou hase gyue me an other specyall medycyne agaynst my pryue sekenesse. &

whiche I neuer knewe before / by þ
doctryne that thou haste gyuen me /
þ in no wyse I shold Iudge any ma
ner reasonable creatures and specy
ally thy seruantes / of whome oftē
tymes as a blynde wretche / and lan
gozpnge in this sekenes / vnder co
lour of the honour & worshyp of thy
name and helthe of soules / I haue
gyue Judgementes. ¶ Wherfore I
thanke the endeles & infynite good
nesse / for thou haste made me knowe
by manifestacyō or shewynge of thy
sothe fastnesse / bothe dysceyte of the
fende / and also the infynite of my
owne passyō / wherfore of synguler
grace and mercy I beseeche the / that
fro this daye forwarde I go neuer
oute fro thy doctryne / that thy ende
lesse goodnesse hath taughte me / &
also for all those that wyl folowe the
same doctryne. ¶ For withoute the
is nothyng done / to the therfore I
se the endelesse fader / and I maye
not praye for me to the endelesse fa
der / but for all the worlde / and specy
ally for the mysteryall body our mo
der holy chyrche / that this truthe of
doctryne shyne in the mynystres of
holy chyrche / & yet specyally I praye
the for them all / that thou haste take
for to loue in specyall loue / whome
thou haste made one with me / for they
sholde be my restlesshpge & cōforte /
whan I se them renne by this doc
tryne vndefouled / and mortyfied to
all theyr owne wylls. ¶ And with
out ony demynge or / sclaudynge /
or grutchynge of theyr neyghbours
to the worshyp & honour of thy holy
name. ¶ I praye the therfore infy

nyte loue / that none of the be with
drawe fro thy hondes by the fende
of hell / but that they maye come to
the / that arte the ende of all theyr la
boure. ¶ Also I praye þ for two ppl
lers / the whiche be my two ghosly
faders / whome thou haste lēde to me
for my keepynge and doctryne of me
most wretched and seke fro þ begyn
nyng of my lyuynge vnto this tyme /
that þ make the bothe one of two bo
dys & one soule / & that none of the
take hēde to none other thyngge pry
ncypally / than for to fulfyll the mys
tery of theyr offyces the whiche
thou haste put in to theyr hondes for
helthe of soules to þ worshyp of thy
holy name. ¶ And I vnworthy &
molte wretched seruante (and not
a doughter) may tēderly kepe theyr
doctryne with du reuerence and ho
ly drede / and that also I maye drede
them reuerently for thy loue / that it
be to the worshyp / and to the pease
and quyetnesse and edyfyfacyon of
theyr neyghboure. ¶ I am ryghte
certayne endelesse truthe / that thou
shalt not dyspyle my desyre / nor my
askynges that I haue asked of the /
for I knowe well by the shewynge
that thou haste shewed to me / and
moche more by experyēce that thou
art accepter & taker of holy desyres.
¶ Wherfore I thy vnworthy seruāt
shall besy me after þ grace þ þ haste
gyuen me for to kepe thy doctryne &
byddyng. ¶ Endeles fader I haue
mēde of thy worde þ þ told me / whā
þ tolde me certayne thynges of thy
ministers of our moder holi chyrche
& þ sayde þ thou wolde tell me more

plapnly i an other place of theyr wy-
kednesse that they vse these dayes/
wherfore yf it be lykge to thy good-
nes/ I desyre that thou tell me some
what therof/ that I maye haue ma-
ter therof for to encrese in sorowe &
compassyon and lōgynge desyre for
the helthe of theyr soules. ¶ For as
I remembre me nowe/ thou sayde
that to all those that haue compassy-
on/peyne/weppynge/sorowes/swe-
tynges/and prayers for synners/þ
wolde graciously refresshe them by
refozmyng of holy chyrche/with
good and holy pastoures or sheper-
herdes. ¶ Therfore bycause al these
sholde encrese in me/ I aske the and
praye the of this thynge. ¶ How that
god beholdeth the besynes of this
soule aboute prayer/and answereth
to some of her petycyons. ¶ Chan-
endelesse god tournynge to her the
eye of his mercy/not dyspyssynge her
desyre/ but rather receyuyng and
alowynge her askynge/ wyllyge for
to satysfy to the laste petycon þ she
made of his behestes/ sayde thus.
¶ O ryghte swete and dere dought-
ter i that that thou hast asked of me/
I shall satysfy thy desyre/ so that þ
be not vpon thy syde ygnoraunte &
neclygente/ for it were moze greuo-
us to the and worthy moze represe-
suche ygnoraunce and neclygence
now than fyrste/ for thou knowest
now moze of my truthe/ than thou
knewe than. ¶ Besy the therfore for
to pray for al reasonable creatures/
& for þ mynsteryall body of holy chyr-
che/and for them to home I haue co-
myned to þ/ that þ loue them specy-

ally/ & that þ be not neclygent for to
praye for the/ bothe by ensample of
lyuyng & spekyng by worde/ repre-
uyng bycys/ & comendynge vertu-
after thy power. ¶ Of those pyllers
whome I haue lēde to þ/ of whome
thou hast tolde me/ and sothe it is þ
they be pyllers. ¶ Do so that thou
be a mene for to yelde to eche of the
after the ablenes of them/ as I thy
maker shall make open to the/ for w-
out me/ þ may nothynge do. ¶ Chā
I shall fulfyll thy desyres/ therfore
loke thou fayle not/ nor they neuer
in my hope/ for in you shal not lacke
my prouydence/ and eche of the shal
receyue that thyng/ the whiche he
is able for to receyue. ¶ And in the
same wyse euery mynstre shal re-
ceyue þ thynge þ I shall gyue þ for
to mynstre/ after his maner as he
receyueþ & taketh of my goodnes.

¶ In this thyrde chapyter
god sheweth to this soule of
þ dygnyte of preestes/ & of the
sacrament of his holy body/ &
of them þ do receyue þ sacra-
ment worthyly. ¶ Also how
all þ bodyly wyttes or felyn-
ges be dysceyued i þ foresayd
sacramēt/ but not þ felynges
of þ soule. ¶ Therfore with þ
felynges or wyttes of þ soule
þ holy sacrament shall be se-
en/ tasted/ & feled/ and of other
matters/ as it is reherfed be-
fore in þ kalender.

I shall answere to the of þ
thou askes me of the my-
sterges of holy chyrche / &
that þ may verely knowe
the truthe / open the eye of thy intel-
leccyon / and beholde the excellence
of them in how greate dygnyte I
haue sette theym. ¶ But bycause
a contrary is lyghtly knowe by his
contraryte / I will shewe the fyrste
the dygnyte of them that haue ver-
tuously onely excercysed the tresour
that I haue betake to theyr bondes
and so by that thou shalt the better
knowe theyr wretchednes / þ these
dayes fede them at the brest of this
spouse holy chyrche. ¶ Than this
deuoute soule for to obeie to his byd-
dyng / dyd beholde cōtemplatyfely
in the sothefastnesse of hym / in the
whiche sothefastnesse she sawe ver-
tues shyne / in very tasters. ¶ Thā
endeles almyghty god sayde to this
deuoute soule / dere doughter fyrste
I will tell the the dygnyte of them
(in þ whiche dygnyte) I of my good-
nesse haue sette them and ordeyned
them / and shewed them loue aboue
the generall loue / that I haue to all
other creatures / makynge the fyrst
as I haue made all other reasona-
ble creatures / to þ ymage & lykenes
of me. ¶ And also in þ refozmyng
of the / as I haue refozmed all other
reasonable creatures / i þ precyous
blode of my swete sone Ihesu. ¶ Al-
so aboue all this I haue sette you in
suche excellēce by vnyon of my god-
hed / þ I haue to them in mākynde /
þ they haue more excellence & dyg-
nyte thā an angell / for poure kynde

I haue take vpon me / & not þ kynde
of an angell (for as I haue sayde to
the) I god was made man / & man
was made god / as by vnyon of my
dyupne nature / in poure nature.
¶ These thýges in generall I haue
gyue to euery reasonable creature /
but ymōges these creatures I haue
chosē my speccal mynystres for your
helthe / that by the maye be mynys-
tered to you þ blode of my onely meke
and vndefouled lambe Ihesu cryst.
¶ To suche I haue gyue þ sone for
to be mynystred / grynge also ther
with to them the lyghte of cunnýge
and the fyre of my dyupne charyte
and also oned with lyght of hete / þ
is with the blode and the body of my
sone / the whiche is one sonne / for it
is the same with me / that am very
sonne. ¶ And in somoche it is oned
to me / that the one of vs maye not
be departed fro that other / no more
than maye the hete of the sonne fro
the lyghte / nor the lyghte fro þ hete.
¶ That sonne is neuer deuyded / &
yet to all the worlde / and to ony crea-
ture that will be made warme by
hym / it gyuerh lyghte / & this sonne
is neuer defouled / for none vnclens-
nes. ¶ In the same wyse my onely
sone that is fleshe and blode / is one
sonne / all god / and all man / for it is
one the same with me / and I with
hym / my myghte is neuer departed
fro his wysedome / nor the hete of þ
fyre of the holy ghost is neuer depar-
ted fro me þ fader / nor fro my sone /
for he is one w vs / for the holy ghost
goth out fro me þ fader / & my sone /
and not fro the trynyte / and we be

one the same sonne. ¶ I am & same sonne endeles god / of whome gothe out bothe the sone and & holy ghost also. ¶ To the holy ghost fyre is appropriate / to the sone wysedome / in & whiche wysedome my mynysters do receyue a lyght of grace / for that same lyght is mynystrid w lyght / and with kyndenes of benefytes receyued of me endeleste fader / shewynge the doctryne of this wysedome that is of my onely sothefaste sone Ihesu. ¶ This is the same lyght / that hath in hym the colour of youre manheed / the one is knytte with & other / so the lyght of my godheed was the same onely lyght with the colour of youre manheed / & whiche colour was man shynynge / whā he was impassyble by vertu of the godheed in dyuine nature / and that by mene & medycyon of this my onely sothefast sone incarnate / comynte and medled with the lyght of my goodheed in dyuine nature / and w fyre and hete of the holy ghost / ye receyuen lyght. ¶ To whome haue I gyuen that lyght to be mynystrid / ¶ Certeynly to my mynysters mynystryge in the mysteryal body of holy chyrche / & that ye may veryly haue cuerlastynge lyfe / I make them for to gyue to you that blessed body in sacrament of the auter vn to youre ghostly meet / and that blessed blode in to ghostly drynke. ¶ I sayde also to & that that body maye not begyue without blode / nor blode and body withoute the soule of my onely sothefast sone Ihesu / nor soule and body withoute godheed of me

endeleste god / for there maye none of all these be departed fro other / for dyuine nature ones knytte to man / kynde / maye neuer be departed fro it / nother by dethe nor by yet no other thyng / and so ye receyue all the senceyble beyng of god in that swete sacrament / vnder the whytenesse of breed. ¶ And ryghte as the sonne maye not be departed / ryghte so all god and all mā in this whytenesse of the blessed sacrament maye not be departed / though the hoste were deuyded in to a thousande partes / i euery party I am all god and al man / ryghte as a myrrour that is dyuyded / in euery dyuydyō is seen the ymage of a man / and yet the ymage is not deuyded / ryghte so this host dyuyded / and yet it is not dyuyded all god and all man / but it is in euery party of it hole and al / nor it is not therfore lessed in it selfe. ¶ For ryghte as the lyght of a candell / to the whiche though all the worlde come for to fetch parte of his lyght / his lyght is neuerthelesse / and yet eche & fetcheth therof haue al lyght. ¶ Neuerthelesse & maye parcepue & all take not lyght egally / for some take more & some lesse / after & mater & the fetcher by & geth w h & & that & may & better vnderstode me / I that shewe & an ensaple. ¶ Yf ther were many & bare cādels or tapers / some of an office / some & weyghthe of two offices / some of a poude or more / & al holde go fetch the lyght w thyr tapers / & wolde saye thou sawe theym all bere lyght / hete / and colour / and yet neuerthelesse thou wolde deme

that he bate lesse lyght in his taper
of an ounce/ than he þ bare the can-
of a poude. ¶ In the same wyse it
happeth of the that do receyue this
sacrament and bere theyr candel-
that is theyr holy desyre/ by the whi-
che holy desyre this sacrament is re-
ceyued/ the whiche cadell of holy de-
syre is quenched in it selfe/ and by re-
ceyuyng of this holy sacramente/
it is extyncte and quenched (as I se
it in it selfe) for of youre selfe you be
noughte. ¶ Neuerthelesse I gyue
you mater/ by þ whiche ye maye re-
ceyue and noyssh in your selfe this
lyghte. ¶ This mater is nothyng
elles/ but loue/ for pure of loue I
haue made you/ and therfore with-
out loue ye maye not lyue. ¶ This
essencyall beyng geuen to you by
loue receyueþ dysposycyon in the
holy baptym/ the whiche baptym/
ye dyd receyue in þ vertu of þ bless-
yd sacrament of my onely sothefast
sone for in none other wyse ye maye
take parte of þ lyghte (that is reher-
ced before) but rather ye sholde be
lyke to a candell without wyke/ that
in no wyse maye brenne/ nor receyue
that lyghte within hym. ¶ In the
same wyse/ yf you do not receyue in
your soule the wyke that receyueþ
this lyghte/ the whiche is called the
lyght of very feyth/ and also be not
come to þ grace/ the whiche ye dyd
receyue in the holy baptym/ with af-
feccyō of youre soule/ formed and as-
bled by me for to loue/ the whiche af-
feccyō is so apte for to loue/ that w-
out loue it maye not lyue/ for loue is
his meet. ¶ But where catcheth li-

che a soule lyght so oned/ as I haue
sayde. ¶ Certayne at the fyre of my
dyuine charyte/ lounge me & dre-
dyng me/ and luyng the doctryne
of my onely sothefaste truthe. ¶ Ne-
uertheles as I sayd some do catche
more lyghte/ and some lesse/ after þ
mater that he bereth/ and gyueþ to
the fyre. ¶ For though all ye haue
one mater/ that is bycause ye be all
made and create/ and formed to the
ymage of me. ¶ And þ also ye haue
receyued the lyghte of holy baptym/
and so be made crysten men/ eche of
you maye encrese in loue and vertu
as it is plesante and lykynge to my
grace for to gyue you. ¶ Not for to
chaunge the shappe and forme that
I haue gyue you/ but that ye make
encrese/ and þ vertues maye growe
in you by loue/ blyng in your ver-
tu tre choyse/ and blyng also affec-
cyō of charyte/ & so in loue ye maye
encrese (as it is reherced) with the
whiche loue/ ye sholde come for to re-
ceyue þ swete and glorious lyghte/
the whiche I haue gyue to you for
to be mynystred/ by mene of my my-
nysters that I haue gyuen to you/
in to your ghostly meet/ and ye re-
ceyue somoche of þ ghostly lyghte/
as you bere of loue and holy desyre/
and though it so be (as I sayde) þ
ye receyue all the lyghte (by ensam-
ple as I shewed to you by them that
bare tapers) that after the quanty-
te of þ weyghte/ so they dyd receyue
lyghte lesse or more/ all be it thou se
hole lyghte in eche of those tapers/
not dyspyded/ for that maye not be
for no maner of imparfeccyō of you/

nother of the receyuer nor of the my-
nysre / but ye take asmoche of that
lyghte in you that is of grace / whi-
che ye receyue in this sacramente /
as ye dyspose you for to receyue by
holy desyre. ¶ And yf ony go to this
blessyd sacrament with trespas of
deedly synnes / he shall in no wyse re-
ceyue grace of it / all though he re-
ceyue actually all god and all mā in
the same sacrament / as it is before
sayde. ¶ Wyllyam þ knowe howe suche a
soule stondeth that receyueþ this
sacrament vnworthely. ¶ It ston-
deth lyke a candle in the whiche wa-
ter is fall / þ whiche neuer ceseþ to
crye & make noyse / as lōge as þ wa-
ter toucheth þ fyre in þ wyke / & as
soone as the water is fully entred i
to the wyke / it is quenched & is lost /
than is no fyre i it / but onely smoke.
¶ In the same wyse þ soule bereth
i herselfe a candle of gracious lyght /
that it receyued in the sacrament of
holy baptyſm / in to the whiche soule
entred water of synne / and quen-
cheth the wyke of lyght of gracious
baptyſm / where it waxeth vndyspo-
sed / and so vnchaufed at the fyre of
very contrycyon / she is confessed ge-
nerally of al her synnes / and in that
wyse she gothe to the auter for to re-
ceyue that blessyd sacrament actu-
ally / and not mētally. ¶ Thus this
very gracious lyght dwelleth not
in a soule vndefouled by grace / that
dyspoſeth her not as she sholde dys-
pose her to suche a worthy sacramēt
but it gothe awaye / & than in suche
a soule dwelleth and abydeþ ryght
greate confusyon & shame by greate

nes of þ synne / after tyme þ lyght is
so quēched / for of that blessyd sacra-
ment suche a sole ſeleth none other
thyng / but onely cryenge & noyse
by remors of conſcience / not for de-
faute that is in the lyghte / for that
maye in no wyse be hurte / but for de-
faute that is in the water whiche is
founde in the soule / and letteth affec-
cyon of þ soule / in ſuche maner that
the soule maye not receyue this gra-
cious lyghte. ¶ And thus þ know-
es well / that in no wyse this lyghte
maye be departed / fro the hete and
coloure of þ same lyghte / nother for
the lytell desyre that the soule hathe
in receyvinge of this sacrament / no-
ther for defaute that is i the soule þ
whiche receyueþ it / nor also of þ
that mynysreth it / as I hane tolde
the by ensample of the sonne / that
though it shyne vpo a soule thyege /
yet it is not thereby defyled. ¶ In þ
same wyse this ryght well bploued
lyghte in this blessyd sacrament in
no wyse maye be defouled / nor deuy-
ded nor lelled. ¶ I sayde also that þ
lyghte of the sonne maye not be dep-
ted fro his spere / though al þ worlde
take bothe lyghte and hete of hym.
¶ In þ same wyse this blessyd bo-
dy the sacrament of the auter / my
blessyd onely sotheſaste ſone / that be-
ry ſonne maye not be departed fro
me the sonne that am endelesse fa-
der / though all it be mynysred by
the myſteryall body of holy chyche /
to what reaſonable creature þ wylly
receyue it / but rather it is all hole / &
it is all receyued bothe god and mā
as I gaue the ensample by lyghte /
q. iiii.

wher I sayd / thoughe all þ world
toke lyghte of thy candell / yet is thy
lyght neuer þ lesse / but it is all hole /
and neuerthelesse al receyue it hole.

How all the bodyly wyttes oz fel-
lynges be dysceyued i the foresayde
sacrament / but not the felynges of
the soule / therfore with felynges &
wyttes of the soule. that holy sacra-
ment shall be seen / tasted / and feled /
and here of is a bysion whiche this
deuoute soule dyd se within this ma-
ter folowynge. **O** Ere doughter o-
pen the eye of thy intellection for to
se þ depenes of my charyte / for ther
is no reasonable creature but that
he holde melte & dysolue his herte
by affectyon of loue / yf ymonges al
other benefytes the whiche he recey-
ueth of me / he beholde worthely to
the benefyte þ he receyueth in this
blessyd sacrament of þ auter. **A**nd
with what eye dere doughter holde
thou & other beholde / & se / touche / &
parceyue this blessyd mystery. **N**ot
onely with touchynge and syghte of
the body / for all the bodyly felynges
and wyttes fayle i that sacrament /
thy bodyly eye seeth nothyng / but
whytenesse of breed / the same tou-
cheth thy hondes / and the taste sau-
reth nothyng elles / but the sauour
of breed / & so the grete bodyly wyt-
tes be dysceyued. **T**he felynge &
the wyttes of the soule maye not be
dysceyued therin (but yf they wyll)
that is in withdrawynge the lyghte
of feythe / by medycyn of feythes
fulnesse. **W**ho is he that tasteth /
seeth / and toucheth this blessyd sa-
cramente. **C**ertayne the felynge

of the soule. **W**ith what eye seeth
the soule that blessyd sacramente.
With the eye of intellection / yf in
that eye be the perle / oz clere syghte
of very feythe. **T**his eye than se-
eth in that whytenes all god and all
man / dyuine nature oned with the
nature of man / body / soule / & blode /
of cryst / the soule oned in the body /
and the body and soule oned with
my dyuine nature / neuer fro me dys-
cordynge (as I tolde the) yf þ haue
mynde in the begynnynge of thy co-
uersyon. **A**nd not onely with the
eye of intellection / but also with the
bodyly eye / and thoughe it so were
that thy bodyly eye had lost a grete
parte of his syghte / yet the eye of in-
tellection hathe euer clere syghte.
I shewed the ones for a declaracy-
on of the same sacrament / agaynst
the batayle that the fende put to the
of the same sacrament / and that I
dyd to the for to make the encrese in
loue / and in þ lyghte of holy feythe.
Also thou knowes well that thou
wente to the chyrche very erly in a
morowe for to here masse / and be-
fore that thou was soze vexed of the
fende / and ther thou stode befoze an
auter of the crucysyre / where as a
preeft came and sayde masse / and al
that masse tyme thou dyd consydre
thy defautes / and thou was aferde
for to offende me / for all the tempta-
ryons þ the fende dyd to the. **A**nd
than thou beganne for to consydre
the grete affectyon of my endelesse
charyte / the whiche hathe made the
ryghte worthy for to here masse / al-
though þ demes thyselfe vnworthy

for to entre i to my holy tēple. ¶ Thā
 after tyme þ p̄est came to þ tyme
 of consecracyon / thou dyd beholde
 ryght belyly the p̄est / and whā he
 sayd wordes of cōsecracpō / I made
 me open to the / and so thou sawe co-
 mynge out of my brest / a lyghte as
 it hadde by a sonne beme comynge
 out fro the whele of the sonne / and
 not departynge fro the same whele
 or rundel of the sonne / in the whiche
 lyghte came a culuer and flykered
 or dyd synpte his wynges togȝder a-
 bout the hoste of shewynge ioy and
 gladnesse / for vertu of those wordes
 that the p̄est sayde in tyme of cōse-
 cracyon. ¶ And so thy bodyly eye
 was not suffycient for to suffre to
 se suche a lyghte / but thy lyghte one
 ly belefte in the eye of intellection /
 there thou sawe and tasted the depe-
 nesse of the trynpte / all god & all mā
 hyd and couered vnder whytenesse
 of breed. ¶ And nother the greatesse
 lyghte that thou haddest of me / nor
 the worthy p̄sence of me that thou
 dyd fele in the intellectuall / toke
 not awaye nor mynshyd the wyte-
 nesse of breed / for that one was no
 lettynge to that other / that is for to
 se me intellectuall very god & be-
 ry man in that lykenesse of breed /
 nor also that lykenesse of breed was
 not yet pletted by me / for fro that
 lykenesse of breed / was neuer with-
 drawe whytenesse / nor touchynge /
 nor sauour. ¶ This reuelacyon and
 bysion was shewed to þ of my ende-
 lesse goodnesse / the whiche endelesse
 goodnes gaue to the eye of thy intel-
 leccion / a clere spght w̄ holy septe.

¶ Therfore the eye of intellection
 holde be thy p̄ceptall syghte / and
 with that syghte ye sholde beholde
 the sacrament of the auter. ¶ But
 who toucheth þ sacrament? ¶ Cer-
 tayne the honde of loue / for that sa-
 crament the whiche is seen & know-
 en w̄ the eye of intellection / is tou-
 ched with þ honde of loue / of feythe
 it is touched / with the hōde of loue /
 as thouge he certyfyed hymselfe of
 that thyng that he seeth by feythe /
 and knewe by intellection. ¶ But
 now what thyng tasteth that sacra-
 ment? ¶ The taste of holy desyre / þ
 taste of the body tasteth nothyng
 elles but sauour of breed / but þ taste
 of þ soule that is holy desyre tasteth
 bothe god and man in that holy sa-
 crament / vnder forme of breed. ¶ Se-
 es thou not now how thy bodyly fe-
 lynges be dysceyued / and not þ wyt-
 tes of þ soule / for they be claryfyed
 and certyfyed in þ sothe / in asmuche
 as the eye of intellection sawe it with
 the perle of very clere feythe. ¶ The
 taste also of the soule / tasteth it with
 feruent desyre of my brennyng cha-
 rite / by the whiche brennyng cha-
 rite / I made the soule worthy for to
 receyue that worthy sacramente /
 and also the grace of the sacrament.
 ¶ Thus thou maye thā se / that not
 onely withoute the bodyly wyttes /
 ye shold se and receyue that blessyd
 sacrament / but also with ghostly fe-
 lynges / dysposynge the wyttes of
 youre soule with affectyon of loue /
 for to se / receyue / & taste (as I haue
 sayde) that moste blessyd sacramēt
 of the auter / the body of my blessyd

sone Ihesu. ¶ Of the excellence in
 the whiche a soule stondeþ / that re
 ceueth this sacramēt i grace. ¶ Be
 holde now dere doughter i what ex
 cellence dwelleth a soule that recey
 ueth this blessed sacrament / þ whi
 che is called quicke breed or breed
 of lyfe / & angels fode. ¶ Whā suche
 a worthy soule receueth þ blessed
 sacrament / he dwelleth in me & I in
 hym / as a fyssh dwelleth in the see /
 and the see in þ fyssh. ¶ In þ same
 wyse suche a soule dwelleth in me þ
 am the peaseable see / and I þ pease
 able see dwell in suche a soule. ¶ In
 suche a soule also dwelleth grace / for
 whā suche one receueth this breed
 of lyfe / grace dwelleth in grace after
 the consumpcyon of that mustyryal
 quicke breed / and so I leue in you /
 the ymage of my grace. ¶ Wyght as
 a seyle put vpon hote wace / after þ
 tyme that it lyfte vp & takē awaye /
 the pynte of the ymage dothe re
 mayne. ¶ In þ same wyse þ vertu
 of this sacrament remaineth in the
 soule / for to you remaineth the hete
 of charyte / the mekenesse of the ho
 ly ghost / and þ lyghte of wysedome
 of my onely sothefast sone Ihesu / by
 Illumynynge of the eye of intellec
 leccyon / in the same wysedome for
 to knowe and se i hym the doctryne
 of my charyte. ¶ In þ same wyse a
 soule is stronge / of my strengthe ta
 kþge parte of my heuēly myght / & so
 I make suche a soule stronge aga
 ynste his owne lencyble passyon / as
 gapnst the temptacyōs of þ fendes /
 and agaynste the wretched worlde.
 ¶ And thus thou maye se that ther

remaineth alwaye a pynte or an
 ymage of grace / after tyme þ ghost
 ly mater of the sacrament of the aus
 ter is receyued & ghostly consumed.
 ¶ This ghostly mater thus recey
 ued and ghostly consumed / thā this
 very sonne tourneth agayne to his
 whele and roundell / not that it was
 departed fro the same whele / but þ
 it was and is euer oned and knytte
 with me togyder in one. ¶ But the
 depenesse of my dyuine charyte for
 your hēlthe / hathē gyuē to you meet
 in this lyfe / in the whiche lyfe ye be
 pylgrymes and straungers / for to re
 ceue you / and for ye sholde not lose
 þ mōde of my benefites of my sones
 precyous blode. ¶ Also therfore it is
 gyuē to you in to your ghostly meet
 by my dyuine dyspensacyon / for hel
 pyngē of youre necessytes or nedes.
 ¶ Thus than beholde how moche
 ye be bounde to me / for to yelde me
 loue agayne / for so greate loue that
 I haue shewed to you / and also for
 bycause that I am endelese & most
 souerayne sothefastnesse / worthy
 to be loued of you. ¶ How the wor
 des that be sayde of the excellence of
 the sacrament / ben sayde of the dyg
 nyte of prestes that sholde better
 knowe / and how god asketh more
 purete & clennessē of body & soule of
 thē / than of other of his creatures.
 ¶ All this haue I tolde the dere
 doughter that thou maye the better
 knowe the dygnyte in the whiche I
 haue sette my mynysters. ¶ And al
 so that thou haue þ more compassy
 on of they? wretchednes / for yf they
 themselfe beholde they? owne dyg

nyte/they wolde neuer dwell in the derkenes of deedly synnes/nor they wolde neuer defoule þ faces of theyr soules with þ spottes of deedly synnes/and not onely that they sholde ascape withoute offence of me and theyr owne dygnyte/for though they betake theyr bodyes to the fyre it sholde be ryghte lytell satysfaccyon of the trespass/to so grete grace/ & so grete a benefyte as they haue receyued/for in this worlde they myght neuer come to so grete a dygnyte. ¶ They be onely my anoynted people for I call them my crystes/and to them haue I betake my selfe for to be mynystred to you/and also I haue sende them in to the mysteryall body of holy chyrche/as ryghte swete smellynge floures. ¶ This dygnyte hath not an angel/but I haue gyuen it to me/to suche as I haue chosen for my mynysters/whome I haue ordeyned i erthe as angels/and they sholde be called angels of erthe in this lyfe/for as angels they sholde be. ¶ In euery soule I requyre purete and charyte/by þ which he sholde loue me pryncypally & his neyghboure/& also for to helpe hym in that he can and maye/other by temporall good/or by mynystercyon of prayer/and so for to dwell to gyder in the loue of charyte/as I haue vpon this same mater tolde þ i an other place. ¶ Moche more therfore I requyre purete and loue i my mynystres/bothe anendes me and also anendes theyr neyghbours/my nystrynge bothe to them selfe and to theyr neyghbours/the body and the

blode in the sacrament of the auter/of my onely sothefaste sone Ihesu/with the fyre of charyte/and hongre of helthe of soules/for the glozy and laude of my name. ¶ For ryghte as my mynysters wyll haue clene charytes for to put in that blesyd sacrament/so I requyre in them þ purete of herte/and clenness of soule in them. ¶ I wyll also that the body of them the whiche is an instrumēt of the soule be kepte in parfytte purete and clenness/and I wyll not that they noylyte it in the fylthe of vncleynes/nor þ they be proude nor hyghe of herte/sekyng grete prelates/nor that they be cruell anendes the selfe & theyr neyghbours/for they maye not vse theyr owne cruelte without harmynge of theyr neyghbours/for yf they be to them selfe cruell/they be cruell in receyvinge of synne/and so they be of þ soules of theyr neyghbours/bycause they gyue to theym no ensample of lyfe. ¶ Nor all suche haue no fere for to pull oute soules out of the fendes hondes/nor for to mynystre to them the body and the blode of my onely sothefaste sone Ihesu/& also me very lyghte/as I haue sayde/nor also none other sacramēt of holy chyrche. ¶ And thus all the whyle they be to the th^o cruell/they be in the same wyse to other so cruell. ¶ How that sacramentes sholde neuer be soule nor boughte/& they that receyue the sacramentes sholde helpe the mynystres with theyr temporall goodes/whiche goodes the mynysters sholde dyspose & ordeyne for to be dysposed in to thre partes.

I wyl that they be large and not
scarle / þ is nother for couetyse nor a-
uatyce / they sell the grace of the ho-
ly ghost / so shold they not do / nother
I wyl that they do so / but rather of
the gracypous gyfte and the wydenes
of charypte that they haue receyued
of my endelesse goodnes / for to gyue
it frely of large herte by affectyon of
loue for þ worshyp of me and helthe
of soules / to euery reasonable crea-
ture the whiche asketh it mekely / &
they sholde nothynge take therfore /
in almoche as they boughte it ne-
uer / but they dyd receyue it of me by
grace / for to mynystre it to you. **A**l-
so they maye and sholde well by the
waye of almes receyue / & so sholde
the subiecte do that receyueth the sa-
cramente / for on his syde he sholde
gyue that he myghte for almes som-
what gyue / for in almoche as they
sholde be ghostly fedde of them / ther-
fore they sholde helpe them at theyr
nedes of temporal goodes. **I** wyl
that ye wete that without ony com-
paryson / they gyue to you more thā
ye gyue to them / for there maye be
sette no comparyson byt wyse thyng-
ges that haue none ende / as transy-
tory thynges of the whiche ye helpe
them to me endelesse god that am in
fynyte / whome by prouydence and
dyuine charypte I haue ordeyned for
to mynystre to you ghostly thynges
and graces / that is the sacramēt of
holy chyrche / and not onely of suche
mynystrers / but also of other ghostly
graces & prayers / and of other ghost-
ly thynges / of what preest that euer
it be that it be gyuen to you / for that

ghostly good maye not be lykened
to no maner of temporal good / þ ye
gyuen to thē. **A**lso now shal I tell
the how they sholde departe that te-
porall good þ they receyue of you / I
saye that they sholde departe þ subs-
taunce of those temporal goodes þ
whiche they receyue of you in to thre
ptes / one for theyr owne lyuelode /
an other to poore men / and þ thyrde
for necessary thynges to holi chyrche
& in none other wyse / for & they do
other wyse / they offēde me gretely.

The.iiii. chapyter speketh
in the begynnynge of þ dyg-
nyte of preestes / & how þ ver-
tu of the sacramentes is not
lessed nor mynyshed throuwe
the synnes of them that my-
nystre them / nor throuwe the
synnes of þ receyuer. **A**nd
how god wyl not that secu-
lers of the worlde / correcke þ
mynystrers of holy chyrche.
Also how god arecteth the
persecucyō þ is done to holy
chyrche or to the mynystrers /
as it were do to hymselfe / & so
of other maters / as is reher-
sed in the kalendre / in the be-
gynnynge of þ boke. **Ca.iiii.**



Wolde that þ knewe þ ex-
cellence of my very swete
and glorypous mynystrers
whome I haue made and

called my crystes/as I haue sayde.
They þ exercyse þ vertuous dyg-
 nyte i vertues/be arayed w the glo-
 rious sonne þ I haue gyue to them
 for to mynystre forthe/as þ maye be
 holde and se of glorious Gregory/
 Splueller/ & other þ went before the
 & also þ dyd folowe them / þ whiche
 dyd succede after þ pyncypal hyghe
 byshop Peter / to whome were de-
 lyuered the keyes of þ kyngedome
 of heuen of my onely sothefast sone/
 sayenge to hym thus. **T**o þ Peter
 I shall gyue þ keyes of þ kyngedome
 of heuens / & what þ vnbyndes here
 in erthe / it shall be vnboūde & losed i
 heuē. **T**ake hede dere doughter &
 se how I haue made open to the the
 excellent vertuous dygnyte of my
 mynysters / and now moze playnly
 shall I declare to þ the dygnyte þ I
 haue put the in. **T**his keye is the
 keye of my blode of my onely sothes-
 fast sone Ihesu cryst / þ whiche keye
 hath made open to crysten soules
 endelesse lyfe / that was longe tyme
 shyt fro mākynde for þ synne of A-
 dam. **A**nd after tyme I graūted
 pou my sothefastnesse / þ is my onely
 sothefast sone Ihesu / for to suffre pas-
 syon & dethe for you / w þ same dethe
 he dystroyed youre dethe / makynge
 to you of his pccyous blode a bathe /
 & so his blode & his dethe oned in the
 vertu of my dryuyn nature w man-
 kynde / haue opened euerlastynge
 lyfe. **B**ut to whome leste he þ key-
 es of his pccyous blode in kepynge.
To þ glorious apostell Peter / &
 to other popes þ dyde succede after /
 & so vnto þ last dape of Judgement

they haue & shall haue þ same aucto-
 ryte & power þ Peter had / & þ aucto-
 ryte is neyer mynyshted nor lessed /
 for no maner defaute þ is in the / nor
 it wdraweth neuer awaye þ perfec-
 cyō of þ blode / nor fro no sacrament /
 for I sayde þ ryght nowe þ this glo-
 rious sonne maye not be defouled /
 for no fylthy nature / nor to lose his
 lyght for no detkenes of deedly synne /
 þ is other in þ mynystre / or in hym
 þ receyueth / for þ synne of ony mynys-
 tre of holy chyche maye not hurte
 nor lesse þ vertu of it / but yet neuers
 thelesse grace maye be mynyshted / &
 synne maye encrese in hþ þ mynys-
 treth / & in hþ þ receyueth it vnwoz-
 thely. **A**nd yet cryste kepeth þ key-
 es of his blode w in suche vnwozthy
 mynysters / as yf you haue mynde /
 I haue shewed to þ by a symilitude
 wher I shewed to þ what reuerēce
 secular men sholde do to my mynys-
 ters / whether they be good or bad / &
 howmoche þ vnreuerēce of the to mi-
 nisters dyspleled me. **A**ndowes
 þ not well þ I put þ in ensample the
 mysteryall body of holy chyche / to
 þ lykenes of a celer / in þ whiche the
 blode of my sone Ihesu was kepte
 in / in þ whiche blode / all þ sacramē-
 tes be made ppyte / & they haue recey-
 ued lyfe of þ same blode in vertu / at
 þ gate of þ whiche celer / cryst was
 here i erthe / to whom was comytted
 of me endeles sader / for to mynystre
 þ same blode / & therfore to hþ it lon-
 ged to chole such ministers þ myght
 helpe hþ for to ministrer þ same blod
 to all þ vnpyetfull body of cryste re-
 lygyō. **T**he þ was accepted of hym /

Quinta

was made very mynystre vnder hys
 & none other / but suche one. ¶ Fro þ
 accepcon cometh for the all þ order
 of clergy / whome he hathe cholen &
 set eueryone of the in theyr offyce for
 to mynyster þ precyous blode / and
 lyke as he hathe set / as for his hel-
 pers in þ mynystreþon þ sacramē-
 tes of holy chyche / so to hys it logeth
 onely for to correcke the for theyr de-
 fautes / & so I wyl it be. ¶ For of þ ex-
 cellence & auctorite þ I haue gyue
 to them / I drewe the out of bōdage
 & seruage / þ is fro subieccyon of tem-
 porall lordes. ¶ Tēporall lawe may
 nothynge punyſhe the / but he ones-
 ly þ is set aboue for to mynyster i my
 lawe þ am endelesse god (as be suche
 þ be anoynted of me) they sholde cor-
 recke the vnder me whan they tres-
 pas. ¶ And therfore by holy wyte
 I haue sayde thus. **Nolite tan-**
gere. &c. ¶ To tēporall lordes / tou-
 che not my crystes þ be my mynys-
 ters whiche be anoynted of me / for
 a mā maye come to no greater a fal-
 thā for to defoule and to dyspyse my
 mynysters. ¶ How god arecteth þ
 psecucion þ is done to holy chyche
 & to þ mynysters as it were done to
 hymselfe / & how þ synne is more gre-
 uous than any other synne. ¶ And
 yf þ wyl aske me why I saye þ the
 synne of the is more greuous þ whis-
 che do parsu holy chyche & my my-
 nysters / thā any other synne þ they
 do / & also why I wyl not þ reuerēce
 be mynysht anendes the (not with-
 stondynge theyr defautes) I shall
 tell þ. ¶ Every reuerēce þ is done to
 the / is not done to the but to me by

vertu of the blode þ I haue gyue to
 the for to mynyster (for yf þ ne were)
 ye wolde do asmoche reuerēce to the
 as ye wolden do to worldly men (&
 no more) and for þ mystery ye be cō-
 strayned for to do the reuerēce / for
 nedes ye must come to theyr hōdes /
 not to them for themselfe (but for þ
 vertu that I haue gyuen to them)
 yf ye wyl receyue any sacramētes.
 ¶ For yf ye maye haue the and wyl
 not / ye sholde dye i state of dampna-
 cyon / therfore it is my reuerēce / &
 the reuerēce of this glorpyous blode /
 and not theyr reuerēce / for we be
 one by the vnyō of dryuyn nature /
 knyte and oned w mākynde. ¶ And
 ryghte as the reuerēce is myne / so
 is the vnreuerēce myne (for as I
 sayde) ye gyuen them no reuerēce
 to themselfe for theyrselfe / but for þ
 auctorite that I haue gyuen to the /
 and therfore they sholde not be offē-
 ded / for whā they offende them / they
 offende me and them. ¶ I haue for-
 byd them for to touche my crystes / þ
 is my anoynted people / with han-
 des of byolence. ¶ There oughte no
 temporall man to excuse hym and
 saye (I do the no wronge) nor I am
 not enuyous to oure moder the holy
 chyche / thoughe I punyſhe þ de-
 fautes of euyll curates. ¶ Here su-
 che one lyeth & saythe not sothe / for
 he maye not se / he is so blydded in his
 owne loue (& yet though he se) he ley-
 neth hymselfe blynde / for to couer þ
 prycke of his conspence. ¶ For whā
 that euer they parsu them / they par-
 su me / and so they do me wōge / for
 ryghte as the reuerēce is myne / so

is al þ harme myne/bothe scoznes/
repreues/harmes/shames & also bla
mes. ¶ Al thole I arecte to me þ be
done to them / for I haue forbyd the
& warned the / not for to touche i vyo
lence by worde nor dede my mynyls
ters / I sholde punyſhe them whan
they offede / & not they. ¶ Thus thā
what that euer they be in lpyunge/
the reuerence of them sholde neuer
be mynyſhed / for whā they mynely
it / they offende me / & therfore this
synne is more greuous than any o
ther synne. ¶ And thoughe they be
wycked in lpyunge & done many wy
kednesſes / of whose wyckednes it
shal be sayde in an other place / yet yf
to them be done reuerence onely for
me / it is arected to me & not to the.
¶ But now thre pryncypall causes
ther be / why þ synne of vnreuerence
is more greuous synne than any o
ther. ¶ One is / for þ reuerence whi
che is done to them is done to me.
¶ Another is / for they breke my byd
dyng / in þ I forbade the not for to
touche the vpolēly / by þ whiche vni
reuerent touchyng / they dyspyse my
blode / whiche they haue take of holy
baptym / for they dyscobe / doynge
þ thynge þ is forbyd theym. ¶ And
therfore they be rebell to this blode /
for they haue sette reuerence asyde /
& be ryſen w greate persecucion / &
so they be stynkyng members / cut
awaye fro þ myſterypall body of ho
ly chyꝛche / & as longe as they dwell
obstynate in that rebellyon & with þ
vnreuerence / withoute any doubte
they renne to endelesse dampnacyō.
¶ Neuerthelesse yf they make the &

lowe the and knowlege theyꝛ defau
tes / they shall receyue mercy and for
gyuenesse. ¶ Another cause is why
thar theyꝛ synnes be more greuous
thā other / for it is a synne þ is done
of theyꝛ owne malyce & with a byſe
ment / for to knowe wel that w good
coſcyence / they muſt not do as they
done / and therfore in theyꝛ doynge
they offende greuously / whiche of
fence is a maner of cursed pryde / w
out bodyly delectacyō / for it wasteth
bothe body & soule / the soule is con
sumed / for it is pryued fro grace / &
often tymes the worme of conſcy
ence freteth ſuche folke. ¶ Also the
bodyly ſubſtaūce is coſumed in the
ſerurce of the ſende / theyꝛ bodies be
as deed beestes / & thus this synne
is properly anēdes me / for it is done
without any colour of his owne pro
fyte / and with malyce and þ ſmoke
of pryde / whiche pryde ſpryngeth
out of ſenſyble loue / & of that wyck
ed drede þ þ plate hadde / that for
drede of loſynge of his lordſchyppe /
he dyd ſee my onely ſothefaste lone
Jheſu / ſo done all ſuche. ¶ All other
synnes that they done be done of y
noꝛaūce or ſymplynes / but this cur
ſed synne is done by malyce / for he
knoweth the euyl that he dothe / it
is all done of vnoꝛdynate dylectacy
on and pleaunce / that they haue to
that synne / or elles of ſome maner of
profyte that they ſynde i that synne /
and ſo the offender / dampneth / and
hurteth / his owne ſoule / & me / and
his neyghbour. ¶ He he hurteth
& offedeth / for he yeldeth no thākes
to me his maker. ¶ His neyghbour
t.ii.

he offendeth and hurteth / for he pel-
deth not to hy loue of charite. ¶ Al-
so he offendeth & hurteth hymselfe /
thoughe he do it not by actuall syn-
tynge / p̄ whiche offence dyspleaseth
me / for p̄ harme p̄ I sei hy. ¶ And
thus as I haue sayde without ong-
mene / this offence is onely done to
me. ¶ All other synnes haue some
coloure / for they be done with some
coloure & is a mene / for I haue sayd
in another place p̄ every synne & eue-
ry vertue was done by medycyon &
mene of neyghboure / for synne is
p̄ cause of p̄ p̄uacyon of p̄ loue of
god & of thy neyghboure. ¶ Ther-
fore they p̄ offende they neyghbours
offende me by mene of them. ¶ But
ymonge al my creatures p̄ haue re-
son in the / I haue chosen my my-
nysters (as I haue told p̄) whiche be
called my anoynted people for to my
mystre p̄ body and blode of my onely
sothefaste sone Ihesu / p̄ is knyght &
oned to the fleshe of youre makeed
with my dyuine nature. ¶ And so
suche mynysters whan they conse-
crate p̄ blessyd body & blode / stonden
in p̄ parson of my onely sone Ihesu.
¶ Thus thou maye se and knowe p̄
offence whiche is done to my myny-
sters / is done to my sothefaste sone
Ihesu / & yf it be done to hy / it muste
be done to me / for he & I be oned to-
gyder. ¶ All suche wretches p̄ parlu
my mynysters / they parlu p̄ p̄cey-
ous blode / & p̄pue the selfe fro p̄ tre-
sour and fruyte of p̄ p̄ceyous blode /
wherby thou maye knowe that the
offence so done to me is more greuo-
us than any other synne. ¶ For yf all

the synnes p̄ euer they dyd stode by
on p̄ one syde of them / & this synne
alone by on p̄ other syde / this synne
sholde more greue me than all other
synnes. ¶ Thus than for to gyue p̄
cause to sorowe and haue compassy-
on of my offence / and of dampnacy-
on of suche myserable wretches / I
haue declared the how and in what
wyse I am offended / that thow p̄
sorowe and byternesse bothe of thy-
selfe and also of other of my seruau-
tes by my goodnesse & mercy / suche
wretches maye be knowen in theyr
owne derkenesse / so put out fro the
body of holy chyrche / or elles the so-
ner maye be recounseyled to grace /
for I fynde no maner persone that
soroweth verily of the persecucion
whiche is done to my p̄ceyous blode /
I fynde ynowe that contynually do
smyte me with arrowes of vnoydy-
nate loue and scruple drede / & with
theyr owne propre reputacyon / as
thoughe they were blydeselde / dyd
affecte to theyr owne worschyp / suche
as is to them grete shame & represe /
and that that is to the worschyp / they
tourne to shame & represe / as is for
to meke them and lowe the. ¶ Here
god spekeþ agaynst them p̄ do per-
secucyon to holy chyrche / & of the my-
nysters of holy chyrche idyuers ma-
ners. ¶ Takes p̄ not hede p̄ I sayde
they smyte me (sothe it is) i almoche
as they parlu my mynysters / they
smyte me by theyr entent i almoche
as they can or maye. ¶ I saye not
p̄ I may in my selfe receyue any ma-
ner hurte of the / but I do as a stone
p̄ whiche whā it is smytte / it recey-

ueth no stroke nor hurte of the / but
it tourneth agayne agaynst the sym-
ter / in þ same wyle the symtyng of
theyr offences whiche is thowen to
me maye not noye me. ¶ But þ be-
nemousnesse of synne tourneth agay-
ne to the / þ whiche synne in this lyfe
pyueth them fro grace / & also they
lose þ fruyte of that precyous blode /
and at the laste if they amende them
not with holy confessyon and cōtry-
cyon of herte / they sholde go to ende-
lesse dampnacyon out fro me / & cou-
pled with fendes without ende / and
that copulacyon bytwene fendes &
the is begonne i this worlde. ¶ For
as soone as a soule is depyued fro
graces / anone it is boude in synne /
þ whiche is the bonde of hate of her-
tu and loue of byces / þ whiche bonde
they haue putte in the fendes hon-
des with fre choyse / & with þ same
bonde the fende byndeth them / for
otherwyle maye they not be boude
with the same bonde / the pursuers
of my blode be bounde togyder / for
as mebres coupled to þ fende / they
take vpon the the offyces of þ fende.
¶ Fendes be aboute in all that they
maye for to bere my creatures / and
for to withdraue them fro grace / &
bynging them to the offence of deedly
synnes / that of the same euyl that
they haue of themselfe / they entyse
creatures in the same. ¶ In þ same
wyle all suche that be lyke to fendes
and be as deuplye membres / ouer-
turnen the chyldren of my spouse / þ
is the chyldren of my onely sothefast
sone Ihesu / dyscoluyng them fro þ
bonde of charyte / and byndyng the

with the wretched bonde of synne /
so depyued fro the fruyte of my so-
nes blode / and that bonde is knytte
with the chayne of pryde / and with
theyr owne propre reputacyō with
þ bōde of scruple drede / þ whiche for
drede and losse of temporall goodes
they lose grace and fall in to more cō-
fusyon and shame than they myght
fall in befoze / or they were depyued
fro the bygnyte of my sones blode.
¶ This bōde is sepled with þ seple
of derkenes / for they knowe not in
to how many inconuenyences and
wretchedneses they be fall / and so
make other to fall in the same / and
therfore they amende them not / nor
correcke them not / bycause they do
not knowe how for derkenes / for as
blynde folke they ioye bothe of theyr
dāpnacyon of soule & body. ¶ Be los-
towfull doughter therfore / for to se
suche blyndenesse and wretchednes
in suche as be wasshed in that precy-
ous blode (as thou arte) and ben nos-
tyshed with þ same blode at þ brest
of holy chyryche / and now as enuyous
folke for scruple drede / and vnder
colour of correccyon of defautes of
my mynysters / of þ whiche I haue
forbyd them þ they shold not touche
the / they be withdraue fro that holy
breste. ¶ Wherfore tremblyng &
drede sholde bothe occupy the & my
other seruauntes / whan thou heres
that wretched bonde named. ¶ Thy
tōgue were not suffyeyt to tell how
byle it is to me / & yet worst of al it is
þ they wyl couer the selfe w the mā-
tell of correccyon of defautes of my
mynysters / wenyng therby þ they
c.iii.

Quinta

hyde theyr owne defautes/ and they
thynke not that there may no man
tell hyde fro my syghte snythōge/
they maye well hyde them fro þe eye
of a creature/ but not fro me/ for ther
is nothyng hydde fro me. ¶ I lo-
ued you and knewe you oꝝ than ye
were/ and this is one of the causes
why deedly creatutres wyll not a-
mende theyr lypynge/ for in suche
they byleue not with þe lyghte of be-
ry quycke seythe that I beholde the/
for yf they dyd byleue verily that I
behelde theyr defautes/ & that eue-
ry defaute shal be punyshed/ lyke as
euery good dede shal be rewarded/
they sholde neuer do somoche euyl
as they do/ but of that that they had
done they wolde amende them and
mekely aske my mercy/ and than I
with the mene of my sonys bloode
shal graunte them mercy/ but they
be as obstynate folke and reprobate
folke fro my endelesse goodnesse/ &
they be fal in to the vttermoste fall þe
they myghte fall in/ depꝛyued fro
lyghte by theyr owne defautes/ and
they be made as blynde folke parsu-
ers of my bloode/ þe whiche sholde not
be for no defaute that is don of my
mynysters/ whiche do mynystre the
mysteri of my sonys pꝛecyous bloode.
¶ A shorte repetycyō of þe þe is sayde
before/ of holy chyrche and of þe my-
nystres. I haue somwhat tolde þe
dere doughter of the reuerence whi-
che sholde be done to my mynystres
(not withstondyng theyr defautes)
for þe reuerēce is not done noꝝ ought
not to be done to them for them/ but
for the auctoꝝyte that I haue gyue

to them. ¶ And also I haue tolde þe
that the mystery of the sacramente
may not be deuyded noꝝ lesed for no
defaute that they do/ and therfore
shal no reuerence be mynushed noꝝ
ther made lesse anendes them/ for it
is not done for the/ but for þe tresour
of the bloode that I haue gyuen in to
theyr keppynge. ¶ The contrary of
this haue I shewed the how greuo-
us it is and how it dyspleseth me/ &
what harme it is to them/ þe vnreue-
rence and persecucion of my sonys
bloode. ¶ I also haue tolde the of the
bonde that they make agaynst me/
and how so ybounde they serue the
fende/ that thou maye haue þe moze
cōpassyon. ¶ To this is one defaute
that I haue tolde the in specyall for
the persecucion of holy chyrche/ and
the same wyse generally I saye the
of cryste relyggyon þe whiche do dwel
in deedly synne/ and dyspyle þe bloode
of my sone Ihesu/ depꝛyunge the
selfe fro the lyfe of grace. ¶ In this
wyse it dyspleaseth me þe greuous
synne. ¶ Of the excellence and ver-
tues/ and of the holy werkes of ver-
tues and holy mynystres/ and howe
they haue the condycyon of þe sonne/
and of the correccyons to theyr sub-
iectes. ¶ Now shal I gyue the a ly-
tell refresshyng to thy soule/ I shal
swage þe sorowe of derkenes of these
wretched subiectes with the holy ly-
uynge of my mynystres/ of whome
I sayde to the they haue the condy-
cyon of the sonne/ for with the odour
of theyr holy vertu/ the synkyng
fylthe of theyr wretchyd lypynge is
swaged/ and the derkenesse of them

is swaged wth theyr lyghte. ¶ Open therfore the eye of thy intellection/ and beholde in me the lyghte or the sonne of ryghte wysenesse/ and thou shal se my glorious mynisters how they mynister by mynistracyon of the sonne that they mynister/ they take vpon them the condycyon of þe sonne (as Peter the pryncce of all the apostles) that receyuen the keyes of heuen. ¶ And ryght so of other that in the holy orcherde of holy chyrche mynystred lyghte/ that is the body and the blode of my onely sone Ihesu/ and also the sacramentes of holy chyrche whiche auaylen greatly/ & gyuen lyfe in vertu of that precyous blode/ eche of them be sette and put in dyuers degrees after the state of theyr callynge/ for to mynister the grace of þe holy ghost. ¶ Wherwith haue they mynystred? ¶ Certayne with the lyght of grace whiche they haue take oute of this very lyghte/ is that lyghte alone. ¶ Saye: ¶ For þe lyghte of grace may not be alone/ nor it maye not be departed/ but it muste nedes other be holt (or not) & he that is in deedly synne/ is depryued fro that lyghte of grace/ and he that hath the grace/ hath the eye of intellection illumyned/ in knowynge me that haue bothe gyue hym grace and vertu/ the whiche vertu conferueth and kepeth that grace/ and in þe lyghte he knoweth wretchednes of synnes and causes of them (that is the propre sencyble loue) & therfore he hateth it/ and so by hatynge/ he receyueth also the hete of dryuynge chastyte in his affectyon/ whiche affecty

on renewed after intellection/ he receyueth also the hete of this glorious lyghte/ shewynge the doctryne of my onely sothefaste sone Ihesu/ wherby his mynde is reformed to remembre hym of the benefytes of his precyous blode of my sone Ihesu/ and he may not haue one power of the soule fulfilled in receyvinge of me very sonne/ but yf he haue all thre/ wherby that they be sette in order/ & gadered togyder in my name. ¶ For as soone as the eye of intellection aryseth hym with the lyghte of feythe for to se sencyble hymselfe beholdynge in me/ anone affectyon reneweth after/ louynge þe thyng whiche the eye of intellection seeth and knoweth/ and also the mynde is fulfilled with the same thyng that affectyon loueth. ¶ And than anone whan they be dysposed/ they taken parte of me endelese sonne/ and so they be illumyned in my power/ and in þe wysedome of my onely sothefaste sone Ihesu/ and in the myldenes of the fyre of the holy ghoste. ¶ And thus thou maye knowe that they haue take vpon them the condycyon of the sonne (that is to saye) they be arayed with me þe am þe very sonne/ & they do as the sonne. ¶ The sonne heteth and illumyneth & with his hete it maketh the erthe for to brynge forth the fruite. ¶ In the same wyse my deuoute ministers chose/ anoynted/ and sende in to the mysteryal body of holy chyrche by me/ do mynister me that am very sonne/ that is þe body and blode of my onely sothefaste sone Ihesu with other sacramentes/

Quinta

Whiche receyue lyfe of this sacramēt.
They do mynysstre that sacramēt
of the auter actually / for they gyue
lyghte in the mysteryall body of ho-
ly chyrche / whiche is lyghte aboue
naturall cūnyng / that is called cū-
nyng aboue kynde / with honest ly-
uyng and holy shewyng of þe doc-
tryne of my sothefaste sone / and so
they do mynysstre heet of brennyng
charyte / with the whiche brennyng
charyte / they make barayne soules
to burgeon floures of vertu / yllum-
nyng them with the lyghte of ver-
tu and cūnyng / and with theyr ho-
ly ordynate and well ruled lyuyng /
they put away derkenesse of deedly
synes and moche inkydelyte. **A**nd
also they sette in rule the lyfe of the
that lyue vnrule / that also lyue in
derkenesse of synnes / and in dulnes
of pryuacon of charyte. **T**hus þe
maye knowe þe they be þe sonne / for
they haue take vpon the þe cōdycō
of the sonne / of me þam very sonne /
and by affectyon of loue they be one
with me and **I** wth them / as **I** haue
tolde the in an other place. **E**che
of them after theyr state and lyfge
(as **I** haue chosen them) do gyue
lyghte i holy chyrche. **P**eter gaue
lyghte with his techyng and pres-
chyng / and at the laste by shedyng
of his blode. **G**regory with his cū-
nyng & declaracon of holy wyte /
and also with the myrrour of holy ly-
uyng. **S**yluester gaue lyghte in
holy chyrche whan he dysputed a-
gainsst the papnyms / so brennyng
in by dysputacon / and lyghte / and
prete of holy feythe amonges them /

the whiche he shewed to the bothe
by his wordes & by his dedes. **O**f
thou tourne þe to Austyn and to glo-
ryous Thomas / or to Jerome / or to
other doctours / þe shall se how moche
lyght they haue sende i to my spouse
holy chyrche (dystroyng errours)
as lanternes sette on hyghe vpon a
cādelstykke / with very parfyt meke-
nes. **A**nd as they that hongre my
wozshyp and honoure & also helthe
of soules / that very meet with grete
delyte they ete vpon the table of the
blesyd crosse. **M**artyrs also with
theyr blode shedyng / whiche blode
in my lyght gaue ryght swete smell
and broughe in lyghte with vertu
i to my spouse holy chyrche. **T**hey
spredde abroad the feythe / and they
that were in derkenesse came to the
lyghte of feythe / & in the the lyghte
of feythe dyd shyne. **P**relates al-
so sette in the state of prelacy by my
onely sothefaste sone **J**hesu cryste /
he beyng i erthe yelded to me with
holy honest lyuyng the sacryfice of
ryghtewysenelle / the ghostly precyous
us stone of Margaryte / that is cal-
led the Margaryte of ryghtewys-
enelle / the ghostly precyous stone shy-
ned in them and in theyr subiectes
with very mekenesse / brennyng cha-
ryte / and lyghte of dyscrecyon in the
pryncypally ryghtewysely they yel-
de to me my dewe dewte / that is glo-
ry and laude to my name. **T**o the
they yelde hate and dyspleaunce of
theyr owne propre sensualityte / dys-
pyllyng byces and takyng vertu
with the charyte of me and of theyr
neyghboure / with mekenesse they

dyspyle prude / and as angels they wente to þ auter with purete bothe of herte and of body / and so w grete clenness of soule they sayd they? masses / ryghte feruently brennyng in the ouen of charyte / & bycause they dyd ryght wysenesse of the selfe / therfore afterwarde all they dyd in the same wyse ryght wysenesse to they? subiectes / for to make the to lyue vertuously. ¶ They dyd blame them without scruple drede / whan they were blame worthy / for they behold nothyng to themselfe / but onely to my worshyp and helthe of soules / as good curates suers of my sothefast sone Ihesu / that is the hyghe souerayne curate whome I haue gyue to you for to gouerne you þ be brestes / & he gaue his lyfe for you. ¶ All suche curates do folowe the steppes of hym / wherfore they do correcte & wyll not suffre synkynge membres to growe in holy chyrche without correctyon / but charitably with that oymntment of benygnyte / and with sharpnesse of fyre cuttyng the woundes of they? defaultes awaye / by bnderymyng and penauce moche or lytell after the greatenesse of the synne. ¶ And for suche correctyon so truly and feythfully done for þ loue of me / they dyd not fere for to dye. ¶ These were very gardyners that with grete besynesse and holy drede pulled vp the thornes of deedly synnes / and they dyd plante the plates of swete vertu / wherby þ subiectes dyd lyue in very holy drede / & they dyd encrease vertuously / as by smellynge of floures in the mysteryal bo

dy of holy chyrche. ¶ And bycause there was in they? curates no beny of deedly synne / therfore they dyd kepe holy ryght wysenesse / & with out ony scruple drede / they vnder toke they? synfull subiectes myghte ly. ¶ This was and is þ very Mary garryte / þ whiche gaue bothe pease and lyghte in to the soules of reasonable creatures / and made them to stonde stydfastly in holy drede / they? hertes were one in me / and ethe of them togyder in very charyte / wherfore I wyll that thou knowe þ ther was neuer nothyng that brought in somoche derkenesse and dyspoy in to the worlde by twene seculars & relygious clerkes & curates of holy chyrche / as hath the derkenesse of vnrighful luyng / by the whiche the lyghte of ryght wysenesse defayleth. ¶ There may no state be kepte nother in temporell lawe / nor in dyscypline lawe / woute holy ryght wysenesse. ¶ For he that is not blamed / nor vndernome fro his trespass of his curate / he begynneth for to waxe a synkynge membre of the body of holy chyrche / vpon the whiche membre ys a leche þ is a curate of holy chyrche laye on oymntment of softe and easy spekyng / and dothe not serche fyrst the wounde by represe and vndernymynge / þ woude waxeth corrupte by encrease of his deedly synne / and so roteth al the body of holy chyrche / but it be the soner cutte awaye & despyed therfro. ¶ And ys he be a trewe and a good curate of soules / as other glayous curates of soules haue be before / he wyll not laye an oymntmēt

of softe and easy spekyng / without
the fyre of blamyng / & yf þe membre
were all obstynate i his euyl worke
than he wyll cutte hy awaye fro the
cōgregacyon of holy chyrche / lest he
enfecte other with the synke of deed
ly synes. ¶ Curates as these dayes
done not so / but they feyne and wyll
not se defautes of theyr subiectes.
¶ Knowes þe not why? ¶ Certayne
for þe roote of theyr owne propre loue
leueth in the / for þe whiche they haue
take a wycked cōwherdes drede / for
by fere of losynge of theyr state or tē
porall goodes or prelacy / they wyll
not correke defautes (or dare not)
but they do as blynde men do / & ther
fore how theyr state sholde be kepte
(they knowe not) for yf they wyste
how it sholde be kepte wth holy ryght
wysenes / they wolde kepe it to þe vt
termost. ¶ But for bycause they be
depryued fro lyght / therfore they
do knowe not howe they sholde kepe
it / they be dysceyued of theyr owne
propre sencyble passyon / & of desyre
of domynacyō of prelacy / & also they
correke not defautes of other / for
they theselve be gylty i þe same or gre
ter / & therfore they lose bothe syker
nes & boldenes / & be bounde i þe bōde
of scruple drede / by the whiche they
wyll not se whā they may se / but suf
fre the to tēne forthe in theyr synes.
¶ In the is cōplete þe wordes of my
sothefast sone Ihesu / wher he saye
the in þe gospel. ¶ Suche curates be
blynde & leders of blynde folke / & yf þe
blynde lede þe blynde / bothe fall in to
þe dyche. ¶ Thus they dyd not that
somtyme were curates (suche as I

haue reherfed before) nor yet done
some þe lyue now / suche as be my
very trewe mynysters / for they haue
þe very properte of þe sonne / for in the
is no derkenesse of deedly synne nor
of ygnorauce / in asmuche as they
do folowe the doctryne of my onely
sothefast sone Ihesu. ¶ Nor they
be not dull / for they be all brened in
þe out of my charyte / & be dyspylers
of states & domynacyōs in theselve
& other delices of þe worlde. ¶ They
fere not for to vndernyme whan þe
tyme is / for he that despyeth no be
nesyte nor prelacy / is neuer aserde
for to lose it / but myghtyly vnder
nymeth. ¶ He þe feleth not hymselfe
in his consyence repreued by synne
(feleth not) and therfore this derke
Bargaryte was not / nor is not in
my very trewe mynysters / but i the
it is synnyng / the whiche maketh
theym to desyre pouerte wyllfully /
whan they make serche with very
mekenesse / and therfore they do not
fere stormes / repreeues / detraccyous
of men / Injuries / peynes / and tur
mentes / they were cursed of men
wryngefully / and of suche as hadde
no auctoryte for to curse them / and
they blessyd agayne / and they dyd
suffre theyr wryngesfull cursyng /
and with very pacyence as heuenly
angels and moze than angels (not
in kynde) but by the mystery and
greate grace gyuen to them aboue
kynde / for to mynystre the body and
the blode of my onely sothefast sone
Ihesu cryste crucyfied on þe cros / &
in sothe they be very angelles / for
as an angell whiche I gyue to kepe

you / he mynystreth holy and good
vertues / & ryghte so my mynysters
be angels / and therfore contynually
they set theyr eye vpon theyr subiects
as very gardyners / bryethyng in
p hertes of theyr subiectes good wer
kes and holy / offrynges for the swete
desyres and mery i my syghte by cos
tynuall prayer with the doctryne of
my onely sothefast sone Ihesu / and
w ensample of good lyuynge. ¶ Thus
may thou se that they be angels set
of my brenyng charyte / as lanterns
in p mysteryall body of holy chyrche
for youre keepynge and helthe / that
ye blynde maye haue a leder p may
lede you in to the waye of truthe / bry
ethyng to you vertuons lyuynge.
¶ They drede neuer / that nother to
the nor to theyr subiectes shall faile
tempozall substaunce / in asmoche as
they do lyue ymonge them / with bes
ry mekenesse / hope / & feythe / & ther
fore with largenesse they do departe
to the pooze men / the tempozall sub
staunce of holi chyrche. ¶ And so they
dyd kepe to p full / that p they sholde
kepe & do / for asmoche as they dyd
departe the tempozall substaunce of
holy chyrche to the nede and necessity
te of poze me i holy chyrche. ¶ They
dyd not kepe no tresour of tempozal
goodes / for to departe to pooze men
after theyr dysceyses. ¶ But there
were many of them that for large
nesse that they dyd to pooze me / lest
theyr chyrches in dette / and p was
for the greate charyte and hope that
they had in my prouydence. ¶ They
auoyded fro them all scruple drede /
and therfore they were aferde of no

lackynge / nother spyrytual nor tem
pozall. ¶ This is a very token p my
creature hopeth in me and not in h
selfe / in asmoche as he dredeh not
by scruple drede / but all suche that
hope in them selfe / dredeh theyr owne
shadowe / and euer they thynke that
heuen and erthe wyll faile them.
¶ With p drede and p wycked hope
that they put in theyr lytel felynge /
they take so grete wretched belynes
vpon them in gettyng of tempozal
goodes and in keepynge therof / that
they put behynde them as it semed
all ghostly goodes / & bnneth is ther
ony soude p chargeth those goodes.
¶ But suche proude vnseythful wret
ches / thynke not alone that I am he
that prouyde and ordeyne for all in
detwe tymes bothe for bodies & sou
les / though it so be that w the same
mesure p they hope win me / with
p same shall be yelde to you my pro
uydence & godly ordynaunce. ¶ All
suche presumptuous wretches bes
holde not verily / that I am he that
am / & they be they that be not / here
beyng they receyue of my indelesse
goodnesse / and they receyue therto
grace aboue their besyng. ¶ And ther
fore he laboureth in bayne p kepeth
his Cytee / but it were kepe w me &
for me / all his labour is in bayne / yf
he thynke by his labour or belynes
for to defende hys selfe withoute me /
for I am he alone that kepeth hys
(& sothe it is) p the beyng and p grace
that is set aboue the beyng of you /
I wyll thes in tyme ye excercyse it
in vertu / vlyng fre choyse p I haue
gyue you with lyghte of reason / for

Quinta

I haue made you without you / but without you I make not saue you. ¶ I loued you oz that ye were / and that my well beloued mynynsters do knowe & saue ryght well. ¶ Wherfore woderly of þe loue that they had with so greate largenesse they dyd hope in me / and they had no drede in nothyng. ¶ Syluester dyedde not whā he stode before the emperoure Constantyne / dysputyng with the twelue Jewes before a greate company / but by feythe he beleued as longe as I was w hym / ther myght none be agaynst hym / & all my other mynynsters dyd after the same manner. ¶ They were neuer alone / but they hadde the selyshyp of me / in as moche as they dyd stonde and dwell in me by loue of charyte / and of me they soughte the lyght of wysdome / þe is of my onely sothefast sone Ihesu. ¶ Of me in sothe they dyd take myghte / and beyng stronge & myghty agaynst prynces and tyrauntes of the worlde / & also of me they had the fyre of þe holy ghoost. ¶ This loue in them was and is selyshypped to hym that wyll parte with other / w lyght of feythe / w hope / & strēgthe / w very pease / & w lōge pleuraūce / in to þe last ende of þe dethe. ¶ Thus þe may knowe that they be not alone (but they be selyshypped) and therfore they be not aferde. ¶ Onely he that feleth hymselfe without me (hoppyng in hymselfe) and depyued fro the loue of charyte dyedeth / and euer ry lytel thynge maketh hym aferde / in as moche as he is depyued fro me / whiche gyue grete spkerne to suche

a soule namely that hathe me by affeccyon of loue. ¶ They proue this wel that be my wel beloued chyldre / there maye nothynge noye theyr soules / but they themselves noye fendes / and oftē tymes they be leste bounde / & may not complete the malyce / for the vertu and strēgthe that I haue gyuen to them / to worke w þe suche fendes. ¶ Thyng is not suffy cyent to tel the vertues of them / nor the epe of thy intellection for to behold the fruyte þe they receyue in euer lastynge lyfe. ¶ They be as precious stones / and so they dwell in my syghte / for I haue receyued theyr labour / and the lyghte that they haue sende in with odour of vertu in to þe mysteryall body of my spouse holy chyrche / and therfore I haue set the in endelisse lyfe þe neuer shall fayle / and in greate dygnyte ymonge þe ordres of angels. ¶ And they also receyue blesydnes and ioy in my meruaylous syght / for they gaue ensample of honest lyuyng / and w lyghte they dyd mynystre the lyghte of my onely sothefaste sones body & blode / and also other sacramentes. ¶ And therfore syngulerly they be moche loued of me / not onely bycause they haue mynystred my tresoure with mekenesse & all other vertues whiche I haue put i theyr hondes / but bycause they dyd cease neuer to reduce and byng in beestes þe were losse to the felde of holy chyrche / as good shepherdes oz curates holde do. ¶ For they dyd dyspose them for hōgre and helthe of soules / by affectyon of loue to dye for soules / þe they

myght therby pull out soules out of the fendes daunger. ¶ They were seke with seke men / that they sholde not fall to dyspayre / they dyd wepe also with wepers / & ioyed w ioyers. ¶ And so sweetely they do couet to gyue to eche soule meet of his helth by cōpassyon & ioyfulnesse / conseruynge them that were good by ioyenge of theyr vertuons lyuynge / & confortynge them therin / they fretted not themselves not with enuy for theyr owne good lyuynge / but they were large in charyte to me and to all theyr subiectes / and they þ were infected / they drew out charitably of theyr defautes / makynge theselve vertuously ful of fautes / & seke with the (as I haue sayd before) & so with holy and very cōpassyon / w charytable correccyon and penaunce for theyr defautes / they bare penaunce with them / that is for the loue that they had to theyr soules / they bare more peyne on themselves by compassyon than they dyd receyue of them / and somtyme ther were some of the that wolde bere the same penaunce that they bare actually / and namely whan they sawe that theyr penaunce was harde to them and so deedly / & so shortly the penaunce þ they bare was tourned to them in to swetnes. ¶ All suche mynysters whan they were made plates / they wolde somtyme make themselves subiectes / and somtyme seruautes whā they were lordes / and somtyme (as I sayde) they wolde make them by compassyon lyke olde people / and whā they were stronge & myghty / they made

themselves feble ymonge feble / with fooles & ryghte symple people / they shewed themselves symple / and so w all maner of people by mekenesse & charyte they couthe lede theyr lyues and gyue eche of them meet. ¶ But who dyd this? ¶ Certayne the hunger of desyre that they dyd conceyue in me / of my worschyppe and helthe of soules. ¶ They ranne for to ete þ blessyd meet / vpon the table of my blessyd sone Ihesu cryste on þ cros / eschewynge no maner labour / but as louers of soules & good curates of holy chyrche / for the spredynge abroad of holy feythe / they wente ymonge thornes of many tribulacyōs / and they punyshed themselves with very payence / offerynge to me encens of loue longynge / and swete smellynge desyres of meke and cōtynual prayer / with wepyng and waylyng. ¶ And so they anoynted the woundes of theyr neyghbours sores (þ is to saye) the woundes of deedly synnes / by the whiche anoyntyng they were made partlytely hole / yf they with mekenesse dyd receyue suche deuoute oymmentes. ¶ A repetycyon of wordes sayde before / and of the reuerence that shall be done to prestes / whether they be good or hadde. ¶ Now my dere daughter I haue shewed to the a lytell sparckle of the excellence of theym. ¶ I call it a sparckle in comparyson of that excellence that is with me in heuen of theym. ¶ I haue also tolde vnto the of theyr dygnyte and worthynesse / in þ whiche dygnyte I haue put the suche as I haue chosen to my specy
f.i.

Quinta

all mynysters / and of that dygnyte
and auctoryte that I gaue them / I
wyl not that for no defaute þ they
done / they be touched by the hondes
of secular men in byolence / for yf they
so touche the / they offende me mer-
uaylously. ¶ But I wyl that they
haue them in dewe reuerence (not for
themselve) but for me / that is for the
auctoryte that I haue gyue them /
and that reuerence sholde neuer be
mynysht / though the vertu be myn-
ysht in them. ¶ I tolde þ also of ver-
tuos mynysters and of theyr ver-
tues / for I sayd they be mynysters
of the sonne / þ is is of the body and
the blode of my onely sothefast sone
Jhesu. ¶ And also they be mynys-
ters of all other sacramentes / for that
dygnyte toucheth & logeth bothe to
good mynysters & to bad / eche of the
maye do þ mynystreacyon. ¶ I sayd
to the also þ they that be suche ble-
syd mynysters / haue þ condycō of
the sonne / yllumynynge & helynge
by the loue of charyte theyr neygh-
bours / & with þ hete they make ver-
tues to buriowne and growe in the
soules of theyr subiectes. ¶ I sayde
also to þ / þ they were angels ordey-
ned of me for youre keppynge / for to
kepe you & brythe i you to your holy
couerlacyō of lyuynge pfyte prayers
& doctryne w the myrrour of good ly-
uynge / & also þ they may serue you /
mynystre to you þ holy sacramen-
tes. ¶ Thus þ maye se how moche
they be worthy for to be beloued / & i
what reuerence they shold be had / for
every vertuos mynister is worthy
to be beloued & had in reuerence / for

þ auctoryte þ they haue of me in my
nystreynge of þ sacramentes of holy
chyryche. ¶ And so for theyr vertu &
dygnyte they shold be loued / & theyr
defautes shold be hated þ lyue wret-
chedly / yet sholde ye not make youre
selve Judges (for I wyl not þ) by
cause they be my mynysters anoynted.
¶ Ye knowe wel þ yf an vnclene
mā & yll arayed sholde byge to you
fro a grete lord a worthy tresour /
of the whiche tresour ye muste take
gladly / what for þ loue of þ tresour
& þ lord þ sende it / ye wyl not hate
þ bygger / though he be torne & rag-
ged. ¶ I trowe ye wolde besy you
for reuerence of the lord w all youre
myght to washe or auoyde awaye
his vnclennesse / & hþ to araye more
better. ¶ Byght so sholde ye do after
þ ordre of charyte and of dewete to
suche vnworthy mynysters / and I
wyl þ ye do so to suche vnworthy my-
nysters / þ vnclennesse & torne clo-
thes of vyces departed fro charyte /
byge to you grete treours / þ is ho-
ly sacramentes of holy chyryche / of þ
whiche sacramentes / ye receyue lyfe
of grace / though they be in so grete
defautes / of þ which ye receyue the
mekely for þ loue of me endeles god /
whome I sende to you for to mynys-
tre þ sacramentes / as I haue sayde.
¶ Theyr defautes sholde be dysple-
singe to you / & ye sholde w all youre
myght charitably w holy prayer a-
raye the agayne in vertuos lyuynge /
and washe w teeres theyr vnclen-
nesse awaye fro them / that is offre
them by to me with wepyng and
waylyng and holy desyre / that I

maye araye the agayne of my endelesse goodnesse with þe vesture of charitye. ¶ Ye knowe well that I wyll shewe and do to them grace / so that they wyll dyspose the for to receyue it / and that ye also dyspose you for to beseeche me and praye me for them / for it is not my wyl that they mynystrer to you my gracious sonne (as I haue sayde) in derkenesse / nor that they be naked fro þe clothe of vertu / nor þe they be vnclene by dyshonest lyuyng / but I haue put them to you as angels ierthe / and as my sonne þe sholde gyue lycht. ¶ Thus sholde ye praye for them to me / and not for to Judge the / but suffre me to hane the Judgement of them / and I by youre prayers yf they wyll receyue mercy / I shall gyue them mercy / & yf they wyll in no wyse correke the i this lyfe / þe dygnite that they haue shall tourne them to greute harme / for with greute represe i the ende of theyr dethe / they shal be sende of me to endeles payne / yf as I sayde they amende them not in theyr lyuyng and receyue not the largenesse of my mercy. ¶ And of the dedes and wycked lyfe of euyl preestes / and euyl mynysters. ¶ Now take hede dere doughter / to the ende that thou and other of my seruauntes maye haue more mater to offre for them to me meke and contynual prayer / I wyl shewe the the wretched lyuyng of the. ¶ They that be wycked what euer spde thou tourne the / be they seculars or relygious clerkes or prelates / smale or greute / yonge or olde / in what maner of kynde they stonde

in euer thou shall fynde synne & offences / and all they caste to me fylthe of deedly synnes / and yet that fylthe hurteth not me nor defouleth me / but it defouleth the selfe. ¶ Beholde doughter lyke as I haue tolde to the the vertuous lyuyng of my chosen mynysters / so now I tel the þe wretched lyuyng of wycked mynysters / to make the haue ruth and compasyon of them / and also to make the to knowe what paynes they be worthy to haue / lyke as good mynysters be worthy endeles ioye / that is for to be sette in my syght for euermore / as ghostly margaryte stones / and þe contrary shall be done to suche wretched ministers / for they shal receyue cruell paynes. ¶ Knowes thou not my dere doughter with sorowe and bytternesse of thy herte where they haue set theyr begynnyng & grounder. ¶ Certayne they haue set theyr begynnyng and grounder of synne in theyr owne propre loue / by the which the propre loue / the tree of pryde is sprunge in them with leues of bndyscrecyon / for as bndyscrete folke they take vpon them and arecte to them selfe grete gloze of the worlde / and they serche for hye places with araymētes and delyses of theyr bodies. ¶ Come they do yelde represe and blame / so they yelde to the selfe that is not theyrs / and to me that is not myne / for to me sholde be yelde gloze and praysynge / & to the sholde be yeldd hase of theyr owne propre sensualyte / with very knowlege of them selfe / holdynge them selfe vnworthy for to haue suche mynystras
Lij.

eyon as they haue receyued of me/
but they do the contrary for they be
proude and maye not be fulfilled w
no worldely good/but euer they frete
þ erthe of worldely rychesse/strayte/
couetous/and ful of iniury/agaynst
theyr neyghbours. ¶ And by suche
wretched pryde and iniury that they
take of theyr owne secrete loue/they
leue cure of soules / and putte them
for to kepe onely temporall goodes/
and so sende out my beestes whiche
they haue in kepþge/as shepe with
oute a shepeherde / for they nother
fede them nor norþe them bodily
nor ghostly. ¶ For all be it that they
mynstre to you ghostly the sacra
mentes of holy chyrche/ yet they fede
you not ghostly with hertly prayer/
with the hongre and desyre of helth
of youre soules / nor yet with holy
& honest luyng. ¶ And also they
fede not theyr subiectes temporally
with temporall goodes / as poore
folke and suche other neddy folke/
whose substance of tēporall goodes
(as I haue sayd the) sholde be deu
ded i to thre partes/one to the neces
sityte & releuyng of theyr one nede/
another to poore folke/and þ iþyde
to the profyte of the chyrche. ¶ They
do not thus/but they do the contra
ry/all that good whiche they sholde
departe to poore people (as they be
bounde) they do spende it in Symo
ny / and so they sell the grace of the
holy ghost/for wyngnyng of benefy
ces. ¶ And of these curates some be
so wretched/þ in no wyse they wyll
gyue to the poore of the substance
of tēporall goodes/suche as I haue

gyuen to the / but euer they loke for
to haue of theyr subiectes. ¶ And so
moche they loue theyr subiectes/as
they receyue tēporall goodes of the/
and no more. ¶ All the goodes of ho
ly chyrche they spende in none other
wyse/than aboute bodily araymen
tes and delycate clothys/not as cler
kes and relygyous folke/ but as loz
des and courtiers. ¶ And they bely
themselve for to haue for mall hoyses/
moche syluer/bestelles/and cuppes
of golde/w other curyous araymen
tes of houses/kepyng and buryght
wysely holdþge suche thþge as they
sholde not holde/with moche vany
te of herte / and ofte tyme ymonge
suche vanytes / theyr herte speketh
and thynketh vnoynately / euer des
syþge (as neuer sacrate) more and
more. ¶ And all theyr desyres is in
festes or dyners/makynge to them
selve a god of theyr wombes/ etyng
and dynkyng oute of tyme as be
ry glotōs. ¶ Alas alas of suche my
serable and wretchedfull luyng/
for that onely my swete sothefaste
sone Ihesu cryste hath purchasēd
with greate peyne vpon the crosse/
they spende it with open comune
wome. ¶ They be deuourers of sou
les that my sone Ihesu cryst bought
w his precyous blode/ deuourynge
and spellyng the same soules/with
bery moche wretchedde luyng in
manye maner wyse/ and of that
good that sholde lōge to poore folke/
they do fede and norþe theyr owne
chyliden. ¶ O you temples of the
deuyt/ I ordeyned you as angels in
erthe / & you haue cōfōrmed & made

poureselle deuylles/for ye do the seru-
 upce of deuylles/suche derkenes as
 they haue/they gyuen forth & they
 mynystre also cruell tourmentry.
Chey withdawe soules frome
 grace with many dyuers temptacy-
 ons/so for to bypge them in to deed-
 ly synnes (p is to save) they do what
 they may for to bypge a soule to deed-
 ly synne / though it so be p no soule
 maye fall in to deedly synne / but yf it
 consent therto. **C**hyghte so done all
 suche wretched mynysters whiche
 be not worthy to be called my my-
 nysters / for they be deuylles incar-
 nate / in asmoche as they be confor-
 med in wyl to the condycyon of de-
 uylles / and therfore they done and
 fulfyll theyr offyces / mynystrynge
 me that am very lyghte with derke-
 nesse of deedly synnes / & so they my-
 nystre me cursedly to theyr subiec-
 tes / and to other reasonable creatur-
 es. **C**o thus p maye knowe how
 they mynystre confusyon / shame / &
 payne / in to the soules of theyr sub-
 iectes / the whiche subiectes se them
 and beholde them how they lyue vnr-
 ordynately / withdawayge them fro
 the state of grace & waye of truthe /
 and ledynge theyr subiectes in to gre-
 uous synnes / by ensample of theyr
 wycked lyuynge. **C**And yet ther shol-
 de no subiecte folowe them in synne /
 nor beholde to the euyl dedes p they
 done / but do as my onely sothefaste
 sone Ihesu sayeth in p gospel / p is
 for to do as they do se by prechynge
 and techynge my doctryne of holy
 chyrche / suche doctryne as they haue
 lerned by doctours of holy wyte / &

eschewynge theyr euyl lyuynge / nor
 folowe the nor therein / nor punyshe
 them not therfore / for so sholde ye of-
 fende me / but leue you theyr euyl ly-
 uynge and folowe theyr holysome doc-
 tryne. **C**For I am swete god & ende-
 lesse / that rewarde all good / and pu-
 nyshe all euyl / I spare not for to pu-
 nyshe the for theyr dygnite bycause
 they be my mynysters / but I do pu-
 nyshe suche whan they trespas so of
 malyce more greuously thā I do o-
 ther (but yf they amende them) for
 they haue receyued of my goodnesse
 more thā other / & therfore whā they
 trespas maliciously / they be worthy
 more payne thā another. **C**Thus p
 may knowe & se p suche wycked my-
 nysters be deuylles / as I haue shew-
 ed p / lyke as my chosen mynysters
 be angelles in erthe / doynge the offy-
 ces of angels. **C**How vnryghtwys-
 nes reyneth i yll mynysters / & in the
 specyally p correce not theyr subiec-
 tes. **I** Sayde to the that in my cho-
 sen mynysters shyneth a ghostely
 Margaryte stone of ryghtwysenes /
 ryghte so these wretched mynysters
 bere in theyr brestes vnryghtwys-
 nesse / whiche vnryghtwysenesse cor-
 meth out of theyr owne propre loue /
 for by p propre loue they do vnryght-
 wysenes bothe agaynst theyr owne
 soules & also agaynst me w derkenes
 of vnderstondynge. **C**hey yelde me no
 thākes / & to the they yelde no honeste
 / good lyuynge / nor desyre of helthe
 of soules / nor hongre of vertu / & ther-
 fore they trespas i vnryghtwysenes
 agaynst theyr subiectes and neygh-
 bours / & they directe no defaute / but
 l. iij.

they be as blynde folke that wyl not knowe theyr defautes for vnoordynate drede þ they haue / for bycause they wolde dysplease creatures / & in suche wyse they suffre them for to slepe and ly styll in theyr owne sekenesse. ¶ They consydre not that all those whiche wyl please creatures in suche wyse / they dysplease bothe themselves and me that am theyr maker. ¶ And other whyle they do correcte the lesse defaute / bycause they wolde couer themselves with a mantell of excusacyō for doyng of suche lytell ryght wysenesse / but they wyl not correcte the more defaute in greater persons / for drede that they haue in losynge of theyr state / or themselves / or theyr benefyce. ¶ All other lesse persons that maye not noye them / nor dysplease them / nor withdrawe theyr benefyce or state fro them / they do correcte. ¶ This vnrigh wysenes is done with theyr owne propre wretched loue / for a mannes propre loue enuennymeth all the woyle / and the mysteryall body of all holy chyrche / and hath made the orcharde of this spouse wyld / and hath arayed it wth synkyng floures / the whiche orcharde was reuued / whan my very trewe tyllers (þ is my mynysters þ be holy) were therein wth many swete floures / for þ lyfe of subiects were not enuennymed than by þ wretched lyuyng of curates / for ofte tyme it happeth þ of wycked curates / subiectes be also wycked. ¶ But now this spouse holy chyrche is full of dyuers thornes (þ is of all maner synnes) not for it maye receyue in her

the synke of synnes / for the vertu of þ holy sacramētes maye receyue no hurte / but all those wretches that feeden themselves at þ best of this spouse / receyue in theyr soule the synkyng fylthe of synne / puttyng adwape fro them the worthy dygnyte that I set them in. ¶ Not for þ dygnyte of the shold decrese / but for theyr wretched defautes / the blode of my sone is set lytell by / that is secular men put awaye þe reuerēce / though they shold not do so / that they shold do to them for reuerēce of that blode / and yet yf they do to them no dewe reuerēce as they ought for to do (not withstondyng theyr wretched lyuyng) theyr synne is the more / nevertheless these wretches be to the a myrroure of wretchednesse / there they shold be a myrroure of vertu. ¶ Of many other defautes of þ forsayde mynysters / & specyally of goyng to tauerns / and of theyr bayne playes / and of holdyng of theyr concubynes. ¶ As þ thynkes wherby receyueþ þ soules of suche wretched mynisters suche fylthe of synne. ¶ Certayne of theyr owne propre sensualityte / for they haue made theyr owne sensualityte a lady with theyr owne propre loue / & theyr owne soule they haue made a tapster. ¶ Not withstondyng that / fyrste I made this soule fre wth the precyous blode of my onely sothefast sone Ihesu at the generall deliuerance / whā all mankynde was deliuered oute of þ deuylls bondage and of his domynacyon. ¶ This grace receyued euery reasonable creature / but all those

that I haue anoynted to my specyall
mynisters / I haue deliuered oute
of worldely bondage / and put them
onely for to serue me endelesse god / &
for to mynystre the sacramentes of
holy chyrche / and I haue made the
so fre / that I wyl not that no tem-
porall lord Judge the. And now
thou sees dere doughter how they
yelde me agayne for the good deed &
I haue do to the / the rewarde that
they gyue me agayn is this / that e-
uery daye they parsu me in tryghte
many and dyuers cursed synnes / &
thy tonge can not tell them / and yf
herde them thou myghte not suffre
them. Neuerthelesse somewhat
shall I tell the of theyr defautes / as
boue that I haue tolde the / & thou
maye haue the moze cause of copas-
syon and waylynge. They holde
stonde at the table of my holy crosse /
ther for to be fedde with holy desyre /
and to be noysshed with the meet of
soules for my loue / and though all
creatures that haue reason holde
do & same / yet moche moze my my-
nisters whome I haue chosen for to
mynystre to you & body & the blode
of my onely sothefaste sone Ihesu /
& that also they gyue to you enlams
tample of holy lyuyng. And so by
shewyng the doctryne of my sothe-
fast sone Ihesu w holy desyre / they
holde receyue hongre of the helthe
of youre soules / but they do now &
contrary / fro the table of the crosse /
they entre to the table of rauernes /
there they swere and forswere them
openly / and done many other defau-
tes / beyng so blynded wout lyghte

of reason. They be also in deed
lyghte and desolate fro chere / and
what theyr offyce is (they knowe it
not) and yf ony tyme they holde say
theyr serupce / it is is sayde rather
with the mouthe than with & herte /
for & herte is fer fro thense. They
be also trecherers and venyable ry-
baudes / and reuelers / & after tyme
they haue thus played w theyr sou-
les in cursed lyuyng / and so put it
to the fendes hondes / tha they playe
the temporall goodes and substaunce
of holy chyrche / by the whiche pooze
folke holde be releued / and lo is ho-
ly chyrche begyled / and pooze men
defrauded / and it is no wondre / for
bycause they themselbe be made the
deuylls temples / therfore they fere
nothyng my temple / but that same
arayment that they holde do in my
temple / and in chyrche for the reue-
rence of my sones blode / they do it in
theyr houses where they do dwell.
And the worst of all is / that they
with the goodes of holy chyrche as-
raye theyr concubynes / as an hus-
bande wolde aray his wyfe / so these
incarnate deuylls of holy chyrche
goodes aray theyr deuylls / that is
theyr concubynes / with whome they
lyue vnclenly & wyckedly / and wout
shame they make them go stonde &
come i to & chyrche / whyles they be
at & auter. They take no thought
though theyr wretched deuylls do
come to theyr hondes w other chyl-
dren of holy chyrche / for to offre as o-
ther folke done. O ye fendes / and
yet moze than fendes / ye holde at &
este hyde youre synnes in & lyghte
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of youre subiectes / for yf ye hyde it /
 y offere is to me alone / & the harme
 to yourselfe. ¶ But now ye do euyl
 to your neyghbours for to gyue the
 suche ensamples of cursed lyuynge /
 throwe youre ensample / they fall in
 to y same synnes or greter. ¶ This
 also is another wyckednesse y they
 vse / they aryse erly by the morowe /
 with a defouled soule and a corrupte
 body that hathen lapy all nyghte in
 dedly synne / they go and saye masse.
 ¶ Deuylls tabernacle / where is
 the wathe of the nyghte that sholde
 be waked with deuocyon & dyuynne
 seruyce / where is contynual prayer
 and deuoute in the whiche y sholde
 dyspose y anedes tyme / for y myste
 ry y thou sholde do on the morowe /
 with knowlege of thyselfe to knowe
 thyselfe vnworthy to that offyce / &
 also with knowlege of me / for of my
 goodnesse I haue made y a mynys
 ter / not by thy deseruyng and me
 rytes / but for my goodnesse I haue
 ordeyned the a mynyster for to my
 nystre to my creatures the sacramē
 tes of holy chyrche. ¶ How the synne
 agaynst kynde repneth in some of y
 foresayde mynysters / and of a fayre
 byspon whiche the soule hadde by
 on this mater. ¶ O Ere doughter I
 make the knowe that I requyre so
 greate purete of you and of them in
 this blessyd sacrament / as maye be
 hadde to man in this lyfe / and ther
 fore asmoche as you maye on youre
 syde and on theyr syde / eche of you
 sholde contynually with all youre
 myghte wyne suche purete / and
 thynke yf it were possyble an angels

kynde to be purgfyed to that mystel
 ry it were ryghte necessary / but it is
 not possyble / they nede not to be pu
 rfyed / for in them maye neuer fall
 the benym of synne. ¶ This I saye
 the that thou maye knowe what cle
 nesse and purete I requyre bothe of
 you and of them in this woorthpyful
 sacrament / and namely of them that
 be my mynysters / but they do the
 contrary / for al they be vnclene / and
 not onely of vnclennes and freylte
 to the whiche ye be prone and redy
 of youre owne freyle nature. ¶ But
 they wretches be so vnclene / y they
 do the wycked synne agaynst kynde /
 and as blynde fooles of theyr intel
 lectyon they knowe not the fylthe &
 synkynge wretchednesse that they
 be in. ¶ And it dyspleaseth not one
 ly me that am endelesse purete / the
 whiche synne is so abhomyable to
 me / that for y synne by my Judge
 ment fyue Cetees were ouer tour
 ned / for I myghte not suffre y byle
 synke of that cursed synne ne lon
 ger / it dyspleased me somoche (& not
 onely me as I sayde) but it dysples
 seth deuylls (not bycause the euyl
 dothe dysplease the / that god sholde
 please them) but bycause theyr na
 ture was somtyme angels nature /
 and therfore that nature escheweth
 to se y actuali cursed synne / thoughe
 it so were that the fende threwe fyrst
 an arrowe to them enuynmed with
 the benym of concupysence. ¶ But
 whan they come to the doze of that
 cursed synne / than he gothe his way
 for the cause that I haue tolde the /
 for yf thou remembre the I tolde y

how that cursed synne somtyme be-
foze the incarnacyon myspked me/
for all the worlde was corrupte thā
therof. ¶ And thā thou lyfted bp thy
selfe aboue thy selfe with holy delyze
where I shewed the all the worlde/
and i that syghte thou sawe that al-
moste euery parsonne was corrupte
with that wretched synne/and thou
knowes well that it was so greate a
peyne to the for to se it/ & for to smell
the stynte of that synne in thy soule/
that the semed it shold be thy dethe/
for thou dyd se no place wher thou &
other of my seruantes myght stode
for corrupcyō/that this lepre sholde
not defoule you/ nor to infecte you.
¶ Thou dyd se no place where thou
myghte stode nother ymonge small
nor greate/ yonge nor olde/ clerkes
nor relygious/ prelates nor subiec-
tes/ lordes nor seruantes/ but all
these were defouled bothe body and
soule of this cursed synne. ¶ This
I shewed the thā in generall/ I tell
the not what they be in specyall/ for
whose vnyghtwysenesse/ I with
holde yet my ryghtwysenesse/ for I
cōmaūde not stones to oppresse thē/
nor the erthe to deuoure them/ nor
beestes to dystroy them/ nor fendes
for to bere them away bothe body
and soule. ¶ But I fynde wayes
for to shewe thē mercy (yf they wyll
amende thē) and for intercessours
bytvene me and them/ I sende my
seruantes suche as be vndefouled
in that cursed synne/and in all other
deedly synnes/for to praye for them
to me/ & otherwhyle I shall shewe
them suche wretched synnes for to

make them more hely aboute theyr
soule hele/ & with þ more cōpassyon
for to offere thē to me by prayer/ for it
is a ryght cursed synne. ¶ I shewed
þ but one sparcle of the stynte of that
synne/ & þ was broughte to suche a
plyte/ þ thou myght no longer suste
to bere it/ & therfore þ sayde thus to
me. ¶ O endeles fader haue mercy
vpon me & on thy creatures/ ozelles
take my soule out of my body/ for I
maye nomore/ & therfore restel the
me endeles fader/ and shewe me in
what place I & thy seruantes maye
rest vs/ þ this lepre noye vs not/ nor
take away fro vs purete bothe of bo-
dy & of soule. ¶ I answered þ thus
& tourned to the the eye of my pyte
(and sayde) and yet saye. ¶ Dought-
ter poure reste is in gyrynge to my
holy name ioye and praysynge/ and
hely you in that ye can and maye for
to thowe encens to me of contynue-
all prayer/ for these wretches that
haue put themselfe in somoche wret-
chednesse makynge the selfe vnwoy-
thy to be my mynysters/ for þ cursed
synne. ¶ The place there ye sholde
stonde/ is cryste crucyfyed my onely
sothefast sone Ihesu/ there sholde ye
dwell/ & hyde you in þ holes of his
woundes/ & namely in þ grete woude
of his syde/ in the whiche woude by
affeccyon of loue ye sholde be ioyfull
in that open woude of my sonys
herte/ ye sholde fynde the feruente
boylpynge charyte of me and of your
neighbour/ whiche for the reuer-
ence of me the endeles fader/ and
for to fulfill the obedyence that I
put to hym/ & for poure saluacyon &

helt he ranne gladly to the moſte
reprouable dethe of the croſſe / by ſe-
pyng and taſtyng of this loue you
ſolowe his doctryne / noyſſyge your
ſelfe vpon the table of the croſſe that
is with paſyence and charyte. ¶ Al
ſo you ſholde bere peynes for youre
neighbour / turment / and labour /
in what wyſe y euer it come / in this
wyſe ye ſholde ſcape and fle that cur-
ſed lepre. ¶ Thus haue I taughte
other / but yet this thyng hath not
left thy ſoule fully fro the ſelyng of
the ſynke of y ſynne / nor withdawe
fro thy eye of intellection the derke-
neſſe / but my proude puruayde for
the thus / that whan y dyd receyue
y body and y blode of my ſone I he-
ſu all god & all mā / as it is receyued
in the ſacrament of the auter / in to-
ken that this is ſothe that I ſaye /
the ſynke of that curſed ſynne paſ-
ſed awaye fro the by receyvinge of
that ſacrament / and the derkenelle
auoyded by the lyght that thou re-
ceyued in that ſacrament. ¶ And ſo
that ſacrament byleſte with the in
a meruaylous wyſe / as it was ly-
kyng to my goodneſſe for to gyue
y / for i thy mouth byleſte a ſauour
of that blode / and in the taſte of thy
body in the ſame wyſe many dayes
ſupng / as thou knoweſt well. ¶ Lo
doughter by this thou maye ſe how
abhomynable this ſynne is to me of
all creatures. ¶ Chynke than that
it is moze abhominable to me of the
that be my mynſters / whome I
haue choſen for to lyue i the ſtate of
contynence / ymonge whiche chaſte
mynſters / ſome there be that be de-

parted fro the worlde / as relygyous
men / as very ſpecyall plantes whi-
che be ſette in holy chyrche. ¶ And
ymonge ſuche yf ther be mynſters
of the whiche thou maye not here /
how moche moze the defeaute in the
dyspleaſeth me / for it is moze dysple-
aſaunce to me that ſynne in the than
ony other mynſtre of myne / whiche
be reherced befoze / for they ſhold be
as lyghte ſet vpon a candelſtycke /
mynſters of my very ſonne lyght
of vertu / and of honeſt and holy ly-
uynge / and they mynſtre to me in
derkenelle of ſynne / and they be ſo
derke / that of holy wyrtte whiche is
illumyned by my choſen doctours /
with the lyghte aboue kynde (as I
haue tolde the befoze) they be ſo bol-
ned with pryde in y cunnynge ther-
of / and bycauſe they be vncleane and
rechyleſſe in watayne lyuynge / they
nother ſe nor vnderſtonde the ſwete-
nes therof / but onely the bare barke
of the letter / and ſo they rede it with
out ghosly ſauour / in almoche as
the taſte of the ſoule is not well ru-
led / but corrupte of the propre byſy-
ble loue / and of pryde & vncleaneſſe /
by the whiche vncleaneſſe they couet
for to fulfyll theyr luſtes / and ſo ful-
fyllled with luſte and couetyſe with-
out ony ſhame / they treſpaſſe and be
wretched vſury whiche I haue for-
byd. ¶ How ſubiectes whiche be in
the forſayde defeautes amende the
not / and of defeautes of relygyous p-
ſones whiche do not correcke y for-
ſayd defeautes. ¶ I ſay what wyſe ther
foze maye ſuche full of ſo greate de-
fautes do ryght wyſeneſſe to other &

repreue other of theyr subiectes for theyr defautes. ¶ Certayne they can not for theyr owne defautes with draweth fro them selfe boldenes for to vndernyme other and also the holy zeale of ryght wysenes and yf they otherwhyle do it theyr subiectes y be gyley as they be can sape to the thus. ¶ Leche fyrste hele thy selfe & than hele me & than shall I receyue thy medycyne. ¶ Though he thy selfe be in more defaute than I and thou vndernymes me full yll dothe he y repreueth and vndernymeth suche by wordes and not i good lyuynge. ¶ I sape not this bycause he sholde not vndernyme & blame defautes of his subiectes be he good or yll but he is bounde therto. ¶ And yet neuerthelesse he dothe yll bycause he amendeth not hym and set hym selfe fyrste in good lyuynge or than he vndernyme other and yet the subiecte dothe moche worse that recey ueth not mekely y repreues and vndernymynge of his curate (be he good or yll) ymendinge by suche vndernymynge his wretched lyfe for he hurteth hym selfe & none other & he alone shall be punyshed for his owne defautes & none other. ¶ The cause why all euylles dere doughter ben so ryue is for they be not vnder nyne with good lyuynge and why be they not corrected i good lyuynge. ¶ Certayne for curates be blydded w theyr owne ppe loue i the whiche loue al theyr wyckednes is grouded & set & they beholde & se no forther but how they may fulfyl theyr owne mysteuled delectacyons and lustres

as well subiectes as curates & also as well clerkes as relygyous. ¶ A swete doughter wher it y very obedyence of relygyous people whiche be put as angels in holy relygyon and be worse than fendes for bothe in techynge & prechynge they sholde shewe my worde. ¶ They onely crye & preche with sowne of the mouthe and therfore there maye growe no fruyte in y hertes of y herers theyr prechynge be rather for plesynge of men & for delectable herynge of menes eres than for my worthyp that is the cause why they study rather in curyous spekynge than for to please in good lyuynge. ¶ All suche do not sowe my seede in sothefastnesse for to take hede for to pul bp byces & plate vertues (and the cause is) for they be not hely to drawe out thornes & byeres out of theyr owne gardeyne. ¶ Therfore they endeuer them not to pull them out of the gardeynes of theyr neyghbours. ¶ All theyr desyres is in arayenge of theyr bodyes and theyr celles & for to go aboute by townes and cytees. ¶ Of suche it happeth as it fareth of fysshes y be without water they dye anone. ¶ In the same wyse suche relygyous folke yf they be oute of theyr celles with vanyte and vn honeste lyuynge they dye anone they go oute of theyr cell of y whiche they sholde make an heuen to them and they renne aboute by broken houses / seynge frenshyp of theyr kynne and of other secular people after theyr owne wretchednesse by vnlawefull lyfere of theyr wretched soueraynes

whiche haue tyed them not thorte/
but longe. ¶ All suche wretched cu-
rates and prelates take no thought
thoughe they se theyr subiectes in
the sendes hondes/ but ofte tymes
they sende them thyder/ and other/
whyle they knowe well that they be
deuylls incarnate by cōdycō/ they
sende them to monasteryes of Nun-
nes/ to suche as be incarnate deuyl-
les as they be/ and so one destroyeth
the other with many subtiltes and
dysceytes. ¶ The begynnynge of the
is set in colour of deuocyon/ but by
cause theyr lyuynge is wantayne &
wretched/ it stondesth not coloured
longe with deuocyon/ but anone þ
the fruyte of theyr deuocyon is shew-
ed. ¶ fyrste they seme to be floures
of stynkynge dyshoneſt thoughtes/
with corrupte leues of wordes/ and
so with wretched maners they ful-
fyll theyr despyres. ¶ The fruyte that
foloweth thereon/ thou knowest well
they be but leues/ & ofte tymes they
be come so fersforth/ that eche of the
go out of relyggon/ he foloweth her
ouer all/ and she is made a comune
woman. ¶ Of all these wyckednes-
ses & many mo/ prelates be þ cause/
for they regarde not theyr subiectes
but they gyue them large leue/ for
they themſelfe sende them thyder/
& yet they seyne for to se theyr wret-
chednelle/ and bycause also the sub-
iecte hadde no delyte of hymselfe/ &
thus on bothe the partes foloweth
dethe. ¶ Thy tonge maye not tel
so many defautes as they offende
me with/ for they be made the deuyl-
les armure/ and with theyr cursed

lyuynge they enuennyme bothe with-
in and without/ without they enue-
nyme ymōge ſeculers/ within they
enuennyme ymōge relyggyous/ they
be depyued fro charytable brother-
heed/ and eche of them wyll be more
than other and greater than other/
and eche of the wyll haue more thā
other/ and so they do agaynſte þ pre-
cepte and auowe þ they haue made.
¶ They haue made a bolwe for to
kepe theyr order/ (and they breke it)
and not onely that they kepe it not/
but they do as hongry wolues do y-
mōge ſhepe/ & they þ wyll kepe theyr
ordre/ them they deryde and ſcorne/
and ſuche wretches thynke with
ſuche perſecucyōs and ſcornes that
they do to good relyggyous people/
whiche kepe þ order for to couer the
ſelfe/ and they dyscouer themſelfe þ
more/ and therfore moche myſchefe
falleth in the orcharde of holy rely-
ggon. ¶ The relyggon in it ſelfe is
holy/ for it is grounded by the holy
ghoſte/ and therfore the order in hys
ſelfe maye not be dysceyued/ nor cor-
rupte by the defaute of the ſubiecte.
¶ Wherefore he that wyll entre in to
relyggon ſholde not beholde to them
þ be euyll/ but he ſholde rowe for the
bnder the wynges and fynnes of re-
lyggon/ keepynge the ſame relyggon
after the fyrſte cntente to his power
vnto the dethe/ but yf he be ſeke or
dyslealed. ¶ I ſayde to the alſo that
relyggon is come in to ſuche a cōdy-
cyon by euyll prelates and euyll ſub-
iectes/ that he whiche wolde kepe þ
ordre fully/ ſemeth to myſtruled rely-
ggyous people/ (in the ſame cōgregas

cyon/that he breketh the ordet/in as moche as he foloweth not theyr wātayns maner of lpyunge in cerymonyes and other maner of dysportes suche as they haue ordeyned ymonges them/and they wyl kepe the cerymonyes for to please seculars/ & so to hyde theyr defaultes. ¶ Thus thou maye se that y fryste boue that they make to kepe theyr order they fulfyll not of the whiche obedyence I shal tel y in another place. ¶ They make also a boue for to kepe wylfull pouerte/and euer for to lyue chaste and contynent/how trowes thou y these be kepte? ¶ Se theyr possessyons and abundaunce of monye that they kepe pryvily/departed fro the comune charyte/not comunyng w theyr brederne/nor part yge nother temporall substaunce/nor ghostry substaunce/as the order of charyte dothe aske/and also theyr owne order. ¶ They wyl no mo make fatte but themselfe and theyr beestes/and one beest nor ytheth another/but his poore broder dyeth for hunger and colde/and after tyme he is wel fodered and norysched and hathe greatesse/ he thynketh not on his poore broder/nor he wyl not ete with hym at the poore table of the frayter/his delyte is for to stonde there where he maye fulfyll his luste with glotony. ¶ It is vnpossyble to suche one/for to fulfyll & kepe the thyrde boue of contynence/for a full wombe maketh no chaste soule/but wantaynly they go with mystruled lustes/and so they do walke fro euyl to worse/ & moche myschefe falleth ymonge

them for keepyng of that properte/for yf they hadde not for to spende/they wold neuer lyue vnoordynately/nor they sholde neuer haue suche curpous frendeshyppes/for yf they had not for to gyue/they sholde neuer haue loue nor frendeshyp of seculars or of men of the worlde/whiche frendeshyppe is grounde for loue of the gyfte/and for a maner delyte and pleasaunce that one taketh of another/and not of the pure and parfytte charyte. ¶ Wretches so set in so grete wretchednesse/ & of me you be set in so grete dygnyte/they fle fro the quere as they tasted benymentein. ¶ And yf they stonde therein/they crye w theyr boyces/but theyr hertes be fer fro me/to go to y masse they haue it of custome withoute ony dyspolycyon/as thoughe they sholde go to the meet. ¶ All these euyls and many mo/of whome I shal nomore tell the/bycause it shal not make foule thy eres/nor to forlowe the byle/vngracyous/and wretched prelates/the whiche do neuer amede/nother correcke nor punyssh the synkyng defaultes of theyr subiectes/nor yet they haue no fere/nor they be no louers nor well wyllyge that theyr order sholde be kepte/in asmoche as they themselfe do not kepe theyr order/but rather breke it as I haue sayd before. ¶ They wyl gladly laye vpon the heedes yf them the whiche wolde kepe the order/heuy stones of ryght grete preceptes and comaundementes/punysshynge them of trespasses/that neuer they were gylty in. ¶ And all this they

do bycause in them shyneth not the
ghostly Margaryte precyous stone
of ryght wysenesse/ but of vnryght
wysenesse/ & therfore vnryght wyses-
ly they gyue to theym that deserue
grace and benyuolence/ penaunce &
hate. ¶ To suche as be the deuylles
lymmes by mystrulid lyuynge/ they
commytte bothe offyces and states
of the ordre (for as blynde they lyue)
and as blynde they gyue offyces/ &
and thus they gouerne theyr subiec-
tes/ and yf they correcke them not
and them amende or that they dye/
with the same blyndenesse/ they shal
go to berkenesse of endelisse damp-
nacyon. ¶ And yet they must nedes
to me endelisse Judge/ yelde a rike-
nyng of the soules of theyr subiec-
tes. ¶ Ryghte cupill shal they gyue
to me a rekenynge/ & therfore ryght-
wysely of me they shal receyue as
they haue deserued. ¶ Now yf yf of
Lechery reygne in cupill mynys-
ters of holy chyrche. ¶ O Ere dought-
er in some maner of sparle I haue
shewed the of yf wretched lyuynge
of them (whiche do lyue in holy rely-
gyon) w howmoche wretchednesse
they dwell in theyr order/ as raun-
pyng wolues in shepes cloynges.
¶ Now I shall tell the of clerkes &
seculer mynisters of holy chyrche/
that thou also may haue ruche and
compassyon of theyr mystruled ly-
uynge. ¶ These pyllers of synnes ther
be/ of the whiche I tolde the in ano-
ther place/ wherof I shall make my
complaynt to the/ one is of vnclen-
nesse/ another is of hyghe pryde/ &
the thyrde is of greute couetyse that

reygneth ymōge them/ for they sell
the grace of yf holy ghost/ as I haue
sayd before. ¶ Eche of these thre by-
ces/ one foloweth and is dependaūt
vpon another/ and the fundamente
and grounde of these thre wretched
pyllers/ is propre loue of themselfe.
¶ These thre wretched pyllers the
whyle they stonde vpryghte (that
is to saye) that they fall not downe
by loue of vertu/ they be suffycient
ynough for to holde styfly an obste-
nate soule in ony maner vyce/ for e-
uery vyce (as I sayde) spryngeth of
the propre loue. ¶ Of propre loue yf
pryncypal vyce of pryde spryngeth/
and a proude man is depriued fro
the loue of pure charyte/ and so fro
pryde/ he cometh to vnclennesse and
auaryce/ and thus they chayne the
selfe with the deuyls chayne togy-
der. ¶ Se now dere doughter with
what wretchednesse of vnclennesse
they defoule bothe theyr bodyes and
soules/ as I haue tolde the in ano-
ther place. ¶ But now of another
thyng wyll I tell the yf thou maye
the better knowe the wel of my mer-
cy/ and that also thou maye the ra-
ther haue cōpassyon of the. ¶ Ther
be some that be so deuyllylike/ that
not onely they take that blessyd sa-
crament in vnreuerence/ wherin I
haue sette the for to mynister it wor-
thely/ after the excellence yf I haue
sette them in/ but they for the loue yf
they haue to certayne creatures/ yf
they may not optayne as they wolde
haue/ they wyll haue the with chari-
mes and incautacyons of fendes/ &
with the blessyd sacrament that is

gyuen to pou for meet offpue / they worke therwith malyciously for to fulfyl theyr vnhoneste and wretched thoughtes / and that they maye ther by the soner bypunge theyr wylls to effecte / and those beestes that be vnder theyr cure whome they sholde fede bothe i body and soule. ¶ With suche maner wyle they tourmente and in many other maners whiche I ouerlasse / that thou haue þ more payne in herþge of suche myseryes. ¶ By suche mystuled gouernaunce they renne out of theyr myndes / and that causeth the fende that is incarnate within them / for to tell the in specyall how he dothe this & suche other wretchednes / it is not spedeful þ I tell the. ¶ But generally I tell the theyr lyfe is ryght wretched and dyshoneſt. ¶ O dere doughter the fleshe that is exalted aboue all the orders of angels oned with my dyuine nature / suche wretches gyuen it to suche cursed wretchednes. ¶ O abhomytable and wretched man / and yet not a man but a beest / that thy fleshe whiche is oned to and halowed / gyues to comune women / & yet thou gyues it a wors þge / fro thy fleshe and fro all mankynde / the wounde of synne was take awaye vpon the crosse / whiche wounde Adam by his synne broughte in. ¶ O wretche to þ my sone dyd worshyp / and thou does vnworshyp to hym / he heled thy wounde with his blode / and therto made the a specyall mynster of the same blode / and thou smytres hym agayne with wretched synnes. ¶ That good shepherde

washed his beestes in his blode / & þ defoules them þ be pure & clene / þ does thy power for to caste them in to fylche / þ sholde be a myrroure of honeste / & þ arte a myrrour of dyshoneſte. ¶ All the lymmes of thy body thou hale put to wretched workes / & þ does þ contrary of it þ my sothefastnesse hathe do to the. ¶ I haue suffred þ he sholde be poure drynke w gall & eyell / & þ as an vnozdynate & mylle ruled beest delytes þ in delycate meetes & drynkes / makþge thy wombe a god. ¶ I suffred that his eyen sholde be blyndefelde for to plumpne the / and thou with sylper syghtes in thy soule beholdes venemous dartes / and also in the hertes of them / in whome thou lecherously beholdes. ¶ In thy tongue do dwel dyshoneſt and bayne wordes / with thy tongue thou arte bounde to correete & amede thy neyghbour / & for to tell hym and teche hy my worde / and for to saue thy seruyce bothe w tongue & w herte / & I fele nothþge elles but stynte & fylche / swerþge & forswerynge / as it were a baratour ofte tymes it blasphemeth me. ¶ I dyd suffre also that his hodes sholde be boũde / that bothe they and al mākynde he sholde lose and vndo fro the bonde of synne. ¶ And thy hondes be anoynted and halowed for to mynster that blessed sacrament / but thou in wretched and ryghte byle touchynges does vse thy hondes / all thy workes the whiche be vnderstonde by thy hondes ben corrupte and put to the deuyls seruyce. ¶ O wretche I haue putte þ in so greate

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dygnyte for to serue me onely / and thou dyd dysceyue bothe me and the & all reasonable creaturez. ¶ I suffred his feet to be fastned makynge to þ of his body a ladder for to ascēde by to mercy therby / his syde was opened / for to make the se the pymp / te of his herte. ¶ I put hþ all to you as an open shoppe / where ye myght se and tast þ meruaylous loue þ I hadde to you / syndynge there also my dyuyne nature oned in youre kynde / there maye thou se that of þ blode whiche thou does mynyster to me / I haue gyuen the a bathe / þ youre wyckednes maye be wasshed awaye therby / & þ of thy herte haue made the deuylles tēple. ¶ For thy feet whiche be thy affeccyō bere thy soule to none other place / but to the deuylles place. ¶ Thus with al thy body thou smytes the body of my sone Ihesu / doynge the contrary to hym that he dothe to the / to whome þ and al creaturez be hyghly bounde. ¶ All these instrumentes of thy body do lowne to euyl / for all þ myghtes of the soule be gadered togyder in the name of the deuyl / and not in þ name of me. ¶ Thy mynde sholde be full occupied / with the benefytes of me whiche thou haue receyued / & thou does the contrary / for thou fylles it with wyckednesse and dys / honeste of lyuynge. ¶ The eye of thy intellection thou sholde put full of lyghte of feythe bypon the passyon of my onely sothefast sone Ihesu cryst whose mynyster thou arte made / & thou before hym haue set delyces & rycheesse of the worlde with wretched

banys. ¶ Thy affeccyō sholde onely loue me without ony other / & thou haue sette wretchedly for to loue creaturez and thy owne body / and so thou loues beestly thynges more thā me. ¶ What is þ cause of this? ¶ Certayne the propre vnpanyence that thou haue to me / what thyng that I take awaye / that thþge that thou loues more than me. ¶ And also the dyspleaunce that thou haue to thy neyghboure / whan it semeth to the that thou does receyue some tēporall harme of hym / and so thou haue hym in hate and blasphemie / goynge awaye fro my charyte. ¶ O vnhappy wretche thou arte made mynyster of the fyre of my dyuyne charyte / and thou for thy owne propre mystruled delectacyons and for one harme þ thou receyues of thy neyghbonre / thou does lose that my nystracyō. ¶ O dere doughter this is one of those thre wretched pyllers þ I haue reherled before. ¶ How that auarycce reygne in wycked mynysters in lenynge to vsury / and specially in byenge and sellynge of benefices and prelacies / & of moche euyl þ hathe come in to holy chyrche for his couetyse. ¶ Now shall I tell the of the secunde that is of auarycce / for that thþge whiche my sone gaue in greate largenesse / that is al his blessyd body hangynge bypon þ crosse full of turmētes and peynes / where as my blessyd lambe ryghte largely shedde his moste precyous blode / & thus my swete lābe payde the ransome of mankynde / with no golde nor syluer / but wþ þ precyous

blode. ¶ And yet not halfe þ̄ worlde he raunsomed / but all þ̄ worlde / bothe they that be passed / they that be present / and they that be to come / and yet he gaue you not onely his blode / but also he gaue you fyre of brennyng loue / for he gaue hym selfe to you by the fyre of brennyng loue / and yet not onely his precyous blode and þ̄ fyre of brennyng loue / without my dyupne nature. ¶ For the nature of the godheed was and is partlytely owned to the nature of manheed / & yf that blode so oned with the largenesse of dyupne loue hathe made the a mynyster / and thou with so grete couetyse and auaryce that thyng which my lone gate on the crosse (þ̄ is soules raunsomed with so grete loue) and that also he hathe graunted the that thou sholde be a sperevall mynyster of that blode / þ̄ does sel by suche couetyse the grace of the holy ghost / makynge thy subiectes to by of the that thou haste frely receyued of me. ¶ Thou haste not dysposed thy throte for to wyne soules by techyng but to deuoute soules by monye takyng / and thou arte made so strayte in charyte (of that thyng the which thou haste take in so grete largenesse) that thou may nother receyue me by grace / nor thy neyghbour by loue. ¶ The substance of temporall goodes that thou receyues by vertu of þ̄ blode / thou receyues it largely. ¶ And thou auarycous wretche does good to none (but to thy selfe) & yet not to thy selfe / but as a thefe worthy endelesse payne does robbe þ̄ goodes of thy moder holy chyrche

and the goodes of poore men / also þ̄ spendes it bycoulsly with women and dyschordist men / and in delyces / and with thy kynred / and also there with thou noythes thy chyldren. ¶ O you vyle wretches where be your chyldren of vertu þ̄ ye sholde haue vnder your gouernance / wher is your feruent charyte with the which ye sholde mynyster / where is also þ̄ grete desyre of my honour and heithe of soules that ye sholde haue / where is that grete and dolefull sorowe that ye sholde haue for to se the wolfe of hell to bere awaye thy shepe. ¶ There is none in thy strayte herte thou couetous wretche nother loue of me nor of them / thou alone loues thy selfe with thy owne fencyble loue / with the which loue thou enuynmes thy selfe & other. ¶ Thou arte that wycked spyte and fende of hell that deuoures the with my fruled loue / thy throte despyrith no other / and therfore thou takes no thoughte though the inuysyble deuyl bere the away. ¶ Thou thy selfe arte a very instrument for to sende them to the inuysyble deuyl of hell. ¶ Of the goodes of thy moder the holy chyrche / thou delycatesly arayes thy selfe and other synfull and wretched lyuers with the / and thou byes grete horses more for lust than for nede / there as thou sholde haue them for nede / and not for lust. ¶ These lustes worldely me do vse / but lustes sholde be for to fede and as raye the poore men / and for vspyte the seke men / helpynge all suche people in theyr nedes bothe ghostly and

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bodily/for I haue ordeyned þ a my
nyster for none other/nor gyuen the
suche a dygnyte/but for the. ¶ But
bycause thou arte become a wyld
beest/therfore thou settes thy ioy in
suche beestes (thou sees not) but þ
arte blynde and wyll not se the tour
ment þ is ordeyned for the. ¶ Thou
sholde amende the wretche/and so
rowe that thou haste thus done/and
so amede the. ¶ Sees thou not dere
doughter what wretchednesse reyg
neth ymōge these wretched synners
what shall I more saye. ¶ I sayde
to the that some of the lene to vsury
(not for to be yholde open vsurers)
but in many subtyll wyse by theyr
couetyse/for selden tymes to theyr
neyghbours they lende of theyr goo
des/þ which in no wyse is lawfull
to be vled. ¶ Yf it were a gyfte of ly
tell valu/and he with entent recey
ueth it for a prys aboue the loue that
he hath lent it hym(it is vsury)and
so of all other thynges that he recey
ueth in the meane whyle with suche
entent. ¶ I haue ordeyned hym for
to forbydde seculars fro that synne/
and he dothe þ same/ & moreouer yf
one come to hym for to aske counseyle
of his mater/bycause he is gylty in
the same and hath losse therby the
lyght of reason/he gyueth derke
counseyle of the same passyon that
he feleth in his soule of the same ma
ter. ¶ These and many other defau
tes do sprynge of suche strepte coue
tous hertes/it maye be sayde of the
the worde that my onely sothefaste
sone Ihesu sayde whan he wente in
to the tēple where he founde sellers

and byers/and he bette them out w
scourges (sayenge thus to the) my
house shall be called a house of pray
er/ & ye make it a denne of theues.
¶ Thou sees well doughter þ this
is sothe/þ of my house whiche sholde
be a house of prayer/nowe is made
a denne for theues/they by and sell
therin/and make marchaundysse of
the grace of the holy ghost/for they
wyll haue greate prelaces and bene
fyces of holy chyrche/ & they bye the
with grete gyftes. ¶ And thus they
plāte in the orcharde of holy chyrche
this synkyng plante. ¶ Thus in
this wyse bothe the byer and the sel
ler do vse fallenesse & dysceyte/there
as they sholde go byryght and vse al
maner of truthe. ¶ Yf the bycar of
my sone knewe this/he wolde cor
reke them/and take fro them theyr
offyces(bothe of the byer and of the
seller)and yf they amede theyr wret
ched lyuynge/it shall be lawfull for
them to receyue theyr benefyces as
gayne. ¶ He that boughte it sholde
be put in prysen/so for to amede his
defautes/and that other maye take
ensample therof/that they do not þ
same. ¶ Yf the bycar of my sone do
this in erthe/he dothe duly (and yf
he do it not)it shall not be unpunys
shedde whan he shall yelde his reken
nyng to me for his offyces. ¶ By
leue me dere doughter/in these day
es it is not punysshed/and therfore
my chyrche stondeth in grete defau
tes and full of abhomy nacjons/for
the bycar of my sone sercheth not þ
lyuynge of them whan prelacy is gy
uē to them whether they be good or

pl. ¶ And yf they enquire ony thyng
of theyr good cōuersacyon / they aske
of suche as be yll as they be / for they
be holde nothyng elles in the / but þ
greatenesse of theyr astatys / & wor-
thyngnesse of the worlde and rycheſſe /
and that they be greatespekers (&
the worst of all is) otherwhyle they
wyl chok the offycers with golde /
and commend the same man to the /
þ holy chyrche hath of hy a semely
prelate. ¶ Here good doughter be þ
deuylls workes / for there as they
shold enquire of vertuous luyng &
fayrenes of vertu / they beholde one-
ly þ semelynes & fayrenesse of body /
they shold serche after meke men &
poore for to auance them / suche as
forsake benefices / & they take veyne
people and proude. ¶ They serche
not onely after cunnynge (and cun-
nyng is ryghte good and parlyte)
there as it is selyshypped with ho-
nest luyng & very mekenesse. ¶ Yf
cunnynge be in a proude man / that
is also dyshonest & cursed of luyng /
that cunnynge is venym / for suche
one vnderstandeth holy wyrt none
otherwyle but after þ letter / derke-
nesse he vnderstandeth it / for he hath
loste the lyght of reason / and his eye
of intellection is blynded. ¶ In the
whiche lyght with lyghte aboue
nature / was declared & vnderstode
holy wyrtte of worthy doctours / as
I haue sayde before. ¶ Thus thou
maye se that cunnynge is good in it
selfe (but not in suche one) for he ly-
ueth not ther after / but his cūnyng
is to hym fyre of endeleſſe dampna-
cyō / but yf he amēde his lyfe. ¶ And

therfore they sholde rather beholde
to holy luyng / than to a cūnyng
man that lyueth euyl / they do the
contrary / for all those that be good /
vertuous / and also cunnynge / they
holde them foolys (of poore folke for
to auance them) they haue indygn-
acyō. ¶ Therfore thou maye se þ
i my house whiche shold be a house
of praye / and in the whiche shold
shyne the ghostly Margaryte stone
of ryghtwysenesse / and lyghte of cū-
nyng / with honest & holy luyng /
and swete smell of truth / and now
aboundeth the synne of lesynges.
¶ They shold haue wylfull pouers
te with very besynesse for to cōserue
soules / and to pull them out fro the
deuylls hondes / and they gader ry-
cheſſe & sette theyr besynesse more as
bout tempozal goodes / than about
ghostly goodes / and they take hede
to none other thyng than to myz-
thes and games / and for to encrease
and multiply tempozall substance /
and they wretches do not consyder
that this is a maner of losynge of te-
pozall goodes / for yf the abounded
in vertues / & token vpon the ghost-
ly besynesse (as they shold do) they
shold haue tempozal goodes ynowe.
¶ They shold suffice deed me to bu-
ry theyr deed men / and they shold
sewe me and my doctryne and ful-
fyll my wyl / þ is for to do þ thyng
that I haue ordeyned them to / but
they do all the contrary / for deedly
thynges and traspytoz thynges they
bury in themselves with a mys ruled
besynesse and affectyō / and they do
take vpon them worldely mennes
t.iiij.

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besynesse. ¶ Thus is to me a greate dyspleaunce / and a greate hynde-
raunce to holy chyrche / they sholde
leue suche thynges to the worlde / &
suffre one of the bury an other. ¶ A
deed man is vnderstonde in two ma-
ners / one is whā a man of holy chyr-
che mynystreth and gouerneth tem-
porall goodes with deedly synne of
vnozdynate loue & affectyon. ¶ An-
other is for to excersyce onely bodily
workes and leue ghostly / for the bo-
dy in hymselfe is deedly and hathe
no lyfe / but that it hathe of y^e soule /
and as long as the soule is in y^e bo-
dy / so long it receyueth lyue and no
longer / therfore suche bodily wor-
kes onely be deed. ¶ Wherfore my
specyall anoynted seruauntes and
mynsters y^e sholde lyue as angels /
sholde leue deed thynges to deed thyn-
ges & they sholde gouerne soules y^e
be quycke thynges and dye neuer /
as to the beyng of the gouernynge
them and mynstryng to them the
sacramentes of holy chyrche / & gra-
ces of the holy ghost / & the fedynge
with ghostly meet and and godly ly-
uynge. ¶ And in this wyse my house
sholde be a house of prayer / aboun-
dyng in graces and vertues / & by-
cause they do not thus (but rather y^e
contrary) I maye saye y^e it is made
a denne of theues / for there they bye
and sell as marchauntes / and it is
made a recepyng place of beestes /
for they lyue as wyld beestes vnho-
nestly. ¶ And therfore therof they
haue made a stable for they lyenge
in the fylthe of dyshoneste / & so they
holde with them ther in the chyrche

they deuylles / as a spouse holdeth
his wyfe. ¶ Thus y^e maye knowe
how moche euyl is bled ynto the /
and yet moche moze without ony co-
paryson thā I haue tolde y^e. ¶ How
pyde reyneth in the foresayde my-
nisters / by the whiche pyde the fe-
lynge in god is losse / and whan that
felynge is awaye / than fall they to
this faute (y^e is to saye) suche mē do
seyne them to make consecracyon / &
they make none. ¶ Now I wyll tell
the of y^e thyrde pyller (that is pyde)
and though I haue let it laste / yet
it is better laste than fyrste / for al vy-
ces come of pyde / lyke as all vertues
do come of charyite. ¶ Pyde be-
gynneith and spryngeth and is noy-
shed of poore sencyble loue / of y^e whi-
che loue I tolde the that it was and
is the grounde and fundament of al
these thyr pyllers / and also of all ma-
ner euylles that creatures do / for he
that loueth hymselfe with vnozdyn-
ate loue / is depyued fro the loue
of me (in al moche as he loueth me
not) and in that he loueth not me /
he offendeth me / bycause he kepeth
not the commaundmentes of the
lawe / the whiche is for to loue me
aboue all thynges / and they neygh-
bours as the selfe. ¶ This is y^e cause
why that they loue not me nor they
neyghboure / for they loue themselfe
with sencyble loue / so they maye no
ther well serue me nor loue me / but
rather they serue and loue y^e worlde.
¶ All suche sencyble loue & y^e worlde
maye not acorde with my loue nor
with me / and they that haue none as-
corde with me they be set fro me / for

they that louen the worlde with sen-
cyble loue and serueth h^y sencybly/
must nedes hate me / and he that in
sothe loueth me / muste nedes hate
the worlde. ¶ And therfore my ones
ly sothefaste sone sayde / there maye
none serue two contrary lordes / for
yf he serue the one / he shall be hated
of the other. ¶ Thus thou maye se
that propre loue pyueth a soule fro
my charyte / and arayeth hym with
the vyce of pryde / of the whiche all
maner defautes do spynge of euery
reasonable creature that is in thole
defautes / it is for to sorowe & wayle
and namely of my mynysters whi-
che sholde be meke (as wel so meke)
that they myght noyssh the charyte y-
monge theyr neyghbours / as for to
be meke in mynystacyon of the bo-
dy of my sone y^e vnde fouled lambe.
¶ And they be not alshamed of theyr
pryde / for to se me comen mekely to
mankynde / in to y^e stelshe of my ones
ly sone. ¶ Yet thoughe y^e same body
renne to the dethe of the crosse lowly
& mekely by obedyence / he boweth
there his heed to salute the & grete
y^e. ¶ He spredeth his armes abroad
there / the for to clyppe and brace to
hym / & he stretcheth forth his feet
for to stonde with the / agaynste thy
ghostly enemy. ¶ And y^e wretched
man that arte made his mynyster
flees and shoues hym / and thou by-
clyppes and enbraces to the vnclene
creatures. ¶ Thou sholde dwell sta-
ble and stydfaste / shewynge the doc-
tryne of my onely sothefaste sone Ihe-
so / and fastynge thy hert; and thy
soule in hym / and thou arte vnsta-

ble and vnstydfaste as the wynde /
for euery thyng reneth aboute bayn-
ly. ¶ Yf thou haue ony prosperyte /
thou arte moued with all mysse rus-
led gladnesse / and yf thou haue ad-
uersyte / thou arte moued with vn-
pasyence / and so thou drawes oute
the mary and y^e pythe of pryde that
is vnasyence / for ryght as charyte
hathe mekenesse / for his pythe and
mary / so is vnasyence the pythe &
mary of pryde (for of al thynges most)
proude me be troubled / schaundered / &
prouis more thā other. ¶ Pryde ascē-
deth neuer to heuen / but plungeth
downe in to hel (& therfore my onely
sothefaste sone sayd) he y^e exalteth h^y
in pryde shall be broughte lowe / and
he that meketh hym shal be exalted.
¶ In euery kynde of folke pryde hygh-
ly dyspleaseth me / and moche more
in my mynysters / for them I haue
sette in a meke state for to mynyster
my meke lambe / and they do the co-
trary. ¶ And why is not suche a wy-
cked and wretched preest alshamed /
seyng meke so me & lowly i my ones
ly sothefaste sone Ihesu / for whom I
haue ordeyned the to be mynysters /
and my sone meked hymselfe by o-
bedyence vnto the dethe of the cros /
he bowed his heed corowned with
thornes / and this wretched mynys-
ter arayseth his heed agaynste me
& agaynste his neyghboure. ¶ And
there as he sholde be a lambe (my-
nystrynge to my very lambe) he is
a ramme with hornes of pryde / and
he smyteth all those that cleue to h^y.
¶ Wretched man thynkes thou
not that thou arte in my seruyce / is

Quinta

thy offyce for to smyte me With thy
horns of pryde / doyng bothe me
wronge & thy neyghbours wronge /
and so for to lyue ymōge thy neygh-
bours wronge / is this thy meke-
nesse with whiche thou sholde save
masse / and mynyster the body and
blode of my sone. ¶ Thus thou arte
made in sothe as a wood beest and a
cruel without ony dyede of me / thou
deuoures thy neyghboure / and le-
des thy lyfe with dyscencyō and des-
bate / and thou arte made acceptor
of parsones. ¶ They that do serue
the and do þ̄ profyte thou acceptes /
oz suche as flater and please the / &
those that lyue as thou does / them þ̄
loues and acceptes and none other /
whome thou sholde hate & correcke
theyr defautes. ¶ But thou does þ̄
contrary / for thou gyues them en-
sample to do the same oz worse / þ̄
were good thyselfe / thou wolde cor-
recke them / but bycause thou arte a
wycked man / thou wyll not vnder-
nyme them / nor be dyspleased with
theyr defautes. ¶ Thou dyspyles
meke / pure / and vertuous people / þ̄
goes awaye fro the / neuerthelesse þ̄
hase a cause to fle fro the / though he
þ̄ sholde not fle fro the. ¶ For þ̄ flees
the / bycause þ̄ synke of bytes may
not suffer the swete smell of vertu.
¶ Thou holdes a grete represe to þ̄ /
for to se at thy doore poore men stode /
thou elchewes for to byset them in
nede / thou sees them peryshe for hō-
ger and wyll not helpe them. ¶ All
this dothe the horns of pryde / whi-
che wyll not bowe for to vse one lytel
debe of mekenesse. ¶ Why wyll they

not bowe. ¶ For theyr owne propre
loue whiche noryseth pryde / they
put not awaye fro them. ¶ And ther-
fore he þ̄ wyll not cōdescende & my-
nyster poore folke nother of tēporall
goodes nother spyrytual without a
thanke therfore. ¶ Cursed pryde
grouded & set in thy owne loue / how
hase þ̄ so blynded the eye of thy intel-
lectyon in suche a wyle þ̄ whā they
wene they loue the selfe and be tēder
of the selfe they be ryghte cruell / and
whā they wene they wyshe they lose /
& whā they wene they stode in hely-
ces / ryches / & grete hyghnesse / they
stonde in grete pouerte & wretched-
nesse / for they be depriued fro the ry-
ches of vertu / & be come downe fro
the heyghte of grace / to þ̄ sekenesse
of deedly synnes / they thynke they
se & they be blynde / for nother they
knowe theyr selfe nor me. ¶ They
knowen not theyr owne estate / nor
theyr dygnyte that I haue set them
in / nor they knowe not the freylte of
þ̄ worlde / nor theyr owne lytell sta-
blenesse / for yf they knewe all this /
they wolde not make the a god ther-
of. ¶ What thynge hath the world
fro the this knowlege. ¶ Certayne
pryde / of all suche I haue made in-
carnate deuyls / & I ordeyned them
for angels / þ̄ they sholde be erthely
angels as in this lyfe / & they fall fro
the heyghte of heuē / to þ̄ depenes of
derkenesse. ¶ And in so moche is the
derkenesse of the encreased / þ̄ other
whyle they sal to defaute / as I shal
tel þ̄ after. ¶ Ther be some incarnate
deuyls that seyne ofte tymes to cō-
secrate and they do not consecrate

for fere of my Judgement / and also
 bycause they wolde do away fro the
 all maner drede / and the byrdell of
 theyr euyl dedes. ¶ For they ryle not
 by the moztowe fro vnclennesse / and
 at euen fro inysle ruled etynge and
 dyskyng / yet they thynke it is ryght
 nedefull for to satysfy the people for
 to say masse / not wistodng þ people
 do consyder theyr wyckednesse (that
 is to saye) they thynke they sholde
 not so soone by good consyence saye
 masse / for fere & drede of my Judge
 metes. ¶ Sees þ not dere doughter
 how blynde they be / they reme not
 to cōtrycyō of herte / and dyspleasūce
 of theyr defautes / for to amēde thē.
 ¶ But they go boldely to masse / as
 for a remedy to satysfaccyon of the
 people (not for to consecrate) but for
 to saye masse / for to ouerpasse at con
 secracyon the wordes of consecracy
 on / consyderynge nothyng that þ
 laste erroure and defaute is moze &
 þ by moche than the fyrste / bycause
 he maketh þ people to do ydolatry /
 makynge them to do worschyp to an
 holste vnconsecrate / as they wolde
 do to the very body and blode of my
 onely sothefaste sone Jhesu / all god
 and all man. ¶ For that that they
 worschyppe is very bredde / sees thou
 not what abhomynacyon here is / &
 how greate my pacyence is þ dothe
 suffre them / pf suche one amēde hþ
 not / he maye loke after sharpe dāp
 nacyon at the daye of Judgement.
 ¶ But nowe what sholde þ people
 do that they fall not in to suche inco
 uenyence / they sholde praye with cō
 dycyō thus whā they be in doubte.

¶ Pf this mynyster haue sayde that
 he sholde saye / I byleue that thou
 arte goddes sone on lyue / gyuen to
 me to my ghostly lyuelod fro þ fyre
 of thy meruaylous charyte / & in the
 mynde of thy swete passyon where þ
 shedde thy blode for to wasshe vs fro
 oure synnes / pf they do thus they
 shall so worschyp verily me (though
 the mynyster haue wretchedly syn
 ned) i doynge ther they shold not do.
 ¶ O ryght swete doughter who w
 holdeth þ erthe þ it maye not swa
 lowe the quicke / who withholdeth my
 myght / þ it myght make thē vnmo
 uable & þ they may be deed ymages
 for theyr cōfusiō before all þ people.
 ¶ Certayne my mercy / & I holde
 my selfe (that is with my mercy) I
 holde my dysupne ryght wysenesse /
 þ they may be ouercome by strēgthe
 of mercy / but they as deuyls oblys
 nate wyll not knowe this nor se my
 mercy / for they thynke they sholde
 haue it of dewte / what þ euer they
 haue of me / so they be blyndefelde
 for they se not þ they haue it of grace
 onely / but of dewte. ¶ Of many o
 ther defautes / the whiche do come
 of pryde of a mannes owne propre
 loue. ¶ All this haue I tolde the þ
 thou maye haue the moze cause of
 waylynge and compassyon of theyr
 blyndenesse / so for to se them stonde
 in state of dampnacyon / & also that
 thou may the better knowe my mer
 cy / so for to truste therein / and for to
 receyue therof greate sykernesse / of
 frynge the same mynysters of holy
 chyrche and all the worlde to me as
 kynge mercy for theym / and þ moze.

forowfull and delectable desyres þ
offers to me fro them / the more thou
shewes thy loue þ thou hase to me /
for þ same profyte the whiche thou
maye not do me / nor none of my ser
uauntes / the same ye holde shewe
to me by the meane of them / and thā
shal I forgrue so cōstrayned of pour
desyres / by pepyng and by pray
enge bothe of the and other of my
seruauntes / and also haue ruth of
my spouse holy chyrche / refozmþge
her with good and holy curates / þ
by suche refozmacyon of good cura
tes / wycked subiectes maye be cor
rected / for the euylles that be done
by euill subiectes / wycked curates
be the cause / for yf they were amen
ded and in them dyd shyne þ ghost
ly Margaryte stone of ryghtwys
nesse with holy and honest lyuynge /
they wolde not do so / and wyll thou
knowe what is þ cause of suche wret
ched lyuynge / that one foloweth so
another in lyuynge / bycause þ sub
iectes be not obedyent / for whā the
prelate was a subiecte / he was not
obedyent to his prelate / & therfore
he receyueþ of his subiectes / suche
as he gaue to his soueraynes / badde
is that one / and badde is that other.
¶ Of all this / and of all other defau
tes pryde is the cause / grounded in
theyr owne propre loue. ¶ The sub
iectes were vncūynge & proude / &
moche more is the souerayne vncū
nyng & proude / and ther is so grete
ygnorauce & vncūnyng ymōge
the prelates / and they be so blynde /
that they wyll gyue þ order of prest
heed to a man that is an ydyot / whi

che can bnneth rede & save his ser
uice / and oftentymes of theyr ygnor
raunce / suche preestes be made þ can
not say the wordes of the sacramēt /
and so of this cometh that defaute /
whiche is reherled befoze / that they
cōsecrate not. ¶ And there as suche
prelates holde chole wysemē groū
ded in vertues / and that couthe vnder
stonde suche as they dyd rede /
they do all the cōtrary / for they take
no hede of theyr cūnyng / nor to þ
discrete age of them / but of lust they
make chyldzen and not sadde men /
nor they do not take hede of þ good
& pure lyuynge þ they sholde haue /
nor of the dygnyte and mystry to þ
whiche they be chosen / but onely for
to multiply people / (and not vertuo
us) they themselfe be blynde & they
gader togyder the blyndenesse / and
they cōsyder not that I of that shal
aske a rekenþge at þ daye of Judge
mente. ¶ Yet they do more / for whā
they haue so made blynde preestes /
anone they commytte to them cure
of soules / and they se well they can
not gouerne themself / and yet they
make them gouernoures of other.
¶ And thus the shepe that do lacke
a trewe shepeherde / whiche sholde
take hede to them and that couthe
lede the þ ryght waye (lyghtly they
peryshe) & oftentymes be all to rent
and deuoured of wolfes / bycause þ
shepeherde is wycked / he reckerth
not to kepe a hounde þ sholde berke
agaynst the wolfe that cometh to the
shepe / but suche one he holdeth in
kepyng as he is. ¶ And so these my
stryes and shepeherdes be þ cause

that they haue no bespynesse them-
 selfe aboute the / they wyll not haue
 the hounde of conspyence / nor þ state
 of ryghtwysenesse / nor the rodde of
 cōreccyon (it is no wonder) for they
 owne conspyence wyll not barke a-
 gaynste theyz owne defautes / and
 therfoze they can not well vnder-
 nyne theyz subiectes that be spred
 a brode in mylle ruled lyuynge / wher-
 foze the hell wolfe deuourcth theym.
¶ Yf they wolde suffer the hounde
 of conspyence to barke / and they to
 take theyz defautes bpō them with
 þ staffe of holy ryghtwysenesse / they
 sholde auoyde theyz shepe out of the
 deupls crouches / and bynge them
 home agayne to the folde / but by
 cause suche shepeherdes be without
 the rodde and hounde of barkynge
 conspyence / theyz shepe do peryrthe /
 & it is no wonder thoughe þ hounde
 of theyz conspyence barke not / for he
 is made feble for defaute of meet.
¶ The meet that sholde be gyue to
 this hounde of conspyence / sholde be
 the meet of my vndefouled lambe
 Ihesu cryst / for yf the mynde be full
 of his precyous bloode / þ conspyence
 is fedde ther w / that is for mynde of
 that bloode the soule is strenghted to
 hate vyces / and for to loue vertues /
 whiche hate & whiche loue do pur-
 fy þ soule fro þ sylthe of dredly synne /
 & it gyueyth so greate strengthe to þ
 cōspsyence þ is noxyshed therby / þ as
 soone as ony enemy of þ soule (whi-
 che is synne) wyll enter in / anone þ
 conspyence as an hounde barketh a-
 gaynst it & eycpteth reason to helpe
 hþ for to do ryghtwysenesse agaynst

hym / for he þ hathe cōspsyence hathe
 ryghtwysenesse / & therfoze all suche
 vnworthy mynsters (þ whiche be
 worthy to be called vnreasonable
 creatures) for they be lyke to beestes
 in theyz lyuynge / it may not be sayde
 of the þ they haue þ hounde of cōspsy-
 ence / nor þ staffe of ryghtwysenesse /
 nor þ rodde of cōreccyon / for they
 haue somoche fere / þ they be afrayde
 of eueri shadowe (not for holy drede)
 but scruple drede. **¶** And þ cause is
 that they be encūbred w theyz owne
 mylle lyuynge / they sholde dyspose
 them to bethe / for to delyuer theyz
 shepe fro þ fedes hōdes / & they thes
 selfe sēde the to þ sēde / not gyuynge
 the doctrine of good lyuynge / nor they
 wyll not suffer one worde of wōge
 for the / & oftetymes it happenh þ the
 soule of his subiecte is encūbred w
 ryght greuous synnes / & he taketh
 no hede to þ / but to his householde /
 he ordeyneth rather þ another wret-
 ched p̄cest shall here þ confessyon of
 suche a troubled soule thā he hþ selfe /
 whiche hathe þ charge therof. **¶**
 what wretched leche is he to whom
 is cōmytted þ cure of soules / & wyll
 not do his dewte / he shold lyue þ he
 myght fulfyll his dewte ymōge his
 subiectes / but suche a wretche hathe
 fere to do his dewte / other for a wō-
 de þ is sayde to hym of wōge / or for
 drede / or suche other þ he dare not ful-
 fyll his charge / so þ what for drede &
 what for dyspleaūce / he shall leue þ
 soule in þ deupls hondes & armes /
 and dare not save hym the sothe / &
 in that wyle shall he take hym þ bos-
 dy and the bloode of my onely sothes

faste sone Ihesu / and verpely seeth
 he that / y he is not losed fro y derke
 nesse of deedly synnes / And yet nei
 uerthelesse for plesaunce of worldely
 men / and for a mylseruled drede / or
 for some gyfte / or by the queste that
 he recepueth of hym / he mynystrereth
 to hym the sacrament / and yet ther
 to he buryeth the same cursed man
 in holy chyrche with grete woꝛthyp /
 where they sholde rather thowde hy
 out as a beest / or as a membre cut
 fro the mysteryall body of holy chyr
 che. ¶ Who is cause of this? ¶ Cer
 tayne proper loue / and the hornes of
 pryde / for yf they dyd loue me aboue
 al thynges / & also y soule of y wretche
 for me / & they themselfe also were
 meke / than without scruple drede /
 they wolde be dyligent aboute the
 helthe of that wretched soule. ¶ Se
 es thou not what euylles do folowe
 these thre vyces / whome I put to y
 as thre pyllers / of whome all other
 synnes do come / that is pryde / coue
 tise / and vnclennesse / bothe of theyr
 bodyes and of theyr soules / thy eres
 be not suffycient to here those euyl
 les y do come of these thre pyllers /
 as they dyd come fro the deuylles
 membres / for pryde they do many dyl
 honestes & moche couetylenesse / as
 somtyme thou dyd knowe to whom
 suche thynges dyd happe / y know
 es wel somtyme ther were certayne
 parsones of good freythe and of good
 lyuyng / whiche were tarped in the
 selfe with certayne dꝛodes / wenyng
 y they had in the a wycked spyryte /
 they comen to a wretched preest / sup
 posyng to be deliuered there of by

his counseyle / and he as a couetous
 man recepueth gyftes of the / & also
 as a dyshonest & wretched mā spake
 to the of dyshonest & wretched syn
 nes (sayege thus to them) this de
 faute y ye suffre maye not be heled
 (but i suche a wyse) & so wolde wret
 chedly haue do cursed synne with
 the. ¶ Deuyl aboute all deuyls / in
 all thynges y arte woꝛse tha a deuyl.
 ¶ There be many deuylles y hate
 y synne / y that arte woꝛse tha he wa
 lowes therin / as a hogge in y myze.
 ¶ Vncleue beest / is it the thyng
 that I aske of the / I ordeyned y for
 to put out deuyls out of soules by y
 vertu of my sones blode / but y put
 tes in deuyls. ¶ Sees y not wret
 che how the axe of my ryghte wyll
 nesse is sette at the roote of thy tree.
 ¶ One thyng I saye to the / y suche
 thynges sholde stode to y to vsury /
 for one tyme shall be y I shall aske
 y (bothe of myllpedyge of thy tyme
 & of thy place) but yf y amende the &
 punyssh the thy wyckednesse here with
 penaunce & cotrycyon of herte I shal
 not spare the though y be a preest /
 but moze wretchedly shall thou be
 punyshed / and greater peyne shall
 be putte to the / & moze cruelly than
 to other. ¶ Chan loke y whether y
 can put awaye the deuyl fro the / w
 the deuyl of couetyse. ¶ Ther was
 also another wretche / & yet is suche
 to whome creatures y be bounde in
 deedly synne come to for to be assoy
 led and losed of those synnes / & they
 bynde the faster i some other synne
 lyke the. n or greater / & with newe
 fyndynges and wayes of wretcheds

nesse they fall with them in synne / yf thou haue mynde ther of thou keuee
 suche a creature / for thou dyd se her
 wth thy eyes / to whom suche a thynge
 befell / suche a wretched preest is wth
 out a hounde of conscience in hym
 selfe / for he aspyeth nothyng his
 owne defautes / nor barketh not / in
 correckynge of the defautes of his
 subiectes / but rather he strangleth
 his owne conscience in himselfe and
 other / also I ordeyned suche cura
 tes for to synge and rede dyuine ser
 uyce / & they lerne for to worke ma
 lycious thynges / and for to charme
 and enchaunte deuyls / & for to make
 womē to come to thē by dyscepte of
 y^e sende aboute mydnyghte. ¶ Or
 deyned I the for to spende thy wa
 kyng in the nyghte in suche wyse.
 ¶ I haue certayne / but for to spende
 the nyghte in holy wakyng / & pray
 er by good dysposycyon / on the mo
 rowe thou maye go to masse & gyue
 the people swete smell of vertu / and
 not the styunkyng fylthe of vyces.
 ¶ Thou arte putte in the state of an
 angell / that thou maye be conuer
 saunte with angels by holy medya
 cyons in this lyue / and at the laste
 come to me with thē to taste in euer
 lastyng blyss / and thou delytes y^e
 to be a deuyl / and to be conuersaunte
 with hym or that thou dye. ¶ But I
 knowe well the hornes of thy pryde
 hathe smyten y^e clere thynge perle
 of holy feythe within the eye of thy
 intellection / and so thou haue losse
 thy syghte / and therfore y^e sees not
 in how moche wretchednesse thou
 dwelles in / and thou beleues not y^e

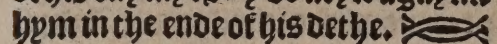
euery synne shall be punyshed / and
 euery good dede shall be rewarded /
 for yf thou beleued it in sothe / thou
 wolde not do as thou does / nor suche
 conuersacyō thou wolde not shewe /
 but whan that euer thou herde that
 name of synne named / thou wolde
 haue abhomynacyon therof. ¶ But
 bycause thou pursues his wyll / h^y /
 and his workes / thou haue greete de
 lyte therof. ¶ Thou arte blynde / and
 yet thou arte more than blynde / I
 wolde that thou wolde aske of that
 deuyl that thou serues what mede
 he wyll gyue y^e / for the seruyce that
 thou does to hym / I knowe well he
 wyll gyue the to answer (a saye) y^e
 he wyll gyue the suche fruyte as he
 hathe / for he maye gyue the none or
 ther / but suche cruell turmentes &
 fyre in the whiche he brenneth euer
 hymselfe / in whome he fell for his
 pryde fro the heyghte of heuen / and
 y^e erthely angell falles fro y^e heyghte
 of thy preestly dygnyte by thy hygh
 pryde / and fro thy tresour of vertu /
 in to the pouerte of many wretched
 nesses / and but yf thou amende the
 here / thou shall descende i to y^e depe
 nesse of hell. ¶ Thou haue made the
 worlde and thyselfe / thy god & thy
 lord / beholde to the worlde with all
 his delyces / that thou in this lyfe
 haue receyued of h^y / and also to thy
 owne propre sensualityte / wherwith
 y^e haue vsed worldely thynges / wher
 I sette the in state of preestheed for
 to dyspyle them / say therfore to thē /
 that for the they muste gyue a rekes
 nyng before me y^e souerayne Judge.
 ¶ They sholde answer than and
 b.ij.

saye that they maye not helpe the/
 and so holde they tryfle the forthe
 (and saye) that thou thy selfe shall re-
 ken or gyue a compte/and not they.
¶ Lo thus þ maye conceyue se that
 before me and all the worlde þ shall
 be a shamed/all this thou can not se
 (for as I sayde to the) the hornes of
 thy pryde hath blynded the /but þ
 shall se them at þ ende of thy dethe/
 where thou can not w al thy myght
 fynde no remedy /but onely in my
 mercy/thy styng in þ swete blode
 that þ was made my mynyster of/
 that blode shal neuer be take awaye
 fro the/nor fro none other (yf þ wyll
 truste therein) & in my mercy. **¶** Yf
 there sholde neuer none be so greute
 a foole nor so blynde as thou arte/for
 to abyde of repentaunce to the laste
 houre/ yet holde they thþke in that
 laste houre on my mercy/ for a man
 that than is founde that he hath
 lyued wyckedly /is accused of fen-
 des/of the worlde /and of his owne
 freynte/for he wyll not than glose hþ
 nor flater hym /nor shewe hym thā
 no maner delectacyon /but bytter-
 nesse/nor make hym than parfyte/
 but vnparfyte/nor shewe hym than
 lyght for derkenes/as he was wote
 by his lyfe /but he sheweth hym the
 truthe as he is /the hounde of conscy-
 ence that somtyme was feble for to
 batke/than myghtely he barketh &
 rebuketh hym of his synne /that it is
 aboute to brynge the soule in to dys-
 peyre/though no creature sholde fal-
 ther to. **¶** But than shold a creature
 so rebuked w greute thyrste receyue
 my sones blode/not withstondynge

all his defaultes that he hath done/
 for withoute ony comparyson /my
 mercy is more that they receyue in
 that blode/than all the synnes that
 ony creature myght do in þ worlde/
 neuerthelesse I sayde there sholde
 none prolonge the tyme nor tary so
 longe /but repente hþ euer as he syn-
 neth/for harde it is than for hym to
 be founde vnarmed ymōge his enes-
 myes in the felde of batayle. **¶** Of
 many other defaultes whiche be in
 wycked mynysters. **¶** O Ere dought-
 ter these wretches of whom I haue
 tolde the haue in this no consydera-
 cyon (for yf they hadde) they wolde
 neuer fal in to so many defaultes (no
 ther they nor other) but they wolde
 lyue ryghte vertuoussly /and rather
 the wolde chole to dye/than for to of-
 fende me in ony wyse wyllfully /and
 defoule so the face of theyr soules /&
 for to mynyl the dygnyte and wor-
 thynesse wherein I haue sette them/
 but moche rather they wolde encrese
 theyr dygnyte in þ sayrenesse of ver-
 tu (not for the dygnyte of a preeft
 maye encrese by vertu) nor lesled by
 his defaultes /but vertues be conypr-
 ed to the dygnyte of preeftheed /as
 ornamentes the whiche do araye þ
 dygnyte of preeftheed /and yet all to-
 gyder is but one dygnyte aboute the
 pure sayrenesse of the soule /whiche
 the soule hadde at the begynnynge/
 whan that I made and formed her
 to the lykenesse and symplytude of
 me. **¶** At þ begynnynge they knowe
 ryghte well the vertu of my good-
 nesse /þ sayrenes & dygnyte of the/
 for pryde and pure loue dyd blyndes

felde them not than / nor they take
not awaye fro them the lyghte of re-
ason / for y tyme they dyd not knowe
suche thynges to theyr harme / but
they dyd loue me and helthe of sou-
les. ¶ But suche wretches recke not
to go fro vyce to vyce / tyll they fall
in y dytche / for they do lacke lyghte /
and of the temple of theyr soules / &
of holy chyrche / whiche sholde be my
spccyal orcharde / they make a place
for to receyue beestes. ¶ O my dere
doughter how abhomyable is this
to me / y theyr houses whiche sholde
be a receyvinge place of poore mē of
my seruauntes / and it sholde be a
place for my spouse / therin to teche &
preche / and therin booke to be kepte
of holy maters and seyntes lyues /
and they to delyte them therin / and
for to gyue ensample of holy lyvinge
to theyr neyghbours / & they make
them receyvinge places of vncle-
nesse / and of wycked parsones / and
there they do not trete of chastyte /
but of auoutry / & therin they lodge
theyr concubynes / w̄ whome they
lyue vnclely. ¶ Theyr booke they
be not for to studye vpon / but y syght
of theyr chyldren / & with theyr
chyldren that they haue gotten with
suche wretchednesse withoute ony
shame / they haue greate delyte ther-
in. ¶ On holy dayes / & on solemne
dayes whan they sholde yelde pray-
synge to my name i dyuine scrupce /
and for to offer to me the presentes of
meke deuoute prayer / than they go
to playe with theyr incarnate deuyl-
les / and with seculers hawkyng &
hūtyng / as though they were se-

culers or tēporall lordes. ¶ O wret-
ched man wherto arte thou comen
nowe / thou sholde hunte and hauke
after soules / for the worthyp and res-
uerence of my name / and stonde in
y orcharde of holy chyrche to preche /
and thou goes aboute in wodes and
feldes. ¶ But bycause y arte a beest /
thou lodges beestes of deedly syn-
nes within thy soule / and therfore y
arte become an hunter and hauker
of beestes / by y whiche y gardayne
of thy soule is made wyld and full
of thornes / therfore thou delytes the
to walke in deserte places / for to ser-
che after wyld beestes. ¶ Se thou
defouled mā and beholde thy defau-
tes / for y haue a ryghte greate cause
to be a shamed / on what syde y euer
thou turnes the on / but thou arte
not a shamed / for thou haue loste the
drede of me / & as a comune woman
thou arte not alshamed / thou makes
greate boistes and crakes that thou
haue greate states in the worlde / &
that thou haue a fayre meyne and a
greate nomber of chyldren. ¶ And yf
thou haue them not / thou wyl haue
them yf thou maye / that thou may
haue heyres after the. ¶ But thou
these thou knowes ryghte well that
thou maye nothyng leue to them /
for thy heyres be poore men of holy
chyrche. ¶ O thou wycked and in-
carnate deuyl / withoute the pure
lyghte thou serches that thyng the
whiche y sholde not serche. ¶ Thou
makes greate boistes of thynges / of
y whiche thou sholde be alshamed be-
fore me / that se the pryuyte of thy
herte / and also before all creatures.

Thou arte all spent/and yet þe hoz-
nes of thy pryde wyll not suffer the
to se thy owne confusyon. **T**here
doughter I haue sette hym vpon þe
byrdge of doctryne of my onely soth-
fast sone Ihesu for to mynister to
you pylgrymes the sacramentes of
holy chyrche/and he stondest in the
wretched floode vnder the byrdge/
and in the floodes of delyces & wret-
chednesse of the worlde/they mynys-
tre the sacramentes to you. **A**nd
they cōsider not þe floode of dethe
is come to hym/in þe whiche floode
he shall be drowned with his lordes
that be fendes/whome he hath ser-
ued. **T**o that endelesse dampna-
cyon shall he go/but he amende hym
here/with greate represe & shame/
the whiche thy tongue is not suffy-
cyent for to tell/and moche more he
than any other seculer/for the same
synne that is in a seculer man shall
be moore punyshed in hym/thā in a
seculer man/and with moore represe
of his enmyes/þe do aryse agaynst
hym in the ende of his dethe. 

This fyfte chapyter spe-
keth of the dyfference of the
dethe of ryghtfull men. **A**l-
so of the dethe of greate syn-
ners and of theyr peynes in þe
ende or poynt of theyr dethe.
And a repetycyō of moche
more that is sayde after/and
of dyuers & many oþer ma-
ters/as it is specyfied in the
kalender before. **Ca. v.**

Because I tolde the how þe
worlde/deuyls/and pro-
per sensuallite shall accuse
hym/therfore now I shall
tell the of these wretches/how grete
it is bytwene the dethe of a synner/
and the dethe of a ryghtwyle man/
for the dethe of a ryghtwyle man is
in grete peas/more or lesse after þe
pysche lyuynge of his soule. **T**her-
fore I wyll that thou knowe that al
the peynes that reasonable creatu-
res haue is in wyl of the/for yf theyr
wyll were well ruled and ordynate-
ly set/and acor ded with my wyll/it
sholde suffer no peyne. **I** saye not
therfore theyr labour sholde be take
awaye fro them/but to that wyll þe
suffreth wyllfully for my loue shall
no peyne be/for he bereth it gladly/
seyng that it is my wyll/& of that
holy hate whiche they haue of them-
selfe/they haue warre w the worlde
with þe fende/and with theyr owne
propere sensuallite. **A**nd whā they
come to the poynt of dethe/theyr dys-
enge is in peas/for theyr enemyes
i theyr lyues were ouercome i ghost-
ly batayle. **T**he worlde maye not
accuse hym/for he knewe his dyscey-
tes/& therfore he forsoke þe worlde/
and all his delyces/his freyle sensu-
allite and his flesshe accused hym not/
for he helde hym vnder the byrdell
of reason/as a seruaūt chastysynge
the flesshe with penaunce/with wa-
kyng & with meke cōtynuall pray-
er/his sencyble wyll he dyd flece with
hate and dyspleasaunce of synne and
loue of vertu/dystryenge in al wyse
the tenderesse of the flesshe/whiche

tenderneſſe and loue that naturally
is bytweene the body and the ſoule/
maketh dethe to appere the harder/
& therfore naturally a man dzedeth
dethe. ¶ But bycauſe that vertu is
in a parfyte ryghtwyle man/he paſ
ſeth nature (þ is to ſay) he þ fleeth þ
dzeded whiche is naturall and kynde
ly/and ouerpaſſeth it with very ho
ly hate/and with deſyre to come to
his ende/for the naturall tederneſſe
of the fleſhe can not make warre/
where the conſcyence ſtōdeth in quy
etneſſe. ¶ The cauſe of a quy et con
ſcyence/is in a mannes dyenge / by
cauſe by his lyfe he hadde good ke
pyngge / barkyngge whan enemyes
came by and wolde entre the Cytee
of the ſoule/as an hounde ſtōdyngge
at þ gate that ſeeth enemyes & bar
keth/and ſo by his barkyngge awa
keth the keepers / in this ſame wyle
this hounde of the conſcyence wa
keth þ keeper of reaſō/therfore bothe
cōſpyce & fre choyle togyder/knewe
well ynoughe by lyght of icelleccyō/
who was his frende & who was his
enemy. ¶ To the frēde (þ is to ver
tuous and holy thoughtes of the
herte) they gaue loue & affeccyon of
loue/ excercylyngge thē with greate
ghoſtly beſynneſſe. ¶ And to the ene
my þ is to vyces & ſhrewde thought
es/they gaue hate & dyſpleſaunce/
and with the ſwerde of loue/ & hate/
and with the lyght of reaſon / and þ
hōde of fre choyle/they ſmyte mygh
tely they enemyes/ſo þ afterwarde
in the poynt of of dethe / the conſcy
ence freteth not hþſelfe/for he hathe
made good keepyngge/and ſo ſtōdeth

i peas/neuertheles a ſoule of mekes
neſſe vndernymeth hymſelfe in the
tyme of dethe/for þ tyme he know
eth clerely the treſour of his tyme/
and the pꝛecyous ghōſtly ſtones of
vertu/conſyderþge than þ he hathe
excercyſed that tyme ryghte lytell/
yet that is no peyne that tourmens
teth hym/but it is a peyne that im
pugneth hym/for it maketh þ ſoule
to gader all hole in to herſelfe / put
tyngge beſore her the blode of þ meke
and vndefouled lābe my onely ſothe
faſt ſone Jheſu / and he turneth hþ
not to his vertues that he hathe v
ſed beſore/for he wyl not noꝝ he may
not hope in his vertues/but onely in
that blode / i the whiche he ſyndeth
my mercy/and as he hathe lyued in
his lyfe/haupge mþde of my blode
ſo in his dethe / he ſhall be fulſpylled
with the ſame / & made drunke ther
with/and he forſaketh than hþſelfe
in þ blode. ¶ Fendes maye not than
vndernyne hym of ſynnes / for the
malyce of them he ouercame in his
lyfe with wyſedome / yet they came
for to ſe hym / yf they myght thā ony
thyngge wyne/and of them cometh
in a mānes dethe horryble ſyghtes
to make hym aſtrayde w they ſoule
lokyngge / and with many & dyuers
fantales. ¶ But bycauſe in þ ſoule
is no venyme of ſyne / they lokþge
ſhall in no wyle make thē aſtrayde/
as they ſhall make ſuche aſtrayde þ
haue lyued in the worlde wyckedly.
¶ Whan the fendes do ſe that ſuche
a ſoule is entred in to cryſtes blode
with feruent charypte they maye not
ſuffre that / but they ſtonde all a fer

throwynge to the soule dattes / yet
theyr batayle / theyr warre / & theyr
greate cryes maye not noye it / by
cause the soule begynneth to taste
endelesse lyfe in heuen / for with the
eye of intellection / he hath the cleve
lyght of holy seythe / that is me that
am his infynyte good / whiche he ho
peth to haue of grace (& not of dewe
te) but in þe vertu of my sones blode
shed in his passyon / and therfore the
same soule spredeth out his armes
of hope / and with the hōdes of loue
clippeth that blode to hys / entrynge
in to the possessyon therof / or than
he be therein. ¶ How moche gladnes
trowes thou receyueth than a soule
that seeth hymselfe parfytely come
to this peas / for he tasteth of þe good
of angels kynde / and ryghte as he
lyued in charytable fraternyte with
his neyghboure / ryght so he than re
ceyueth þe good of all trewe tasters
of charyte / & eche of the with other /
generally all suche as do passe oute
of this worlde so sweetely / receyuen
this thyng. ¶ But my mynysters
of whome I tolde / the whiche dyd
lyue as angels i erthe / they receyue
of it moche more / for i this lyfe they
dyd lyue with more knowlege and
with more hunger of my worlshyp &
helthe of soules. ¶ I saye not that
they do receyue onely of the lyghte
of vertu purely (whiche generally al
maye haue) but these had the lyghte
of of cunnynge added to the lyght of
vertuous luyng / the whiche is a
lyghte aboue kynde / by the whiche
cunnynge they knowe more of my
truthe / and he that moche knoweth

moche loueth / & he þe moche loueth
more receyueth. ¶ Your mede is me
sured to you after þe mesure of loue /
for one that hath no cunnynge (this
is not comunely sayde of all) but of
certayne specyall folke / and yet they
receyue more worthynesse by state
of theyr presthed / for properly to
them it is gyuen for to hōger soules
for my worlshyp (thoughe it longeth
to all in generall) for all sholde stōde
in þe depe loue of charyte of neygh
bourhed. ¶ But these that be my
mynysters / is gyuen mynystacy
on of my sones precyous blode and
geuernaunce of soules / & all suche þe
be so besy with affeccyon of vertu /
sholde receyue more thā other. ¶ How
blessyd be theyr soules whā they
come to the poynt of dethe / for they
were shewers and defenders of the
seythe for theyr neyghbours. ¶ All
so they haue incorporate the same
seythe in the pythe of theyr soules /
with the whiche seythe they se theyr
places in me. ¶ The hope also that
they lyeuen with / hopynge in my pro
uydence / losynge the hope of theyr
owne truste / that is not hopynge in
theyr owne proper concepte / by the
whiche losse of theyr owne truste /
they sette no ordynate affeccyon in
no maner creature / nor in no maner
create thyng / for they do lyue ryght
poore wylfully / wherfore that same
blessyd hope they dyd extende to me
with greate delyte. ¶ The herte al
so of them whiche is a vessel of loue
that bare my name aboute w ryght
seruent and brennyng charyte / tes
chyng and prechynge bothe with

ensample of good and holy lyuynge and doctryne to his neyghboure / as ryseth with meruaylous loue / and clyppeth me with affeccyon of loue that am his ende / byngynge to me the Margaryte stone of ryghtwysenelle / for euer he bare that precyous ghostly stone before hym / doyng to euery creature ryghtwysenelle / and yeldynge his dewte dyscretely / and therfore he yeldeth to me with very mekenesse ryghtwysenelle / he yeldeth also ioy & presyge to my name / to hymselfe he yeldeth indygnacyon / holdynge hymselfe vnworthy to receyue so greate grace. ¶ His conscyence also yeldeth to me good wytenesse / & I yelde to hym the coronone of ryghtwysenelle arayed and set with Margaryte stones of vertu / that is of the fruyte that his charyete drewe out of vertu. ¶ Werthely angell all this is good to þe / for thou was neuer unkynde of the benefytes that thou receyued of me / nor thou was neuer ygnorante nor negligent / but besyly with very lyghte thou hadde the eye of thy intelleccyon open vpon thy subiectes / and as a trewe and a maly shepheard thou folowes þe doctryne of þe very shepherde Ihesu cryste my onely sothe faste lone and lambe / and therfore thou goes by hym all bathed in his blode with the flocke of thy bestes / whome by thy holy lyuynge and techyng many of them þe haste brought to lyfe euerlastynge / also thou haste left many of theym in the state of grace. ¶ O my dere & swete doughter to these the syghte offendes may

do no domage nor hurt / for by the glorpyous syghte of me that they se by feythe and holde by loue / bycause in them is no benyme of deedly synnes / þe derkenesse and theyr horryble syghte gnueth the nother noyauce nor drede / for they haue in the no seruyll drede / but good & holy drede / wherfore they nother drede nor fere of theyr dysceytes / bycause they do knowe theyr dysceytes with lyghte aboue kynde / and lyghte of vnder stondynge of holy wyte / and therfore they do not of them receyue nor ther derkenesse nor trouble of þe soule. ¶ And thus they do passe glorpyously bathed in the precyous blode of my onely sothefast lone Ihesu cryste / with hunger of helthe of soules fully brenned in charyte of neyghbourheed / goynge by þe gate of my sothefast lone Ihesu cryste / and so they entre in me and of my goodnesse / all be sette eche in his owne state / and to them is mesured of me of the affeccyon of charyte / after the mesure that they bynge with them. ¶ Of the dethe of greate synners / and of theyr pepnes in the ende or poynte of dethe. ¶ O Ere doughter the excellence of these be not so greate / but þe curled & wycked wretches haue more mysery / of the whiche I haue tolde to the somewhat before / how dredeful and how derke is the dethe of theym (as thou thynkes) at the poynte of dethe (as I sayde) fendes acculen theym / shewynge to theym with grete drede and terryble derkenesse theyr proper lykenesse / for thou knowes wel it is so horryble / & a cre

Quinta

ature had leuer suffer all maner paynes in this worlde / than for to se that syghte / and therto the pycke of conscience is renued that wretchedly freteth and turmenteth hym in his conscience vnozdynately / also delyces and his owne proper sensualityte whom he made his souerayne lady / and his seruauante reason wretchedly accuseth hym / bycause he knoweth the truthe of that / that somtyme he knewe not / wherby he is come to greate confusyon in hymselfe of his erreure / for in his lyfe he lyued not to me as a trewe man / but as an vn trewe and vn faytheful man / for his owne propre loue couered the clere syghte of holy feythe / & that sende therfore bereth hym than of mysbelieve / for to bynge hym to dyspayre.

¶ How harde a batayle is this to hym / for than he fyndeth his soule vnarmed / hauynge no maner armure of the affectyō of charyte / for he is in all wyse depriued of charyte / and arayed with the deuyls armure / they haue not than the super naturall lyghte / nor yet the lyghte of cunnynge / bycause they vnderstonde it not / for the hornes of pryde wyll not suffer them to vnderstode þe swetenesse of cunnynge / why maye they not do some maner of resystēs in this batayle? **¶** For certaynly they be not noyshed in hope / they hadde neuer hope nor confydence in me / nor of the blode of þe whiche I haue made them mynysters / but onely in themselfe and in theyr states / and in delyces of þe worlde. **¶** And þe wretched incarnate deuyll consydereth

not / that of all that euer was comytred to hym / he sholde gyue rekenynge to me / now he seeth hymselfe naked without ony vertu / for on what syde that euer he turneth hym / he hereth nothynge elles but reprefe & shame / the vnrighthe wysenelle that he vsed in his lyfe dyd accuse hym / therfore he dare none other aske of me / but righthe wysenelle (and one thyng I saye) theyr confusyon and shame is somoche / that but they hadde it in vble by theyr lyfe for to hope in my mercy / they shold be brought to dyspayre / yf suche hope came by presumpcyon. **¶** For he þe offendeth in hope of mercy / maye not saye effectually that his hope is hope of mercy / but it is rather called presumpcyon of mercy. **¶** Neuerthelesse yet he toke vpon hym the dede of mercy / for in the ende of dethe yf he knewe his defaultes / and that he dyd dyscharge his conscience by confessyon / & put awaye presumpcyon of hope / than mercy abyde / and of that mercy they may receyue hope yf they wyll (for yf þe were not) there sholde none be / but that he sholde dyspayre / and go to the dampnacyon of the sende.

¶ This mercy maketh the to hope in theyr lyfe of my mercy / though he than I gaue them none / lest that they hadde offended with my mercy / but it was gyuen to them onely for that they sholde extende the selfe in my charyte / and in the consyderacyon of my goodnesse / and they do vble my mercy in the contrary / for vble hope that they toke of my mercy in the contrary / for with hope that they

toke of my mercy / they dyd offende me / and yet neuerthelesse yet I kepe them in hope of my mercy / that in þe ende of þe dethe they may haue some what for to lene to / and that they betterly defaile not by vndernymynge of fendes / and so fall to dyspeyre / for it is moze dyspleasance to me / & moze harme to the this synne of dyspeyre than all other euylles and wyckednesses than they dydde euer before. And the cause why þe it is moze harme to them / and to me grete dyspleasance is this. For all other synnes that they do is done with delectacyon for theyr owne proper sensu alyte / for the whiche somtyme they sorowe / and they muste sorowe for moche therfore / þe they maye wyne mercy therby. But to the synne of dyspeyre they be not moued by freylte / for they synde therein no manner of delectacyon / nor none other thyng / but onely intollerable payne / and in desperacyon they dyspyse my mercy / makynge theyr defaute the moze by dyspylynge of my mercy & my goodnesse. And after tyme þe they be fall in to this synne they repent them not / nor they haue no sorowe for þe synne that is done to me / by that synne as they shold do / they sorowe for theyr owne harme / but nothyng for the offence that they do to me / and so they receyue endelese dampnacyon. Thus thou maye se that this synne onely ledeth a mā to hell / and there he is bothe turmed bothe for this and for other / he sholde haue had my mercy yf he had repented hym / and sorowed for the

offence that is done to me. And yf he had hoped in my mercy / for with out any comparysō (as I sayde) my mercy is moze than all the synnes þe euer were done / and therfore it dyspleaseth me moche / that they putte theyr defautes moze than my mercy / for this is that synne that shall not be forgyue / nother in this lyfe / nor in that other (that is to saye) it shall not be easyle punysshed / but greuouly punysshed / and therfore in þe poynte of dethe / namely after tyme þe they haue thus wyckedly lyued / & bycause dyspeyre dyspleaseth me very moche / I wyll þe they hope thā in my mercy / & þe is þe cause why i theyr lyfe / whan they dyd lyue curledly / I haue made them ble that well by loued dysceyte / that is for to largely hope in my mercy / for whan they be so noryshed i this hope / as soone as they come to this poynte of dethe / they be not tyghte gladde for to leue it / for þe grete repzeues and vndernymynge that they here of other as they wolde do / yf they were not noryshed therein / somoche hathe the depenelle of my endelese charytee gyuen to the. But bycause they haue bled it with derkenes of theyr owne proper loue / of þe whiche cometh all suche defautes / they myghte not knowe it truly / and therfore it was arected to hym for grete presumption / in asmoche as the swetenesse of the same mercy rested not i theyr affeccyon / & this is another vndernymynge that the consyence repreuieth them within / the syghte of fendes that also rebuketh them / that is

that the tyme and largenesse of my mercy in whom they dyd hope / they sholde haue increased it in charyte & loue of vertu / and spende the tyme in vertu that I haue gyuen to them by loue / and they bothe with the tyme / & also with the large hope of my mercy / wretchedly haue offended me. ¶ O blynde wretche aboue al blynde / thou buryes and hydes þy precious ghostly Margaryte stone that I haue gyuen þy / that þy sholde wynneth on / & thou as a presumptuous wretche woldest not do the wyll of me / but thou hydest that same be saint vnder the erthe of thy owne mys ruled loue / whiche now yeldeth þy fruite of dethe. ¶ O wretche how moche is thy payne that thou receyues now in thy ende / and thy wretchednesse be not now hydde to the / for the worme of conscience slepeth not now / but freteth the paynfully: ¶ Offendes also do crye and yelde to þy mede / that they were wote for to yelde to theyr seruautes / that is shame & represe that is in þy poynte of dethe thou shalt not ascape theyr hondes / they wyll that thou come to dyspayre / and therfore they gyue þy confusyon of conscience / that at the laste they maye yelde to the suche as they haue for the selfe. ¶ O wretche the dygnyte that I sette þy in semeth in the synnyng / and all to thy ende lesse shame / knowynge well that þy hase had it / and vled it in derkenesse of synne. ¶ Also he putteth before þy substance of holy chyrche / in the whiche thou was a thefe / for thou dyd robbe pooze folke fro theyr deu

te / and holy chyrche also. ¶ Than thy conscience representeth þy same to the that þy thou dyd spende amonge comune women / also therewith thou noysshed thy chyldren / & thou made ryche thy kynne therewith / and as a gloton it spende in metes and drynkes / and arayment / housynge / and in syluer vessels / where thou sholdest lyue vnder wyllfull pouerte. ¶ Conscience also than representeth to the dyuyng seruyce / that thou leste vs sayde / for the whiche thou toke no thought yf þy dyd fall to deedly synne / & yf thou sayde it with thy mouth / thy herte was fer fro me. ¶ And also thy conscience vndernymeth the thā of thy subiectes / whom þy sholdest haue noysshed in charyte & truthe / shewynge theyn ensample of good lyuynge / and chastyse them with þy boundes of mercy / and the rodde of ryght wysenesse / but bycause thou dyd the contrary / thy conscience vndernymeth the there in the syghte offendes. ¶ And yf thou beyng a prelate gaue prelacies or cure of soules to ony subiecte of thyne vnryght wysely / that is that thou sees not before how to whome after a well ruled conscience thou sholdest gyue the / for thou sholdest not gyue it to theym for no fayre wordes / nor for to please creatures / nor for gyftes / but onely for vertu and for my woorthyppe and helthe of soules / and bycause thou does not thus / thou arte reproued there for the more payne and confusyon / and there is putte before thy conscience & before the clere syghte of thy intellection / that whiche thou

hase done. ¶ And I wyll that thou knowe dere doughter that the colour of whyte is better knowe/nexte the colour of blacke/ & blacke nexte whyte/ than one deptyed fro another. ¶ Ryght so it happeth to these wretches/ to them in specyall/ & to other i general/ for in þe dethe where a wretched soule seeth moze verily his turmentes/ and a ryghtwysle man his blessydnesse/ there is bothe wycked lyuynge shewed/ and also good lyuynge. ¶ And it is not nedefull that ony man befoze that soule tell þe wycked lyuynge therof/ for his owne conscience dothe that/ bothe of byces þe he hathe done/ and of vertues that he myght haue done. ¶ Why vertues? ¶ Certayne for his moze confusyon/ for yf byce and vertu be nyghe togyder/ by þe vertu þe byce is better knowe/ & the moze þe it is knowe/ þe moze is the shame/ & for þe defaute & þe parfeyctō of vertu is the moze verily knowe/ for the whiche he hathe þe moze sorowe/ bycause he seeth his lyuynge withoute vertu. ¶ And I wyll also þe knowe/ þe in þe knowlege whiche they haue i byce and vertu/ they se clerely the good that sueth after vertu to a vertuous man/ and also the payne þe foloweth to a synfull man. ¶ This knowlege I geue the not/ for they sholde fall to dyspayre/ but þe they maye come to þe partyte knowlege of the selfe/ & to shamefastnesse of theyr defautes wth hope/ that bothe with knowlege & shame they myghte repent the of theyr defautes & aske mekely my mercy. ¶ A vertuous mā therby encreaseth in ioye &

in knowlege of my charyte/ for he knoweth well that bothe grace and vertu was & is begonne in h^{is}/ by me & by þe doctrine of my charite/ & therfore in me he ioyeth with this very knowlege & lyghte. ¶ And so he tasteth & receyueth swetely his ende. ¶ Thus þe may se þe one ioyeth i gladnesse as a ryghtwysle mā þe hathe lyued in feruent charyte/ & a wycked man by derkenesse is confounded in payne. ¶ To a ryghtwysle man nother derkenesse nor lyghte of fendes fereth nor noyeth hym not/ for it is synne alone that he receyueth drede. ¶ They þe wantaynly & wyckedly haue ledde theyr lyues/ receyue ferefull drede by the lyghte of fendes/ yet is it not ferefull of dyspayre/ but yf they wyll themselfe. ¶ But fere of payne/ of represe/ and of the conscience and of drede and tremblyng in the horryble lyghte of fendes. ¶ Sees þe not dere doughter how greate dyfference it is bytwene the payne of dethe/ and the batayle that they receyue in theyr dethe/ and how fere that one is fro that other/ and howe greate dyfference is of the endynge of euery of the. ¶ I haue tolde þe leest party & shewed it to thy eye of intellection/ & yet it is so lytell i rewarde of þe payne þe one receyueth/ and of þe good that another receyueth/ that it is ryghte nought. ¶ Sees thou not what byndenesse is in mā/ and specyally in these wretches/ for þe moze they be yllumyned of holy wytte/ þe moze they be bounde/ and the moze vntollerable paynes of confusyon they shall receyue. ¶ And the moze

by theyr lyfe they dyd knowe of holy wyrtte / the more in theyr dethe they knowe theyr defautes to be grete / and therfore whan they dye / they be layde in moze greater peynes than other be / lyke as good folke be sette in greater excellence of blyffe / it happeth to them as it happeth to falle crysten men / whiche be in hel in greter payne and turment thā a Jewe or a paynym / bycause he hadde the lyghte of feythe and forsoke it. ¶ In the same wyse these wyretches shall haue moze payne for a lyke synne þ other men do / than any other crysten man / and that is for the mystery the whiche I haue gyuen to them / for to mynyster the sonne of the blessed sacramēt / and also bycause they haue receyued þ lyght of holy feythe moze thā any other / wherfore ryght wysely for theyr mys ruled lyuynge / they shall haue moze payne than other. ¶ But suche wyretches knowe not that / for yf they hadde any maner of knowlege of theyr state / they wolde not fall in to so many wyckednesses / but they wyll be suche as they sholde be / and bycause they be not / all the worlde is moze corrupte by them / than by all the mysse rulinge of seculars / & with theyr synnyng synne they defyle the face of theyr soules / & corrupte theyr owne subiectes / sekynge the blode of my spouse holy chyrche / for whose defautes that same spouse waxeth pale for loue and affectyō of charyte that they sholde haue to this spouse whiche they take to themselfe / and they take no hede to none other thyng /

than for to take prelaces and grete benefytes / wher rather they sholde gyue attendaunce to cure of soules / by the whiche euyls / seculars do lytell reuerence and obedyence to holy chyrche / though they sholde not do so / for theyr defautes be neuer þ lesse / nor they shall not be excused for fautes of my mynisters. ¶ And now here shall be shewed of a repetycyon of moche that is sayde before / & how that god forbiddeth all secular parsones to touche his mynisters (in þ waye of hurte to thē) and how that god styrreth this soule to pray and to wepe by grete compassyon hpon suche myslelyuynge preestes. ¶ As ny defautes I haue for to tell the / but I wyll nomore make foule thynges / all this haue I tolde the to satisfy and fully thy desyre / that thou maye be the moze besy for to offer to me for them / swete / delectable / and bytter desyres. ¶ And also I haue tolde the of þ grete excellence wher in I haue sette them / and of the tresoure whiche I haue commytted to theyr hondes for to be mynystred / that is þ blessed sacramēt / in whom is all god and all man conteyned / shewynge to the an ensample there of the sonne / that thou myghte ther by ppytely knowe for no defaute the whiche they done / that the vertu of that sacrament maye in no wyse be mynyshed nor made lesse. ¶ And therfore I wyll not that reuerence be withdraue fro them. ¶ And also I shewed the the excellence of vertuous mynisters / in whom þ Margaryte stone of vertu dothe shyne / & of

holy ryghtwysenesse. ¶ I shewed the also howmoche the offence dyspleased me / that parluers do to holy chyrche / & þe vnreuerence whiche they shewe to the precyous blode of my onely swete sothefaste sone Ihesu cryste / for all those that parlu my mynysters of holy chyrche / I arte it done to my sones blode / and not to them / for I haue monyshed theym that they be not of wyl to touche my preestes & my anoynted mynysters. ¶ I haue also tolde þe of theyr wretched lyuynge / and howmoche peyne they haue and confusyon in theyr dyenge / and how cruelly that they be turmented after theyr dethe / & thus that I dyd promyse þe I haue tolde the / and I haue so satsfyped to the of that thyng whiche thou dyd aske of me / for I must kepe my promyse. ¶ Now not withstondynge al these defautes (though they were mo) I wyl not that no seculer medle wth them / in punyshynge of theyr defautes (for yf they do) theyr trespass shal not be unpunished / but yf they punyche it whyle they lyue i this lyfe / and so amende theyr lyuynge. ¶ But these and suche other be incarnate deuyls / and of my dyuyne ryghtwysenesse / one deuyl punyseth another / & eche offendeth other. ¶ A seculer is not excused by the synne of a prelate / nor a prelate by the synne of a seculer. ¶ Nowtherfore dere doughter I syre the and all my other seruantes / to wepe and wayle vpon all these deed wretchedesse / and for to stonde as chosen shepe in þe excharde of holy chyrche to be fedde by holy

desyre / offerynge to me deuoute & cōtynual prayer / for my wretched mynysters / for I wyl do mercy to the worlde / and withdraue you not fro this pasture / nother for wyoges done nor for no maner prosperyte that is / I wyl not þe you lyfte by your hedes nother for vnspasence nor yet mylle ruled tope / but mekely to take hede to my worshyppe & to helthe of soules / and to the refozmacyon of holy chyrche / and this is a very token to me þe thou loues me ryghte ppytely and truly. ¶ Thou knowes ryghte well that I haue shewed to the / that I wolde thou and other were trewe shepe / euer for to be fedde in the excharde of holy chyrche / lyuynge with labour to the last ende (yf ye dyd so) than wolde I fulfill youre desyres. ¶ And here it shal be shewed howe that this deuoute soule yeldeth thākes and prayspnges to god / & howe that she prayeth specyally for holy chyrche. ¶ Than that soule all brennyng in loue / and ghosly drunke / was wonderly wounded in herte of so greate bytternesse / and so feruent in loue and langoynge / bertuously turned her all hole to the souerayne endeleffe goodnesse of good / & sayde thus. ¶ O endeleffe god / one lyghte aboue all other lyghtes / of whom cometh all lyghtes / and fyre passynge all fyres / for thou arte that fyre that brennes and wastes not / but thou consumes all synne / and the propre loue that thou syndest i a soule / and yet thou does not waste it playnly / but thou syghtes agaynst it wth vnspasable loue / for though thou dyd

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fyll it / yet is it not full / but euer it
 despyeth more and more of thy loue-
 ly fyre. ¶ **O** souerayne endeles and
 good he styrred the or moued the in-
 synyte god so for to illumyne me thy
 creature / that thou shall haue ende
 w the lyghte of thy truthe. ¶ **T**hou
 thyselfe arte þ same fyre / and cause
 of loue / for euer he is loue that mo-
 ued the and moueth yet / to make vs
 of noughte to the ymage and lykes-
 nesse of the / and for to do vs mercy.
 ¶ **O** goodnesse aboue all goodnesse /
 thou arte onely he that arte moste so-
 uerayne good / and yet neuerthelesse
 thou haste gyuen thy onely sothefast
 sone Ihesu cryste to vs / for to be co-
 uersaunte ymonge vs that be ful of
 synkyng and hyle synnes derke-
 nesse. ¶ **W**ho was the causer of this.
 ¶ **C**ertayne loue / for thou loued vs
 or that we were. ¶ **O** good god and
 euerlastyng in magnyfyence / thou
 made thyselfe lowe & lytell / to make
 vs mykell. ¶ **O**n what lyde that e-
 uer I turne me I fynde none other
 than the depenelle and fyre of thy
 most swete charyte / whether I shal
 be that wyrtche that shall yelde thā-
 kynges to thy feruent charyte and
 loue that thou haste shewed and yet
 shewes to vs / that is so greute bren-
 nyng loue in specyal / aboue comune
 loue and charyte that thou shewes
 to creatures. ¶ **P**ay but thou alone
 swete and louely fader arte he that
 shall take thankynge of thy endeles
 goodnesse for me / that is that the af-
 fectyon of thy charyte alone shall
 yelde thankynge to the / for I am
 he that am noughte / and yf I sayd

I were oughte of myselfe I sholde
 ly on myselfe / and I sholde be called
 the lycnge donghter of the sende / þ
 whiche is fader of lesynges. ¶ **F**or
 thou onely arte he that is / and ther-
 fore beyng / and all grace that thou
 haste sette & ordeyned aboue beyng /
 I haue of the / for that that I haue /
 thou gyues me of thy propre loue / &
 not of dewte. ¶ **O** ryghte swete fa-
 der / whan that mankynde laye seke
 for the synne and trespas of Adam /
 thou sende it to thy leche / that is thy
 onely sothefaste / swete / and well bes-
 loued sone Ihesu cryste. ¶ **I**n the
 same wyse whā I lay seke (as now)
 by the sekenesse of necligence and of
 moche ygnoraunce / than thou moste
 swete and well bploued leche ende-
 lesse god gyues me ryght swete and
 bytter medycynes that I myghte
 therby be delyuered / and to ryse out
 of my sekenesse. ¶ **S**wete thou arte
 to me / for with thy swetenesse and
 with thy charyte / thou shewed þ to
 me / also thou arte to me aboue all þ
 swetenesse that euer was / for thou
 haste yllumyned the eye of my intel-
 lectyon with lyghte of holy seyrthe /
 in the whiche lyghte as it was ly-
 kyng to thy endelesse goodnesse
 for to shewe me / I knewe þ greute
 excellence and grace whiche thou
 haste gyuen to mankynde / mynys-
 tryng to them by thy mynysters
 all god and all man / that is the bles-
 syd sacrament in the mysteryall bo-
 dy of holy chyrche. ¶ **A**nd also I
 haue knowe the dygnyte of thy my-
 nysters / by whose hondes thou haste
 ordeyned thy body to be mynystred

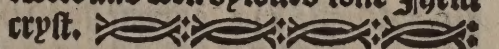
to vs / I desyre þ thou wolde satisfys my desyre whiche I asked of þ / and thou haste fulfilled that and moche more / enfor mynge me of thynges that I couthe not aske / wherby I knowe verily that the herte of a man can not aske somoche & desyre / but þ thou of thy greute mercy gyues hym more. And so I knowe well that thou arte he that arte infynyte and endeles good / and we be they þ be byle corrupcyō & noughte ofoure selfe / but thou arte infynyte and euerlastyng / and we be fynyte and mutable. Thou gyues that thyng the whiche a reasonable creature maye not nor can not desyre in that wyse / as thou can and maye and wyll satisfy a soule / and fulfill it of those thynges that it asketh not nor in that wyse so swetely and so ryghte plesautely / as thou gyues it to hym. And therfore I haue receyued lyghte in þ magnyfyence of thy charyte / for to se that loue the whiche thou haste shewed to mankynde / and specyally to thy mynysters whiche be thy anointed people / and sholde be earthely angels in this lyfe. Thou haste shewed the blessednesse and vertu of thy anoynted specyall mynysters / that lyue as bynyng lanterns / with þ ghostly precyous Margaryte stone of ryghte wysenesse in holy chyrche. And by theym I haue the better knowlege of the defaute of suche that lyue wretchedly / by whome for þ offence of the / and harme that is done to all the worlde / I haue conceyued a sorowe in my soule / bycause they do so

moche harme to the worlde / and so to be myrrours of wretchednesse / there as they sholde be myrrours of vertu. And also for asmoche as þ haste made the open to me most wretched / whiche am the cause and instrument of the defautes of many people / and thou haste complayned the to me of they wretchednesse / and I fynde in my selfe a meruaylous and greute and passyng sorowe of bytternesse. Thou that arte a meruaylous parfyte louer / thou haste also shewed the to me bothe swete & medycynable / and also bytter / wherby I myghte aryse hole fro þ sekenesse of pgnorance and neglygence / and with ryghte parfyte besynesse / also with feruent desyre of loue / that I myghte reuue me to the / bothe knowyng thy goodnesse and my selfe / and also the offences whiche be done to the of men / and specyally of thy mynysters / that I myght therfore cast water of teeres on me wretched for my wretchednesse / wynnynge the fruyte of suche teeres / by knowlege of thy infynyte goodnesse / and also upon these deed folke / that do lyue also wretchedly / for whom I wolde endelese fader (meruaylous fyre & loue of charyte) that my desyre be neuer wery for to desyre thy worshepp and helthe of soules / and that my eyes neuer cease to wepe. But now swete fader I aske the of grace that I may haue two floodes of teeres / the whiche floodes maye come oute frome the / that arte the permanente pleasurable see. I thanke the fader / and endelese thankynge be to the /

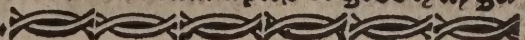
that haue satysfied to me of that I asked the/ and of that I knewe not/ whiche I asked not of the/ and also bycause þ haue styrred me to wepe/ and taught me mater of wepyng/ for to offer in prayer/ swete thynges/ delectable thynges/ and longe desyres/ before the with meke & contynual prayer. ¶ Now therfore I aske of þ/ þ thou shewe mercy to þ worlde/ and to holy chyrche I praye the that thou fulfyll that thyng/ whiche þ wolde I prayed for. ¶ Wo be to me most wretche þ am cause of all euyl/ and yet can not sorowe it within my soule. ¶ Good lord tary no longer/ but haue ruth and pyte on all the worlde/ bowe the lord and fulfyll þ desyre of thy seruaunte. ¶ O what am I/ thou arte he þ makes bothe me and thy seruautes for to crye to the after mercy/ and therfore graciously here the voyces of the. ¶ Thy sothefastnesse sayd thus/ serche and ye shall fynde/ knocke and it shall be opened to you/ aske & it shall be graunted to you. ¶ O endelesse fader/ thy seruautes crye to the for mercy. ¶ Good fader answere them after theyr desyres/ for I knowe well properly it longeth to þ for to haue mercy/ and for to gyue mercy/ and therfore thou maye not deny it/ but thou muste nedes gyue mercy to them þ aske it. ¶ They knocke at the gate of thy sothefastnesse/ for in thy onely sothefaste sone Ihesu they knocke thy meruaylous loue whiche thou haue to man/ and so they crye at the gate/ wherfore the fyre of thy charp te sholde not noz/ maye not wholde/

but that it muste nedes open þ same gate to the þ knocke with perseuerance. ¶ Therfore endelesse fader/ open the byrestes/ & breke the harde hertes of thy creatures (not for the that do not knocke) but do it for thy infynyte goodnesse/ and for the loue of thy seruautes/ whiche for them do knocke at the gate. ¶ Graunte þ endelesse fader theyr askyng/ whom thou sees stode knockyng at þ gate of thy goodnesse/ and what do they aske good lord. ¶ Certayne þ blode of this gate/ that is the blode of thy onely sothefaste sone Ihesu cryste/ for in that blode/ thou haue washed awaye the wyckednesse & synkyng fylthe of synne/ whiche came by the synne of Adam (þ is oure blode good lord) for of that blode þ haue made to vs a bathe/ I knowe wel therfore thou maye not noz/ wyl not deny the þ aske þ in perseuerance. ¶ Gyue therfore good lord þ fruyte of that blode to thy creatures/ putte good lord the pryce of that blode vpon þ balaunce of thy sone/ lest the fendes of hell lede awaye thy shepe w hym. ¶ Thou art a veri good shepeherde that haue gyuen to vs a very trewe shepeherde/ that is thy sone Ihesu/ the whiche for thy obedyence gaue his lyfe for his shepe/ & of his blode made a bathe. ¶ This is þ blode that thy seruautes do aske of the as hongry soules at thy gate (by the whiche blode) they aske that þ shewe mercy to the worlde/ & make holy chyrche smell sweetely in swete smellinge floures of vertu/ and deuoute and holy curates/ with wholse swete

smell they put awayne the stynkynge
smell of stynkynge floures. ¶ Thou
endelesse fader dyd saye / that for the
loue whiche thou haste to thy reaso-
nable creatures / & for the prayers
of thy seruauntes / þu suffer moche
laboure for soules / thou woldest shewe
mercy to the worlde / and araye holy
chyrche worthily / and so refreshe
vs. ¶ Therfore delaye not / nor tary
not endeles fader for to turne to syn-
ners thy eye of mercy (but say to the
thus) o þu cryed to me for mercy /
I herde you with my ere of mercy.
¶ Open good lord the gate of thy
meruaylous charyte / the whiche þu
hast graunted to vs by the grace of
thy sone. ¶ I knowe ryghte well
good lord that thou openest þu gate
o that we knocke ther at / for with
the affecyon and loue that thou hast
gyuen to thy seruauntes / they knothe
to the & crye / sekynge thy worthyp &
helthe of soules. ¶ Therfore ende-
lesse fader graunte the breed of lyfe /

that is the fruyte of thy blode of thy
only sone so the faste Ihesu / whiche
fruyte they aske of the / for ioye and
worthyp of thy name and helthe of
soules. ¶ For it semeth (and so the it
is) that it is more ioye to the / & wor-
thyp for to saue soules of thy creatu-
res / than for to suffer them obsty-
nately in hardenesse of herte. ¶ To
the endeles fader al this is possyble /
for thoughe thou made vs withoute
vs / yet thou wyl not saue vs with-
out vs. ¶ And therfore constrayne
theyr wylls graciously / & dyspose
the for to desyre and wyl / that they
wyl not. ¶ This I aske the for thy
infynyte mercy / thou hast made vs
of nought / therfore nowe to suche
as we be / shewe mercy / & refreshe
the vessels that thou hast made and
formed to the ymage and lykenesse
of the / reforme them to grace / in the
mercy & in the blode of of thy ryght
swete and well bploued sone Ihesu
crist. 

✠
LAUS
DECUR DEC.

¶ Nowe
moder and syl-
tren here I haue made
an ende of this the fyfte boke /
in the whiche you may fynde ghost-
ly / good / & holy doctryne for þu helthe of sou-
les / with greute consolacyon & comforte to poures
selfe / with swete herbes and plantes of swete odour and
smell. In the whiche boke is made mēcyon of the blessed sacra-
ment and of his vertues / with the reformacyō of p̄estres and theyr
subiectes / with many and dyuers maters / and ensamples of good lyfynge /
as is conteyned in the sayde boke. 

The sixte boke.

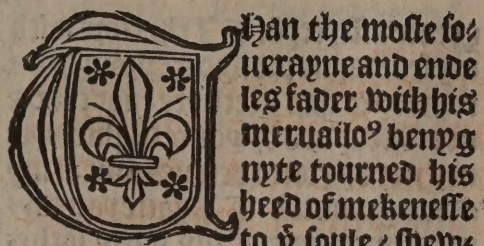
The fyrst chapyter speketh of þe sixte party / and it treateth moche of the prouydence of god / and fyrste of his prouydence generally / that is to say / how god prouyded man to be man / & how he formed hym of noughte to his ymage and lykenesse.

And howe god prouyded man to sanacyon with incarnacyon of his sone / whan the gates of Paradyse were shyt for the synne of Adam.



And how he prouyded hymselfe / gyuyng hymselfe continually to be in the meet of the auler. **A**lso how god prouyded to gyue hope in his creatures / & how he that mooste partlytely hopeth mooste tasteth the prouydence of god. **A**nd of other maters / suche as be reherced to you before in the kalender.

Ca. i.



Dan the moste so
 uerayne and ende
 les fader with his
 meruaillo^s benyg
 nyte tourned his
 heed of mekenesse
 to þe soule / shew
 ynge her that his prouydence neuer
 fayled to man / yf he wyl receyue it /
 shewynge in this wyse to her / with
 a swete couplynge sayenge thus.
 ¶ My dere doughter / lyke as I
 haue sayde to the in manye places /
 I wyl shewe mercy to the worlde / &
 prouyde to euery reasonable crea
 ture in all his nedes. ¶ But an ygno
 raunte man taketh that to dethe þe
 I gyue hym for lyfe / & so he is cruell
 to hymselfe / and yet I wyl prouyde
 for hym / for I wyl that thou knowe
 it / that what þe euer I gyue to man
 it is of my souerayne prouydence / for
 with my prouydence / I made hym
 of noughte. ¶ It lyked me and dys
 pleased me for to make hym with
 grete prouydence / to the ymage and
 lykenesse of me / by the whiche I pro
 uyded so for hym / that I gaue hym
 myde for to kepe and thynke on my
 benefytes / so to make hym parteta
 ker of the myghte of me endelese fa
 der. ¶ I gaue hym also intelleccyō /
 that in the wysedome of my onely
 sothefaste sone Ihesu / he myght vn
 derstonde and knowe the wyl of me
 endelese fader / that haue gyuen hē
 grace with so grete fyze of loue. ¶ I
 gaue hē also wyl for to loue þe mylde
 nesse of þe holy ghoste / that he myght
 the better loue that thyngs / whiche
 intelleccyon seeth & knoweth. ¶ All

this hathe my prouydence done / one
 ly that he myghte be partetaker and
 able for to receyue þe grace of vnder
 stondynge and tastynge of me / and
 so to yenge of my endelese goodnes
 in euerlastyge blyss. ¶ And I haue
 tolde the in many places befoze that
 heuen was shytte for the synne of A
 dam / þe whiche knewe not his owne
 dygnyte / consyderynge nothyng w
 what prouydence and meruaylous
 loue I made hē of nought. ¶ Wher
 foze he fell by suche ygnoraunce in
 to inobedyence / and fro inobedyence
 to vncleynesse / by pryde & plesaunce
 of women / rather wyllynge for to cō
 descende to please his felowe / in gy
 uynge to her credence of þe sayd /
 than for to obey to my byddyng / &
 so he condescended rather to breke
 my byddyng / that for to make her
 soze. ¶ And thus by this inobedy
 ence came al maner euyl / al ye that
 haue take of that benym / of the whi
 che inobedyence I shall tell þe in an
 other place how perylous it is / in cō
 mendynge of very obedyence. ¶ And
 for bycause this dethe sholde be take
 awaye fro man / I prouyded & gaue
 to you my onely sothefaste sone Ihe
 su cryste with grete prudence and
 prouydence / so to prouyde to youre
 nede. ¶ I saye that I dyd it wth pru
 dence / for with the meet of your mā
 heed / and the hoke of my godheed /
 I toke þe deuyll whiche myghte not
 knowe my truthe / whiche truthe þe
 is my onely sone came for to dystroy
 his lesynge / wherwith he dysceyued
 man / and therfoze in that I dyd vse
 grete prudence & prouydence. ¶ Thye

dere doughter that more myghte I
not vse / thā for to gyue you my sone /
to hē also I gaue a grete chedyece /
that I myghte pull awaye that ves
nym whiche fell to mankynde by in
obedyce. ¶ Therfore he as a louer
that is rauylhed / and as a very obe
dyent lambe ranne to þ most shames
full dethe of the crosse / and with that
dethe / he gaue you lyfe / not in þ ver
tu of his manheed / but in the vertu
of his godheed / whiche for satysfac
cyon of lyfe that was done agaynst
me / whiche am infynyte good / res
quyred a satysfaccyon infynyte (that
is to saye) for that mankynde whi
che had offended and was synyte /
sholde be oned with an infynyte / so
to satysfy infynytely / to me that am
infynyte. ¶ And as ofte as a man
offendeth / yf he wyll tourne to me
in his lyfe / he shall fynde euer par
fytte satysfaccyon. ¶ This is done by
my prouydence (that is to saye) for
bycause the peyne that my sone suf
fered on þ crosse was infynyte / ther
fore ye receyue infynytely by vertu
of the godheed. ¶ Thus prouyded
the infynyte endeleffe prouydence of
me god þ fader in euerlastyge tryn
te for to araye man / after tyme that
he hadde losse his arayment of inno
sency / and so was made naked fro al
vertu / and perylhed for hōger / and
died for colde in this lyfe / & so was
subiecte to all wretchednesse. ¶ The
gate of heuen was locked / and of he
uē he lost al his hope / for yf he myght
haue hadde hope / it hadde be to hē
a grete refresshyng in his lyfe / but
he hadde it not / therfore he stode in

grete afflyctyon. ¶ I therfore with
my seuorayne prouydence prouyded a
remedy to this necessyte / not coacte
nor cōstrayned by youre ryghtewyse
nes nor by youre vertues / but of my
owne goodnesse. ¶ I gaue you ray
ment by meane of my onely sothe
faste sone Ihesu / whiche vnarayed
hymselfe fro lyfe / and arayed you w
innocency and grace / whiche inno
sency & grace ye dyd receyue in holy
baptym by vertu of his blode / for þ
baptym washed awaye the spotte
of o:ygynall synne / in the whiche ye
be conceyued / takynge it of your fa
der and moder / and therfore my pro
uydence hath prouyded to you that
same remedy of baptym / to putte a
waye the spotte / not with peyne of
body / as it was vled in þ olde lawe
whan chyldren were cysmisyed /
but with sweteness of holy baptym /
& so is man arayed. ¶ Also I made
hym warme by the fyre of charyte /
whiche was shewed to you by þ hos
les of my sones woundes / whiche
was couered with the clothyng of
your manheed. ¶ Whether þ this
myght not make warme the colde
herte of mankynde / that by obstyna
cy is made colde / and blynde by his
owne proper loue / yet maye it yf he
wyll forsake the loue of hymselfe / &
loue me. ¶ My prouydence also hath
gyuen hym ghostly meet for to com
forte hē / as lōge as he is in this lyfe
a pylgrym / as I haue tolde the in
another place. ¶ I haue also made
his ghostly enemyes feble / for none
maye dyscase hym but he hymselfe.
And what meet is this? As I haue

tolde the before it is the body and þ
blode of my onely sothefast sone The
lucryste crucyfyed/all god & all mā/
meet of angels & meet of lyfe / suche
meet as fulfylleth þ ghostly hunger/
of suche that delyte to ete of þ meet.

¶ That meet muste be receyued in
ghostly gladnesse and delectacyon/
with the mowthe of holy desyre / and
tasted by loue ¶ Thus thou mape se
that of my good & godly prouydence
I haue prouyded to hym cōfortacy
on in his pylgrymage of this lyfe.

¶ How that god prouyded to gyue
hope in his creatures / and how he
that moste parfytely hopeth / moste
tasterh the prouydence of god. ¶ For
thermore I haue gyuen to hym re
freschyng of hope / yf he beholde w
lyghte of very feythe þ pyce of my
sones blode / whiche was payed for
to gyue hym stydfast hope and lyker
nesse of helthe / and þ shame and re
pese that cryste Ihesu suffered in
his passyon is his worschyp. ¶ For yf
he in all the lymmes of his body of
fended me / as anendes that for a re
medy / my blessyd swete sone i all his
body suffered greuous tourmente.

¶ And also w his obedyence he rele
ued youre inobedyence / of whose o
bedyence ye haue all take grace / and
for inobedyence / al ye haue take and
receyued synne. ¶ This is graūted
and prouyded by my prouydence / &
was fro the begynnynge of þ worlde
vnto this daye / and shall be vnto þ
laste daye / euer for to ordeyne a re
medy to youre necessytes / and to þ
helthe of mankynde / by dyuers and
sundry wyse / as I that am a very

ryghte wyse leche / se it be spedefull
to your infyrmytes / þ parfyte helthe
mape þ forger be restored / or elles for
to kepe hym in helthe. ¶ Therfore
my prouydence shall neuer fayle the
to suche as wyll receyue it and haue
parfyte hope in me / for all that haue
parfyte hope in me they knocke and
crye in sothefastnesse (not onely by
worde / but by affeccyon / and so with
lyghte of very feythe they shall taste
me i my prouydence. ¶ But not suche
that knocke & crye in sothefastnesse
with the voyce of wordes / sarenge
thus to me (lorde lorde) all suche but
yf they crye and aske me other wyse /
I shall not knowe them by my mer
cy / but by my ryghte wylenes. ¶ For
in sothe my prouydence shall neuer
fayle to hym that verily hopeth in
me / but he that hathe dyspeyre i me
and hopeth in hymselfe (knowes þ
not well) that hope can not be sette in
two contraries / whiche my sothes
faste sone taughte you in the gospel /
where he sayd thus. ¶ No mā may
serue and please two lordes / for yf
he serue that one / he hateth þ other.
¶ Seruyce is not wout hope / for a
seruaunte that serueth serueth for
hope of his rewarde & profyte that
he seeth in his seruyce shall come to
hym / or els for hope that he hathe to
please his lorde. ¶ In þ same wyse
thynke dere doughter that it haps
peth to a soule / for other it muste be
that she serue and hope in me / or els
that she serue and hope in þ worlde
and i herselfe / for by somoche she ser
ueth þ worlde wout me / in asmoche
as she serueth and loueth her owne

ppre sensuallite / of þ which loue & seruyce / she hopeth to haue delyte / plesauce / & sencyble felſge. ¶ But bycause they hope is set in vanytes and transytoz thynges (suche as haue ende / therfore it muste nedes fayle here / and of that she loued she maye haue none effecte / & as longe as she hopeth in herselfe and in the worlde / she maye not hope in me. for the worlde that is worldly despyres of man / be to me hate / & they were to me somoche in hate and abhomynacyon (that is for dystruccio of them) I sende my onely sothefast sone Ihesu to the most repreneable dethe of the crosse. ¶ The worlde & I maye not acorde / but a soule that parfytelly hopeth in me / and serueth me with all her herte / and all her affeccyon / anone by very nede it must myſse trust of herselfe & of þ worlde / and of suche hope namely þ is set w her owne freytle. ¶ This is very pfyte hope (more or lesse parfyte) after parfeccyō of loue which þ soule hathe in me / and so parfyte and vnparfyte do taste of my prouydence / but he that serueth and hopeth for to please me onely for my selfe / receyueth and tasteth me more pfytelly / than they that serue me w hope of fruyte þ they fynde in me. ¶ These be the fyrste of whome I haue tolde to the the parfeccyon i the laste state of the soule. ¶ But these that I tell þ now which go with hope & loue of fruyte / be the vnparfyte soules / bothe the seconde and the thyrde / of whome I tolde the before / of þ states of þ soule. ¶ But yet in no wyse

nother to parfyte neither to vnparfyte my prouydence shall not fayle / so that a man presume not / nor hope not in hymselfe / which presumege and hopynge in hymselfe / is cause of nothpyge elles / but by goynge out fro my loue / and entrynge in to his owne loue / wherby þ eye of intellection is blydfulde / he withdrawynge of þ lyghte of very seythe / and therfore he walketh not with lyght of reason for to knowe my prouydence. ¶ Reuerthelesse to a man be he neuer so synfull or ryghtewyse / I wyl prouyde / and gyue my prouydence and ordeyne for hym / for all thpyges be made by crafte of my goodnesse / and I it am that am / and withoute me is nothyng / but synne the which is noughte. ¶ Thus thou maye knowe that they receue my prouydence / and yet they vnderstonde it not / and yf they knowe it not / they maye not loue it / and therfore they maye not receyue þ fruyte of grace therof. ¶ All that be ryghte and to suche it semed croked and as blyde men / they se in derkenesse / bycause they haue sette they hope in derkenesse / wherby they fall in to murmuration and in to inpatyence / & how be they somoche fooles : ¶ O dere doughter how maye they byleue þ I moste souerayne & endelesse goodnesse maye nothpyge wyl but þ good of them in small thynges / that euer ry day suffer to come to the for your helthe / whan they proue by experyence / þ I wyl nothyng haue but satysfaccyō of them for they helthe in greate thpyges. ¶ Sythen it so is

that not wistōdyngge all theyr blyd-
 nesse they may nothyng do be it ne-
 uer so lytell / but yf they se my good-
 nesse with some maner lyght aboue
 kynde / and also the benefyce of my
 prouydence whiche they fynde / and
 that they maye not deny / what in
 the fyrste creacyon / and in the secōde
 creacyon that a man receyueth in y
 blode of my sone / wherin I haue re-
 formed hys by grace / as I haue sayd
 to the. ¶ This is so clere and so ope
 that they can not saye the contrary /
 neuerthelesse they defayle beyng
 afrayde of theyr owne shadowe / for
 they haue not vsed nor excercysed
 this lyght wth vertu. ¶ An vnwyse
 man seeth not that fro that tyme to
 tyme I haue prouyded generally to
 the worlde / and specyally to some af-
 ter theyr astate / for there is none in
 this lyfe that stōdeth stydfastly / but
 that he moueth hys fro tyme to tyme
 tyll he come to stydfast state / alway
 therfore I prouyde to suche one of
 suche thynges / as is behouefull to
 hym in tyme of nede. ¶ How god in
 the olde testament prouyded y^h lawe
 and y^h prophecyes / and afterwarde
 he sende his worde by apostels / mar-
 tyres / and by other holy mē / & how
 no thyng falleth in creatures / but
 that all is y^h very prouydence of god.
 ¶ Generally I haue proued / and wth
 the lawe the whiche I dyd gyue vn-
 to Moyses in the olde testamēt / and
 with many other holy prophecyes.
 ¶ Also I wyll that thou knowe that
 befoze y^h compnye of my onely sothes
 faste and swete sone Ihesu cryste
 crucyfyed / the people of the Jewes

dyd stonde moche without prophe-
 cyes / that the people myghte be en-
 formed wth suche prophecyes / ho-
 pyngge therby that my onely sothes
 faste sone Ihesu cryste the prophet
 of all prophettes myghte the soner
 drawe them out of bondage / bothe
 them and theyr chyldren / and that
 also he myghte therby the soner ope
 to them heuen / whiche so lōge tyme
 was shyt fro the. ¶ But after tyme
 my swete sone came / there roos no
 prophet ymonge the / y^h they myght
 well knowe / that he of whome they
 dyd prophecy was come / wherfore
 it was not spedefull that mo prophe-
 tes sholde prophecy of hym to them /
 all though they knewe hys not / nor
 woldenot knowe hys for theyr blyd-
 nesse. ¶ After the I prouyded (as I
 haue sayde) y^h my owne sone sholde
 come / whiche was poure medyator
 bwtwene me endelesse god and you.
 ¶ After hym came y^h apostels / mar-
 tyrs / and doctours / & confessours /
 all this hath my prouydence done &
 ordeyned. ¶ And as I sayde to the
 he shall ordeyne and prouyde to the
 laste daye / that is by generall prouy-
 dence gyuen to all reasonable creatu-
 res / whiche wyll of that prouydence
 receyue fruyte. ¶ In specyal also al
 thynges I haue gyuen them bothe
 lyfe and derthe / in what whyle that
 euer it come to the / hōger / thyrst / losse
 of state i this world / nakednes / colde
 hete / wyng / reprefe / scoynes / & derp
 syons. ¶ All these I suffer for to fall
 to the / or for to be sayd to the / and of
 men / not that I shall make in them
 malyce of euyl wyll that done euyl
 p. 6.

and wronge. ¶ But the beyng and the tyme that they haue they haue of me / whiche beyng I haue gyue to them / not for they sholde offende me nor theyr neyghbours / but by cause they sholde serue bothe me & them with loue and charyte / wherfore I suffer them for to do suche dedes of wronge / or for to proue þe vertu of pacyence in the soule whiche receyueþ suche wronges / or els to make hym knowen that he must haue pacyence / other whyle I suffer þe to a ryght wysse man / all þe worlde be contrary / & at þe laste I make the dye so wonderly / þe many men of þe worlde wondereth thereon / for it semeth to the vnryght wyssely done / so to se a ryght wysse mā peryshe / other whyle in water / other whyle in fyre / others whyle to be deuoured of beestes / or ther whyle I suffer a house to fall bp on the / wherby they lose theyr body lyfse. ¶ How moche out of reason or maner this semeth to theyr eyes / in þe whiche eye is no lyghte of very feythe / but all this is no wonder to feythfull folke / for they haue founde & tasted by affeccyon of loue in suche greate thynges my prouydence / & so he seeth & holdeth stydfastly / þe with my prouydence onely / all thynges I prouyded & do for þe helthe of mā / wherfore all thynges he holdeth in reuerence / & it is not sclaudred nother in hys selfe nor in his workes / nor also in his neyghbours / but all he ouerpasseth w very pacyence. ¶ My prouydence is withdraue fro no creature / for all thynges ben made for hym / other whyle it semeth to a mā

that hayle or tempest or dartes that I caste vpon the body of creatures is cruelte / & so demynge as thowge I couthe not / nor wyll not prouyde to his helthe / and I haue done that for to make hym ascape fro endelese dethe / but he holdeth the contrary. ¶ And so men of þe worlde in all thynges wyll defoule my workes / and vnderstonde theym after theyr vnderstodþge. ¶ And here it shall be shewed how that what that euer god suffereth be done to vs / it is onely for our good / and for our soules helthe / and how they be blynded and dysceyued that deme or Judge the contrary. I wyll þe thow se dere doughter w how moche pacyence I muste supporte and suffer my creatures / þe whiche creatures I haue made and formed to the ymage and lykenes of me / as I haue tolde the with ryght greate swetenesse of loue. ¶ Open therfore the eye of thy intellection and beholde on me / and I putte the a certayne specyall case that byfell by a certayne persone / for whom (yf thou remembre the well) thou dyd praye to me that I sholde prouyde / and I haue prouyded for hym / as thou knowes ryght well / that withoute ony peryl of dethe he hadde his state agayne. ¶ And this is a specyall particuler thyng / in the same wysse generally it is in all maner people. ¶ That soule opened the eye of her intellection / and behelde with þe parfytte lyghte of holy feyth in his dypnyne mageste with greate loue and longynge desyre / for of his wordes she knewe verily many thynges

ges in his swete prouydence / that
 she sholde obeye to his byddyng / se-
 ynge herselfe in þe depenes of his cha-
 rite / þe he was & is mooste souerayne
 endelesse good / & þe onely of loue he
 made vs / and ransomed vs with þe
 precyous blode of his sone / & þe also
 by the same loue / he gaue to vs all
 thynges / & suffered all thynges for
 to come to vs / þe is bothe trybulacy-
 ons & cōfortes / prouydynge the one-
 ly to þe helthe of man / & to noye other
 ende. ¶ The blode whiche was shed
 with so greate fyre of loue / made it
 knowe to her as she sawe all this / þe
 it was verily sothe. ¶ Chā sayde þe
 hygge souerayne and endeles fader /
 suche as can not consyder my prouy-
 dence / be blynde in theyr owne pro-
 per loue þe they haue to theymselfe /
 sclaūder þe the selfe w moche vnpar-
 syence / I shall nowe speke to the in
 specyall & also in generall of þe thyng
 whiche I tolde the / suche as I haue
 tolde þe as deme euill to theyr owne
 harme / of þe thyng whiche I do of
 loue & for theyr good to auoyde the
 fro endelesse peynes / & for theyr lu-
 cre þe they may þe soner receyue euer
 lastyng lyfe. ¶ And why thā playne
 they on me ? ¶ Certayne for they in
 me haue no hope / but onely in the
 selfe / wherby they come to derkenes
 and so they knowe / & yet they hate þe
 thyng whiche they sholde haue for
 theyr beste. ¶ And as proude folke
 they deme my pryue domes whiche
 be ryghte wylle / but they as a blynde
 man that with touchyng of his hōde
 or with tastyng of his mouthe / or w
 sowne of his boyce wylle deme good

for yll / & yll for good after his feble
 knowlege. ¶ And they wylle not
 truste in me that am very lyghte /
 and I it am that bothe bodyly and
 ghostly noyþe them / for withoute
 me they maye nothyng haue / and
 yf it hap otherwhyle that they be ser-
 ued of ony creature / I am he þe haue
 gyuen to that creature wylle / ables-
 nesse / myghte / and also cunnyng
 for to serue the. ¶ But he as a blynde
 man the whiche goeth after felyng
 of his hondes / whiche is dysceyued
 in his touchyng / for he lacketh lyght
 to Judge colours / and in the same
 wylle his taste is dysceyued / and for
 he maye not se what vnclene beest
 sytteth vpon his mēt / his ere is als
 so dysceyued in deylte of sōdne / for
 he seeth hym not that syngeth / whis-
 che with þe same sōdne (yf he be not
 well ware by the same delectable
 sōdne) maye bytrape hym to þe dethe.
 ¶ In this same wylle do they that
 be made as blynde / lackyng the ver-
 ry lyghte of reason / touchyng with
 the honde of sencyble felyng delecta-
 cyons and pleasures of þe worlde
 (semyng to them good) but for by
 cause they do not se / they can not to
 eschewe perels / for he is a cloth med-
 led with many thornes / with moche
 wretchednesse / & many anguyshes /
 (in somoche) that the herte whiche
 feleth them is withoute me intolte-
 rable to hymselfe. ¶ In the same
 wylle also to the mōthe of deylte / þe
 thyng that he loueth inordynately
 semeth swete in receyuyng / & yet
 vpon þe deyltacyes there lyt vnclene
 beestes / and many deedly synnes /

Sexta

Whiche make the soule vnclene / and
so they bothe withdraue the fer fro
my symplytude and lykenesse / and
also fro the lyfe of grace. ¶ And ther
foze yf he drawe not nyghe agayne /
with the lyghte of very feythe / to þ
lykenesse and lyfe of grace / for to be
clensed with my sones blode / he shal
haue endelesse dethe. ¶ Everyng is
to hym his owne proper delectacyō /
of the whiche delectacyō / it semeth
to hy that it maketh a swete sowne.
¶ Why semeth it so? ¶ Certayne for
þ soule foloweth þ loue of his owne
proper sensualityte / and bycause he se
eth it not / therfoze he is dysceyued of
the sowne / and also bycause he folow
eth hym by vnozdynate loue / wher
he fyndeth hymselfe in the dyche /
bounde with the bonde of synne / &
ledde in to the hondes of his enemy
es. ¶ For as a blynde soule by his
owne loue / and with hope whiche he
putteth i hymselfe / and in his owne
cunnyng / he trusteth not to me / þ
am bothe the leder and the waye of
hym / whiche waye is made to hym
of my onely sothefaste sone Ihesu þ
sayde thus. ¶ I am waye / truthe / &
lyfe. ¶ And he is lyghte / that who þ
seeth therby shal not be dysceyued /
noz walke in derkenesse / & ther may
none come to me but by hym / for he
is one with me / and I with hym.
¶ Of hym (as I haue sayd to the)
I made to you a byrde / þ ye myght
all come to me þ am your ende / and
yet neuerthelesse for all this / they
trust not i me / whiche wyll noth þ ge
els haue of the / but they holynesse.
¶ To this ende with greate loue I

gyue them all thynges / and suffer
all thynges to fall to them / bothe cō
fortes and trybulacyōs / but they
euer be slaūdzed in me / & I bere the
alwaye and suffer them with paly
ence / for oz they had ony loue to me /
I loued them without theyr loue / &
they alwaye parsu me with moche
inpalyence / hate / grutchynge / and
with moche vnseythefulnesse / wyl
lynge & despyng after theyr owne
blynde / lyghte / deme my pryue do
mes / whiche be all ryghtwysle / and
done for loue / and þ cause why they
deme thus falsely / is for that they
knowe not themselfe / for he þ know
eth not hymselfe maye not knowe
me / noz verily my ryghtwysenesse.

¶ The secōde chapyter shew
eth how that god prouyded
i some specyall case to þ soule
þ falleth. ¶ Here god shew
eth his prouydence agaynste
his creatures in dyuers ma
ners / & maketh his cōpleynthe
of þ vntruthe of his creatures /
& he expouneth a fygure of þ
olde testament / and sheweth
there a profytable doctryne /
with other maters / as is re
herced in þ kalender. Ca. ii.

Dere doughter yf thou wyl
þ I shewe þ how moche þ
worlde is dysceyued of my
mynysters. ¶ Open þ eye
of thy intelleccyon / & beholde i me &

so shall thou se specially of hym that
 I tolde the of / and ryght as I tell þ
 of hym / so maye I tell þ generally
 of other. ¶ Chā þ soule for to obeye
 to þ endelesse fader / behelde in her
 selfe w a loue longynge desyre / and
 than endelesse god shewed to her þ
 dampnacyon of hþ by whome þ fal
 lynge dyd fortune / sayenge thus to
 her. ¶ I wyll þ thou knowe þ for to
 make hym ascape fro this endelesse
 dāpnacyon (in þ whiche þ sees well
 he was) I suffered hym so for to fal
 þ w his blode he myghte haue lyfe /
 in the blode of my onely sone Ihesu /
 for I forgate not þ reuerence and þ
 loue whiche he hadde to þ swete mo
 der Mary / þ moder of my onely sone
 sothefast Ihesu / to whome worthe
 ly is graūted for þ reuerence of my
 sone Ihesu / that who so euer (ryght
 wyse oz synner) þ hathe her in dewe
 reuerence / he shall not be pulled as
 waye & deuoured of þ sende of hell.
 ¶ She is sette and putte as meet of
 my endelesse goodnes / for to be take
 to reasonable creatures / þ whiche is
 is done of my greate mercy / not for
 to cause men therby to do euyl & so
 for to hope in my mercy / for þ were
 rather cruelte thā mercy. ¶ And all
 þ causeth a man to do euyl / & than
 to fall / & that is nothyng but þ loue
 of hþ selfe / whiche withdraueth fro
 hym lyghte / wherfore he maye not
 knowe my truche. ¶ Yf they wolde /
 they sholde lyfte vp the cloude that
 is before the eye of theyr intellectu
 on / than sholde they verily knowe &
 loue my sothefastnes / and so sholde
 they haue all thynges in dewe reue

rence / and receyue there of þ fruyte
 in dewe tyme. ¶ But dere doughter
 be not afrayde / for of hym whome
 thou does praye for to me / I shall
 bothe fulfyl thy desyres / and also the
 desyres of my seruautes. ¶ I am
 youre god rewarder of all youre las
 bours and trayuayles / and fulfyller
 of youre holy desyres / so þ I myght
 fynde verily suche one that truly
 knocketh with the lyghte of seythe at
 the gate of my sothefastnesse / that
 they nother erre nor fayle in þ hope
 of my endelesse prouydence. ¶ Here
 god sheweth his prouydence agas
 ynste his creatures in other dyuers
 maners / and how he maketh his cō
 playnte of the vnturthe of his crea
 tures / and how he expowmeth a fys
 gure of the olde testamente / and he
 sheweth to vs a profytable doctryn.
 ¶ I haue tolde the of that specyall &
 partyculer fallynge / but now shall
 I tell þ in generall wyse / thou maye
 neuer se nor knowe howmoch a mā
 nes ygnorauce is / he is withoute
 ony selynge and knowlege / whā he
 putteth fro hym þ knowlege of me /
 hopþge and trustynge in hymselfe /
 in his owne knowlege & cunnynge.
 ¶ O thou foole and vnwyse man
 knowes thou not ryghte well / that
 thou hase not thy owne knowlege of
 thyselfe. It is my goodnesse þ hathe
 gyuen it to the / whiche do prouyde
 for thy nede & necessaryte. ¶ Of whom
 hase thou thgt the whiche thou prou
 ydes in thyselfe / for other whyle þ
 wolde do a thyng / and thou maye
 not nor cā not do it. ¶ Other whyle
 it happeth that thou hase cunnynge /
 p.iii.

Sexta

but I haue no power / other whyle I
haue power and haue no sauour ther
in / & other whyle thou haue no tyme
(and yf thou hadde tyme) yet para
uenture thou shold lacke wyll. ¶ All
this is gyue to I of me for thy helthe
that I shold knowe thyselfe nought /
and haue the more mater of meke
nes / and not of pryde / wherby thou
syndest in all thyng chaungynge / &
prouacyon / for they dwel not in thy
lybette and fredome. ¶ Neuerthe
lesse onely my grace is stable & styde
fast / whiche maye not be take away
fro the nor chaunged / that is not for
to be departed fro I grace and turne
to synne / yf thou thy selfe take it not
awaye fro I. ¶ Therefore how maye
thou lyfte up thy heed so lenynge on
thyselfe to me endelesse goodnesse.
¶ Certayne thou maye not yf thou
wyll lyfte it vp to me / thou maye no
ther hope i thyselfe / nor trust in thy
cunnyng / but bycause I arte made
a beest wout reason / thou maye not
knowe and se that all thynges chaun
gen (outtake my grace onely) & why
dyd thou not truste in me I am thy
maker / but rather trust in thyselfe.
¶ Am I not to the trewe and feythe
ful. ¶ Yes certayne it is not vnknow
en to the / for thou haue proued it con
tynually. ¶ O dere doughter / A da
the fyrste man was not trewe to me
and feythe ful / for he forfeted my obe
dyence / whiche I put to hym / by I
whiche he dyed / but I was trewe to
hym / conseruyng and keepynge hym
to that thynge / for I whiche I made
hym / wyllynge for to gyue to hym
endelesse good / & for to fulfill this /

Ioned my godheed (that is my so
uerayne heyght) with the infyrmy
te of his manheed / whā he was rau
somed and restored by grace / by me
dyacyō of I blode of my onely sothe
faste sone Ihesu. ¶ This he prou
ded wel / and hadde it in experyence /
but it semeth that they byleuen not /
that I am myghty for to helpe the
stronge for to socour them / and for
to defende them fro theyr enemyes /
wyle for to pllumyne the intelleccy
on of theyr ghostly eye / nor I I haue
no mylde mekenesse for to gyue the
suche thynge as is nedeful to theyr
helthe / nor that I am not ryche for
to make them ryche / nor that I am
not saye for to gyue them sayenes /
nor that I haue not meet for to fede
them / nor clothes for to araye them /
theyr workes do shewe that they by
leue not this / for yf they byleued it
berply / they sholde be full of good
workes & holy prayers / & yet neu
erthelesse they haue it in experyence &
they proue it contynually that I am
stronge / whiche kepe the in beyng
and defende the fro theyr enemyes /
and they se well there maye none w
stonde my myghte and strengthe / &
yet they se it not / for they wyll not se
it / with my myghte and strengthe
I of my goodnesse haue ordeyned &
gouerned and sette i suche a kynde
all I worlde / that nothyng lacketh
ther in / and no man maye put more
to / than I haue put. ¶ I haue also
prouyded for the soule and for I bod
dy / all thynge that is nedeful therto /
not coacte and constrayned for to do
it by poure wyll / for ye were not but

onely coate of my myldenes & mekenesse (þ is to saye) I made all thþge by myselfe/as it is erthe/see/and þ fyr/mamēt/that is heuē for to moue and styre aboue you/the erthe by þ whiche ye maye respyre and bzythe/fyre & water þ one contrary myghte be tēporate with another contrary/the sonne that he dwell not in derkenesse/so that all thþnges be made & ordeyned for to helpe the necessyte of men/heuē (whiche is called þ ayre) I haue arayed with byrdes/þ erthe byrnygeth for the fruytes and beestes theron for mannes lyuynge/the see is arayed with fyssh/all these thþnges I haue made in theyr kynde w greate prouydence. ¶ After tyme I hadde made all these thþnges good and parfyt/than made I reasonable creature to the ymage and lykenesse of me/and sende hym in to the orcharde/whiche orcharde by þ syfne of Adam hath brought forth the thornes/where fyrste it broughte forth the floures of swete smellynge innocency. ¶ All these than obeyed to man/but for synne & inobedience in whiche he fell in/he founde in hymself rebellyon with all creatures/ & so mā and the worlde were wyld/ & than I prouyded for hym in this wyse/I sende my onely sothefast sone Ihesu in to the worlde for to take incarnacyon/so to auoyde the infecundyte and baraynesse of mākynde/ & to take fro hym þ thornes of ovygynall synne/and made of þ man a mangr of orcharde/spryncled with þ blode of cryste crucyfied/settinge therein plantes of the seuen gyftes of þ ho-

ly ghoſte/takþge out of hym deedly synne. ¶ And all this was done after the dethe of my sone/and not before/as it was fygured in the olde testament/whan Elyse was prayed for to reyle a yonge chylde fro dethe to lyfe/yet wolde he not go thyder/but he sende Ezezy with his staffe/sayþge to hym thus/that he sholde laye þ staffe aboue þ chyldes backe. ¶ Ezezy wente forth and dyde as Elyse hadde hþ/but þ yonge chylde arose not. ¶ Than Elyse sawe that the chylde rose not/he wente thyder hymselfe parsonally/and conformed hym in all thþnges to the chylde/w all his lymmes/and he bzythed bp on the chylde seuen tymes/in token þ he sholde aryse. ¶ This also was fygured by Moyses/whom with þ staffe of the lawe I sende vpon the deed lyues of mankynde/by þ lawe it myghte receyue no lyfe. ¶ I sende than my sone/whiche is fygured by Elyse that conformed hym to þ deed chylde/by vnyon of dypuyn nature of manheed/so that with all maner of lymmes of mākynde this dypuyn nature oned hym and knytte hym/þ is with the myghte of me/with þ wysedome of my sone/and with the mylde mekenesse of the holy ghoſt/and so all þ depenes of my godheed in tynnyte was conformed and oned w youre nature of manheed. ¶ After this vnyon/my onely sone Ihesu and well byloued sothefastnesse made another vnyon (þ is to saye) he ranne as he hadde be rauyshed in loue to þ moste reprovabyle dethe of the crosse/where he pressed hymis
p.iii.

Sexta

selfe downe / by the whiche pressyon
 he graunted to this deed chyld (that
 is mankynde) by inspyracion of ho-
 ly brythyng / the seuen gyftes of
 holy ghost / brennyng in y^e mouthe
 of holy desyre of the soule / takyng
 awaye fro hym dethe by holy bap-
 tym. ¶ He brytheth in token that he
 hathe lyfe / throwyng out of man-
 kynde the seuen deedly synnes / and
 thus is this orcharde made wth swete
 fruyte. ¶ Neuerthelesse the Gardy-
 ner of this orcharde (whiche is fre-
 chole) may make this orcharde wyl-
 de yf he wyl / for yf he sowe therein be-
 nym of his owne proper loue / for y^e
 whiche all the seuen deedly synnes
 do spryng and many other synnes
 whiche come out of these. ¶ He put-
 teth than awaye therby the gyftes
 of the holy ghost / and so depriueth
 hy^m fro al vertu / there is no strengthe
 for he is made all feble / there is also
 nother temporaunce nor prudence /
 for he hathe loste the lyghte wherwth
 he vled reason / there is nother feythe
 nor hope nor ryght wysenesse / for he
 is made vnryght wys / he hopeth in
 hymselfe / and byleueth with deed
 feythe to hymselfe / he trusteth in cre-
 atures / & trusteth not in me his ma-
 ker / there is nother charyte nor py-
 te / for by hymselfe with the loue of
 his owne freylte is made to hym cru-
 ell / wherfore he maye nother be py-
 teous to his neyghbour nor to hym-
 selfe / he is depriued fro all good / &
 he is fall in to an euyl / howe maye
 suche one haue lyfe? ¶ Certayne of
 this Gylt / that is of my onely incar-
 nate sothefaste sone Ihesu. ¶ How-

¶ That the Gardyner of mākynde
 sholde dystre y^e thornes of synne wth
 his hate / for yf he had neuer synne
 in hate / he myghte neuer drawe the
 out of his orcharde / and than with
 loue he muste renne / and with loue
 for to conforme hym wth the doctryne
 of my truthe / medlyge y^e same do-
 ctryne wth the blode / whiche is layde
 vpon his heed of my mynyster whā
 he goeth to confessyon / with hertely
 contrycyon / dyspleaunce of synne /
 and with satysfaccyon and purpose
 neuer to offende / and in this wyse
 he maye renewe this orcharde of y^e
 soule whyle he lyueth / for after the
 tyme that he is passeth oute of this
 worlde / he maye gette no remedy /
 as I haue tolde the in many places
 before. ¶ How god prouydeth for vs
 that we haue trybulacyons for the
 helthe of oure soules / and of the my-
 sery of them that haue truste in thes-
 selfe / & not in the prouydence of god.
 ¶ Thus thou knowes that with my
 prouydence / y^e seconde worlde (whiche
 is called man) I haue made hym a-
 ble to the endelesse worlde / fyrste he
 broughte forth the thornes of many
 trybulacyons / and so in all thynges
 he fonde rebellyon. ¶ This was ne-
 uer done withoute my prouydence /
 but with my greate prouydence and
 for poure profyte / that the hope of y^e
 worlde sholde be take awaye fro hy^m /
 and thā for to renu and set his pace
 for to come to me / whiche am his
 ende. ¶ And so at the laste by suche
 inportunyte of greuaunce for to re-
 moue his herte and affeccyon fro it.
 ¶ And neuerthelesse a mā is so vn-

cunynge / þ he can not knowe this
 truthe / and so frayle for to sprede hys
 abrode in the worlde / that not with
 stondynge suche labours & thornes
 by the whiche he was pricked in the
 worlde / it semeth that he wyl not
 auoyde fro them / nor he taketh no
 thoughte thoughe he come not to
 his owne cūtre the blyss of heuen.
 ¶ What trowes thou doughter he
 wolde do thā yf he fōude in þ worlde
 euer delectacyō & rest woute peyne?
 ¶ Lo all this I suffer them for to do
 by my prouydence / and I graunte
 that the worlde burgyne to the ma
 ny trybulacyōs / that vertues may
 be proued ymonges them / and for þ
 peyne and byolence that they do to
 theselve / I haue cause for to rewarde
 them. ¶ Thus in all thynges / my
 greate prouydence with wysdome
 hath prouyded & ordeyned for the
 I haue gyue them that they haue /
 for (as I sayde) I am ryche / and I
 maye gyue them. ¶ My ryches be
 infynyte / for al thynges be made of
 me / & withoute me maye nothyng
 be / for yf he wyl haue saynenesse / I
 am saynenesse / benygnyte / pyteous /
 ryghtewyse / and mercyable god / I
 am large and no nygarde / I am he
 that graunte to the asker his reaso
 nable askynge / and open verily to
 the knocker / and I answer to hym
 þ calleth me. ¶ I am not unkynde /
 but full of kyndenesse / & I rewarde
 hym that laboureth for me / that is
 for glory & laude of my name. ¶ I
 am he that is iocunde and mery / þ
 whiche kepe a soule in ghosly glad
 nesse / that arayeth herselfe with my

wyll. ¶ I am þ hyghe prouydence
 that neuer fayleth my seruaūtes / þ
 whiche hope in me / nother body nor
 soule. ¶ Why wyl not a man byleue
 in me / þ seeth how I fede þ worme
 in the dyre tree / brute beestes in the
 felde / fysshes in the see / and al other
 beestes bothe of the erthe and of the
 ayre vpon the plates of the worlde /
 I sende reyne & sonne for to make þ
 erth fatte / and he byleueth not that
 I nozyshe it / whiche is my creature.
 ¶ Sythen it is so þ all this is done
 for the seruyce of man of my endes
 lesse goodnesse / for on what syde he
 turneth hym (be he spyrytual or tem
 porall) he fyndeth none other thynge
 than fyre of my endelesse charyte / &
 þ greate depenesse of my very swete
 prouydence (he seeth not this) for fro
 hyselke he hath take awaye lyghte /
 & so taketh no thought to be blynde /
 wherfore he sclandereth hymselfe /
 refrenge charyte anedes his neygh
 bours / and so with Auaryce and ny
 gardelshyp he thynketh how he shal
 lyue on the morowe / whiche is for
 bydde hys of my sothefaste sone Ihes
 su / where he saythe thus. ¶ Thynke
 not on the morowe on nygardenesse
 and Auaryce / for the malysce and þ
 belynesse of the daye / is suffycient
 and ynoughe for hyselke. ¶ Of this
 here he repreueth you of youre infy
 delyte / shewynge to you my prouy
 dence and shortenesse of tyme / say
 enge thus. ¶ Thynke not on þ mo
 rowe (as thoughe my sothefast sone
 sayde thus) thynke not on þ thynge
 wherof you be not sykke / and he te
 cheth you fyrst the kyngedome of he

uen / that is good and holy lyf / ge /
 for I knowe well of these small thyn-
 ges ye haue nede / & therfore I haue
 bydde and commaunded the erthe
 to geue you of his fruytes. ¶ This
 wretche whiche y of his myse trust
 hathe restreyned his herte and his
 hōdes fro charite of his neyghbour /
 hathe not redde this doctryne that
 my sone hathe geue hym / bycause
 he foloweth not his steppes / he is in-
 tollerable to hymselfe / oute of this
 truste in hymselfe / and myse truste
 in me / cometh all maner euill. ¶ All
 so they make themselfe Judges of
 other mennes wylls / & they se not
 that I shal Iudge them & not they /
 my wyll they vnderstonde not nor
 Iudge it goodly. ¶ But whan ony
 prosperyte or delectacyō or plesāce
 of y worlde falleth to them / & what
 y sayeth to them in whiche al they
 affeccion and hope was sette / than
 they can nother sauoure nor fele nor
 receyue my prouydence nor none other
 maner goodes / but the semeth they
 be depriued fro all maner of good / &
 bycause that they be blydded of they
 owne proper passyon / they knowe
 not y rychesse whiche is within my
 prouydence / nor the very fruyte of
 passyōe / but rather therby they tast
 derthe / and yernelle or sykernesse of
 hell in this lyfe / and yet not wiston-
 dyge this I cers not / but that I pro-
 uide for them / for I bydde y erthe
 that he geue to a syffer of his fruyte /
 as he geueth to a ryght wyse man /
 and so to his feeldes I sende sonne &
 reyne / as I do to a ryght wyse mā-
 nes feelde / and oftentymes a synner

hathe more than a ryght wyse man.
 ¶ This dothe my goodnesse / for I
 wyll that the soule of a ryght wyse
 man be fulfylled more with ghostly
 rychesse / than w tempozall rychesse /
 in asmoche as for my loue he hathe
 spoyled hyselfe fro tempozall goodes /
 forsakynge y worlde with all his de-
 lyces / & also his owne wyll. ¶ These
 be those that make theyr soules fat /
 in spredynge themselfe abroad in y
 depensse of my charyte / and they
 forgote the charge of themselfe / for
 not onely of y delycies of the worlde
 they holde no charge haue / but also
 no charge haue of themselfe. ¶ Tha
 to suche I am verily made theyr go-
 uernaunce / bothe bodyly and ghostly
 ly / and I ble in them one specyall
 prouydence aboue other general pro-
 uydences / for my mylde mekenesse
 of y holy ghoste puruayeth for suche
 as serue hym. ¶ This thou knowes
 well yf thou remēber y by redynge
 of lyues of holy faders (as bitas pa-
 trum) and suche other / for whan a
 certayne solytary man was seke / in
 asmoche as he verily forsoke hym-
 selfe hooly for ioye and praysynge of
 my name / my mylde mekenesse pro-
 uydēd for hym / and I sende an an-
 gell for to gouerne hym / and for to
 puruaye for his necessyte / his body
 was so releued in his nede / and his
 soule was fulfylled with meruaylo-
 us ioye and swetenesse of the angels
 conuersacyon. ¶ The holy ghost to
 suche one is a moder nor syngē hys
 at the breste of my dyuine charyte /
 he hath made hym fre as a lord /
 by puttyngē fro hym the bondage &

thraldome of his owne propre loue.
For where the charyte of my fyre
 is there maye be no water of that
 loue whiche quenche this swete
 fyre in the soule. **T**his mynyster
 is the holy ghoſte/whome I haue
 gyuen to them by my prouydence/
 arayeth them/noyſeth them/and
 maketh them ghoſtly drunke with
 my ſweeteneſſe/gyuynge to the grete
 rycheſſe/for i that he hathe leſte all/
 he fyndereth all. **A**nd for by cauſe al
 ſo he hathe all ſpoyled hymſelfe of
 hymſelfe/he fonde hymſelfe all aray
 ed w me/he hathe made hymſelfe a
 ſeruaute of mekenelle/and therfore
 he is made a lord to the worlde and
 to his owne ſensualityte/and for he
 hathe all blynded hyſelfe i his owne
 ſyghte/he dwelleth in parſyte lyght
 myſtruſtyng hymſelfe/and with
 quicke ſeythe he is corownded/and
 with parſyte and ful hope he caſteth
 euerlaſtyngelyſe/departed fro peyne
 and bytterneſſe y myghte turment
 hym. **A**ll thynges he Iudgeth for
 the beſte/for in all thynges he Iud
 geth my wyll almoche as he maye
 ſe by the lyghte of ſeythe/and I de
 ſyre noz wyll nothyng elles of hym
 but holynelle/therfore he is made
 paſſyente. **O** how bleſſyd is ſuche
 a ſoule/that yet dwellynge in y deedy
 ly body taſteth vnderdly good/all
 thyng ſuche a ſoule hathe in reues
 rece/his lyfte hode weyeth almoche
 and as truly as his ryghte honde/
 almoche he chargeth trybulacyō as
 he dothe comfozte/almoche hunger
 as he dothe thyrſt/almoche meet as
 he dothe drynke/almoche colde as

he dothe hete/almoche ſcarſyte of clo
 thes as he dothe pleynte pf clothes/
 almoche lyfe as he dothe deeth/al
 moche worſhypp as he dothe ſhame/
 and almoche turmente as he dothe
 comfozte and ſolace. **I**n all thyn
 ges he is ſtydſaſt and ſtable/for he
 is grouded vpon a quicke ſtone/he
 knoweth well and ſeeth with lyght
 of ſeythe and ſtydſaſt hope/that I
 gyue al thynges w one maner loue
 and one maner beholdynge that is
 for youte helthe/and in all thynges
 I prouyde/for in greate laboure I
 gyue greate ſtrengthe/and I gyue
 a mā nomore for to bere thā he may
 bere/ſo y he wyl bere it for my loue.
In the blode of my ſone it is well
 knowen to you/that I wyl not the
 deeth of a ſynner/but I wyl that he
 he turne to hym and lyue/for his
 lyfe I gyue hym that is nedefull for
 hym. **S**uche a ſoule ſo dyſpoſed
 fro herſelfe/joyeth in all ſuche thyn
 ges y ſhe ſeeth oz ſeeth of me in her
 ſelfe oz i ony other/ſhe doubteth not
 that ſmal thynges ſhal fayle to her/
 for with the lyghte of ſeythe ſhe is
 certyfyed and made ſyker of greate
 thynges/of the whiche thynges in
 y begynnynge of this trectys I tolde
 y. **O** how gloriouſ is this lyghte
 of very ſeythe/with the whiche ſhe
 ſeeth/knoweth/and proueth my truth/
 this lyghte is hadde of y bleſſyd my
 nyster the holy ghoſte that I gaue
 to them/whiche is a lyghte aboue
 kynde that the ſoule purchaſeth of
 my goodneſſe/byng the ſame ſu
 pernatural lyghte/as I haue gyue
 them. **H**ow god hathe prouyded

for soules / gyuynge them the sacrament for theyr helthe / & how he prouyded for his seruantes / whiche be full hongry of desyres / whan he ordeyneth them to be fedde with his sones body / Ihesu cryste / where he telleth that oftentimes he prouyded crystes body by a wonderfull maner to a soule y^e was ful hōgry. **R** Now es thou not wel dere doughter how I haue prouyded for my seruantes that hopen in me by two maner of wyses / for all the prouydence the whiche I vse in my reasonable creatures / is in the soule and the body. **A**nd what maner of prouydence I vse in the body / it is done for the seruyce of the soule that it maye encrease and growe in y^e lyght of feythe / wherby she maye hope in me / and mystruste in herselfe / and that she may knowe that I am he that am / whiche maye / wyll / and can / releue bothe her helthe / & also her necessytees. **S**ees thou not that I haue gyuen to the soule for her lyfe the sacramentes of holy chyrche / for it is her meet / & not greate bodyly meet whiche is gyuen to the body / but y^e soule is vnbodyly / and therfore it lyueth with suche meet that is vnbodyly / that is with my worde. **A**nd therfore my oneli sothefast sone sayd in the holy ghospell thus. **A** man lyueth not he sayde onely by bodyly byed / but with euery worde that cometh out of my mouthe / that is for to folowe my ghostly entent / the doctryne and the worde of my onely incarnate sone Ihesu / y^e whiche worde by vertu of his blode gyueth lyfe to

you in y^e that he gyueth to you these sacramentes / and so this soule receyueth ghostly lyuelode / by y^e instrument of the body. **T**hat acte ones ly of receyuyge sholde not gyue lyfe of grace / yf y^e soule dyspoled her not for to receyue it wth very holy ghostly desyre / whiche desyre is in the soule and not in the body. **A**nd therfore I sayde to the that those thynges be spyrituall and ghostly / whiche be gyuen to the soule / for it is vnbodyly / though they be gyuen by medynacyon & meane of a body / as I haue sayde before / and so by desyre of the soule they be gyue for to be receyued other whyle for to encreas her holy hunger / in ghostly hunger I made her for to desyre it / and yet she may not haue it / and in that she may not haue it / her ghostly hunger encreaseth / and in that ghostly hunger encreaseth the knowlege of herselfe / holdyge herselfe vnworthy by mekenesse / & so I make her worthy. **O**ftentimes in dyuers wyses I prouyded to her of this blessed sacrament / and thou knowes well that it is so / for yf thou remembre the well / thou haue p^{ro}ued it iⁿ thyselfe / for my mylde mekenesse of the holy ghoste y^e mynystreth hym blyssfully of my goodnesse / enspyrereth so the soule of some of my mynysters / whiche owen of dewte for to mynyster to them that ghostly meet the sacrament of y^e auster / that they be coacte and constrayned of the fyre of my charyte / that is of the same holy ghoste / whiche gyueth thes a pycke of consyence / & styrereth them for to fede hongry sou-

les wth p^r ghostly blessed breed / & so to
fulfyl their vertuous desyres. And
somtyme I make the & styre them
for to dyfferre the^r desyre to p^r laste
ende / thā after suche lōge abydyng
in holy desyre / for to fulfyl the^r de
syre myght I not to suche a soule as
well in p^r begynnyng as I do at the
later endyng. ¶ Yes certayne as
wyl / but I do it for to make her to en
crese in the lyght of holy seythe / and
that she neuer defaile / but that al
way she must nedes hope in my good
nesse / & for to make her bothe warre
& wyse that she tourne not her heed
abacke vnwysely / I leue with her
honger of holy desyre / and therfore
I delayd it for to make p^r haue myde
of p^r soule whiche came to holy chyr
che wth greate ghostly hunger / & whā
my mynyster came to the auter / she
asked crystes body / whiche is al god
& all man / & he answered p^r he wolde
not gyue it to her / than encreased in
her waylyng / wepyng / & moche
holy desyre. And in my mynyster
whā he came to p^r oblacyon of p^r cha
lyce / encreased p^r prycke of cōscience /
cōstrayned & coacte by p^r holy ghost /
whiche prouyded for p^r soule / & ryght
as he prouyded to p^r soule wth inforth /
ryght so he shewed it wth outforth / say
enge to h^r p^r sholde mynyster thus.
¶ Alke her yf she wyl be houseled / &
I wyl gyue me to her gladly. ¶ Yf
she had fyrst a lytell sparckle of seythe
& of loue / her desyre encreased so abū
daūntly / p^r her semed her lyfe wolde
departe fro p^r body / & therfore I suf
fered p^r it sholde encrese / & p^r her pro
per loue / vnseychefulnesse / & hope p^r

she had in herselfe shold be dyed by.
¶ The holy ghost alone prouydeth
this wth out any meane of other crea
tures / p^r whiche oftetyme happeth
to my seruantes. And ymonge al
other I shall tel p^r of two grete mers
uaples / that p^r may delyte in seythe
to p^r cōmēdyng of my prouydence.
¶ Haue mynde & remēbre p^r in thy
selfe what thou herde of that soule /
whiche whyle she was in my temple
of holy chyrche vpon the daye of the
conuerlyon of seynt Paule my apos
tell / wth so greate and brennyng
desyre for to receyue this blessed sac
rament / breed of lyfe / and meet of
angels / gyuen to men in erthe / that
she asked to receyue it of euery my
nyster of myne / whiche come to the
auter for to saye masse / and of all by
my ordynaūce / she was denyed / for
I wolde p^r she knewe thoughe men
dyd saye her / I p^r am her specyall lo
uer & maker sayed her neuer / and
therfore in p^r laste masse I kepe this
maner as I shall tell the. And I
bied a maner of swete dysceyte / that
she sholde be the more ghostly drūke
wth my dyuine prouydence. ¶ That
dysceyte was this / whan she sayde
that she wolde be houseled / and re
ceyue the holy body of cryst / the my
nyster whiche serued p^r p^rest wolde
not warne h^r. ¶ She than bycause
she was not denyed / wened and as
bode wth grete desyre for to be hou
seled / and whā masse was sayed
and she saw that she myght not be
houseled / she encreased in so greate
honger and in so greate desyre / for
she myght not receyue that bless

syd body / þ̄ w̄ verþ̄ mekenesse she
 helde herselfe vnderworthy for to re-
 ceive it / & so she vndermynded her p-
 per presūpcyō (for as her semed) she
 presumed presūptuously to þ̄ blessyd
 mystery. ¶ Thā þ̄ enhaūled meke
 folke / drew þ̄ desyre & affeccyō of þ̄
 soule to me / gūpge to her knowlege
 in þ̄ depenelle of my endelesse tryny-
 te / illumynynge her eye of intelleccy
 on i þ̄ power & myght of me endeles
 fader / in þ̄ wysdome of my sothefast
 sone / & in þ̄ mylde mekenesse of þ̄ ho-
 ly ghost / whiche be all one / & þ̄ soule
 thā oned herselfe i to grete pfectyon
 in þ̄ holy trynyte / þ̄ her body was ta-
 kē fro þ̄ erthe (for as I haue sayd) þ̄
 vnpon of a p̄fite mā is as well in þ̄
 body as in þ̄ soule / & so in this grete
 depenes / þ̄ soule for satysfenge of
 her desyre receyued of me þ̄ blessyd
 sacramēt / & i tokē þ̄ this was sothe /
 many dayes afterwarde in meruay-
 lous wyse / she feled i her bodyly tast
 swete odour of þ̄ blessyd bodi & blode
 of my sone Ihesu / wherfore she re-
 newed herselfe in þ̄ lycht of my pro-
 uydēce / whiche she tasted so sweetely.
 ¶ All this was bysible to her / & in-
 uysible to all creatures / the seconde
 tyme whā she was thus houseled / it
 was bysible to þ̄ mynyster whiche
 sayde þ̄ masse / to whom suche a case
 befell / in a tyme whā þ̄ soule w̄ grete
 desyre wolde come to chyrche to here
 masse / & for to behold for bodyly pas-
 syōs þ̄ she had she myght not come
 thyder at du tyme / neuer thelesse she
 came thyder late / þ̄ is to þ̄ tyme of
 cōsecracyō whā þ̄ preest sacred / thā
 in þ̄ one ende of þ̄ chyrche she kneeled

downe / for she myght not lōge stōde
 for bodili feblenes / & ther she kneeled
 w̄ grete waylynge / sayenge thus
 to herselfe. ¶ Wretched soule sees
 þ̄ not how moche þ̄ hase receyued of
 grace / for þ̄ art now in holy chyrche
 & sees þ̄ preest at masse / þ̄ art worthy
 for thy synes to dwel i hell / & þ̄ more
 she was oppressed by mekenesse / the
 more she was exalted in my lycht /
 wher she had knowlege of my good-
 nesse / & so she trusted þ̄ þ̄ holy ghoste
 sholde noryshe her hōger. ¶ Thā I
 gaue to her suche a thyng þ̄ how þ̄
 it came to her she knewe not / & this
 it was whā þ̄ preest came to þ̄ fraccy-
 on of þ̄ host ther he shold comune by
 selfe / it happed þ̄ one pre of þ̄ hoolte
 whiche was i his hōdes by vertu of
 my ordynauce / it passed fro þ̄ auter
 to þ̄ lower ende of þ̄ chyrche / & so en-
 tred i to þ̄ soule / & she vnderstode wel
 þ̄ she was houseled / but she wēde it
 had be inuysible / & thought w̄ bren-
 nyng desyre þ̄ as it befell to her oft /
 so she suppoled þ̄ I had satysfyed to
 her after her desyre inuysible / & yet
 þ̄ semed not to the preest / bycause he
 fōude not þ̄ resydu of þ̄ hoste / wher-
 fore he was in grete sorowe / saue
 that the mylde mekenesse of the ho-
 ly ghost shewed it in his soule who
 had it / & yet alwaye he doubteth vns-
 to þ̄ tyme she declared it to hym / I
 myghte not in her auoyde þ̄ impedy-
 mēt of bodyly feblenes / þ̄ she myght
 in dewe houre haue gone to þ̄ auter
 for to receyue þ̄ blelid sacramēt ther
 of þ̄ preest (Ihesus certayne) but I
 wolde she shold haue it in experyēce
 & proue it / þ̄ by medycyon of a crea-

ture & about her / in what state & in what tyme þe euer it be / and in what wyse she couthe desyre it / & yet more thā she couthe desyre it / I maye / cā & wyll / sayd her as it is sayde before. ¶ A doughter thus may þe knowe how I vse my prouydence wth hōgry soules / now shall I tell the somwhat what I vse wth þe soule wthout meane of þe body / that is what I vse wthout outwarde instrumētes / for thoughe I tolde þe somwhat of þe states of soules / yet also I shall tell the my prouydēce which I vse agaynst them þe be abydyng in deedly synne.

¶ The thyrde chapyter is of þe prouydence of god / agaynst the þe be abydyng in deedly synne / of þe which prouydēce þe god vseth & ordeyneth for the þe be i vnpyte loue & charityte / & a shorte repetycyon of þe foresayd wordes / & of other maters / as is reherled in þe kalender.

Ca. iiii.

Soule other it is i þe state of deedly synne / or vnpyte in grace / or els pyte in euery of these states / I vse to sprede abroad / & gyue my prouydence in dyuers wyse wth greate wysdome / as me semeth is spedeful to the / me of þe worlde which lye in shadowe of deth / (þe is of deedly synne) I shall excyte them wth þe prycke of cōscyēce / or els wth beracyon þe they fele in þe myddell of theyr hertes in dy-

uers maners / & in so many wyse þe thy tōgue is vnlyffycyent for to tell the / & oft tymes they passe out of þe iportunyte of peynes & prycke of cōscyēce which is wth þe soule / for the offēce of deedly synnes / & other whyle bycause I drawe out of youre thornes roles / whā a mānes herte cōcey ueth a loue to deedly synne / or to any creature wthout my wyll / I shall take fro hym bothe tyme and place / þe he shall not fulfill his wycked wylls / in somoche that for werynesse of peynes of herte / which is caused for wātyng of his wyll / in asmoche as he maye not fulfill his mys ruled wyll / he tourneth to hymselfe wth cōtrycyō of herte & prycke of cōscyēce / & there wth he throweth fro hym his wretched frenesly / which maye well be called a fernesly / for ther he thought for to haue put his affeccyō in some thynge he thā seeth well þe it is nought / ne uerthelesse þe creature which he loueth wretchedly / was & is a creature / but þe which he desyred of her was noughte / nor is noughte / for synne is ryghte noughte / of þe vlnesse of synne which is a thorne þe prycketh þe soule I haue drawe out a rose (as is reherled before) þe is to prouyde to theyr helthe. ¶ Who cōstrayneth me to do this? Not he þe sercheth me not nor sueth after my prouydēce / but in trespass of synne / þe is in delyces / rysshelle / & states of þe worlde / but my owne loue cōstrayneth me / for I loued you or þe ye loued me / I loued you meruaylously / þe it is which cōstrayneth me / & also þe prayers of my seruantes / & by þe mylde mekenes of

Sexta

þ holý ghoſt / þ mynyſtreth to the þ
 woꝛſhypp of me & loue of theý neygh
 bours / by þ whiche they ſerche helth
 of theý ſoules w̄ mervaylous chary
 te / beſpunge the to pleaſe me / and to
 bynde my hōdes of dyuýne ryghte
 wyſenelle whiche & wycked mā de
 ſerued to haue / thus I am cōſtray
 ned w̄ meke waylynge & cōtynuall
 prayer. ¶ Who maketh the ſo for to
 crye: ¶ My prouydēce / for I prouy
 ded to þ nede of this deed creature /
 i aſmoche as it is ſayde of me thus.
Nolo mortē. &c. I wyll not the
 the dethe of a ſynner / but I wyl þ be
 be touned & lyue. ¶ In thy ſoule al
 ſo dere doughter þ ſees my prouy
 dēce / yf þ opē þ eye of thy ſoule / that
 wycked mē whiche ly i ſo greate my
 ſery / þ be made ſynkynge fylthe of
 dethe / & derke by wantynge of lyght
 of grace / for they go ſpygyge & laugh
 ynge ſpēdynge theý tyme w̄ vany
 tes / in delyces / & in greate vnhoneſ
 tes / wātayne in all thynges / greate
 glotōs / eters & dyſkers (ſo ferforth)
 þ of theý wombes they make theý
 god / w̄ hate / rācoure / & pryde / they
 go alſo w̄th all wretchedneſſe (as I
 haue tolde þ in another place) they
 do not knowe theý owne aſtate / for
 they walke in ſuche a waye þ wyll
 byynge the to þ dethe euerlaſtynge /
 but yf they amēde them in theý ly
 uynge & go moze warely. ¶ It were
 a greate ſoly for a mā þ were cōdēp
 ned to þ dethe to go ſyngynge & daū
 ſyng as he gothe by þ way towarde
 his dethe / ſhold it not as þ thynkes
 Yes certayne. ¶ In ſuche ſoly ben
 ſuche wretchedes / & in ſomoche þ moze

wout ony cōparyſon þ they receyue
 moze harme thā they (þ is peyne of
 þ dethe of ſoule) whiche is moze thā
 þ peyne of the body / ſuche loſe þ lyfe
 of grace / & they but lyfe of body / ſuch
 receyue endeles peyne / & they but
 peyne þ is ſpnyte / & thus they dye
 in ſtate of dāpnacyō / they go thýder
 ſyngynge / blynde / ſooles / & ſooles a
 boue all other ſooles / my ſeruañtes
 be in þ ſtate of waylynge & wepige /
 in afflyccyon & tourmēt of body i ho
 ly wakynge / & in cōtynuall prayer
 w̄ ſyghynge & ſobbýges / makýge
 theý bodyes lene for the helthe of
 theý ſoules. ¶ But ſuche ſyngers
 as be reherſed befoze / they ſcorne all
 ſuche and theý owne ſcornes fal on
 theý proper heeddes / whan they
 be in peyne / to them that labour for
 þ loue of me / ſhall be gyuē fruyte of
 theý labour in þ blyſſe of heuē / whi
 che my owne endeles goodnes haue
 made hþ for to dyſcerne / for I god þ
 fader am ryght wyſe / þ yelde to eche
 after his labour / but ſothely my ſer
 uañtes ceſſe not / nother for pſecucý
 ſ / ſcornes / nor vnkyndenes of the /
 but rather they encreſe in moze de
 ſyre & ghoſtly exercyſe. ¶ Who ma
 keth this þ they knocke w̄ ſo greate
 hōger at þ gate of my mercy: ¶ My
 prouydēce þ maketh me prouyde to þ
 helthe of theſe wretchedes / & to encreſe
 vertu & þ fruyte of loue & charyte in
 ſeruañtes. ¶ Theſe maners of my
 prouydences be inſpnyte whiche I
 vſe in the ſoule of a ſynner / that I
 myghte therby drawe hym out fro þ
 treſpas & deedly ſýne. ¶ Now ſhall
 I ſpeke to the of ſuche þ be ryſen fro

synne/what my prouydēce dothe in
thē/ & yet be vnparfytē / I shall not
declare p̄ agayne by repetycyon the
state of the soule / for therof I haue
told p̄ by order/ but shortly somewhat
shall I saye p̄. ¶ Of the prouydēce
whiche god vbleth & ordeyneth / for
thē p̄ be vnparfytē in loue. ¶ Wyl p̄
knowe dere doughter what maner
I vble for to araye an vnparfytē soule
fro her impfēccyō/ otherwhyle I pr
uyde to her of many dyuers thought
tes/ & bynge hē somtyme in to ba
raynes of soule/ oftentimes it seemeth
to suche p̄ be forlake of me vitterly/
for they fele noth̄ p̄ge ghostly/ & they
thynke they be not in p̄ worlde/ out
take p̄ they fele this/ p̄ his wyl wyl
not offēde me/ this gate of wyl whi
che is fre / I wyl not suffer ghostly
enemyes to vndo it/ but yet I gyue
thē leue bothe fendes & other enemy
es/ p̄ they maye Smyte at al other ga
tes/ but not at this p̄ whiche is the
pryncypall gate/ whiche kepeth p̄ cy
tee of p̄ soule/ neuerthelesse p̄ soule
hathe a keper (p̄ is fre chose) whiche
dwelleth at p̄ gate/ & for this cause
I haue made fre chose keper of that
gate/ p̄ after h̄ p̄ gate be opened/ &
as he wyl so be it done or not done.
¶ There be many gates lōgyngē to
p̄ cytee/ but pryncypally there be. iij.
of whome there is one whiche euer
holdeth h̄ p̄ closed & l̄yt yf he wyl/ &
is p̄ keper of all p̄ other gates/ these
iij. gates be these/ m̄p̄dc/ intelleccy
on/ & wyl/ but p̄ specyal gate whiche
I speke of is wyl/ for yf wyl cōsent
thā by p̄ gate entreth p̄ enemy of p̄
pre loue/ & other enemyes p̄ folowe

h̄p̄/ thā intelleccyō recepueth derkes
nelle/ whiche is the enemy of lyght/
& p̄ m̄p̄dc recepueth hate & kepeth
it/ th̄p̄kyngē byon p̄ iniurpes & w̄ō
ges/ whiche gate is p̄ enemy of loue
& of charite of neyghbourhed. ¶ It
recepueth also & kepeth delectacyōs
of p̄ worlde in dyuers maners/ after
dyuerslyte of synnes/ whiche be cons
trary to vertu. ¶ After tyme p̄ these
gates be thus opened/ p̄ smal dozes
of p̄ bodyly wyrttes be opened/ whi
che be instrumētes answeryngē to p̄
soule/ for p̄ knowes well p̄ p̄ mystu
led affectyō of mā p̄ hathe his gates
open/ answereth w̄ these instrumē
tes/ whose workes be despyled/ p̄ eye
of suche an vnozdynate affectyō by
geth none other th̄p̄ge thā dethe/ for
it seeth noth̄ p̄ge els but deed th̄p̄ges
vnozdynately/ where he sholde not.
¶ Suche banyte of herte & lyghtea
nes w̄ other vnhonestes/ is cause of
ghostly dethe/ bothe to h̄p̄ & to other.
¶ Wretched man p̄ eye whiche I
I haue gyue p̄ for to beholde heuē &
other fayrenes of creatures for me
so to se & behold my mynysters/ p̄ be
holdes rather fylthe in wretchednes
of lyuēge/ & so wynnēs dethe/ in the
same wyle the ere delyteth in dysho
nest th̄p̄nges/ other to here p̄ dedes
of thy neyghbours by false domes/
where I wolde p̄ herde me/ & p̄ nez
cessite of thy neyghbour/ a tōge also
I gaue the for to shewe & teche my
worde/ & for to cōfesse thy defautes/
& that p̄ shold worke w̄ it to p̄ helthe
of soules/ & thou vles it to the blas
phemynge of me p̄ am thy maker/
& p̄ vles it to harm̄ge of thy negh
3. iij.

hour/bacbytyng/ grutchyng/ and
 dempnyng good woꝝkes for euyl / &
 euyl for good / thou also blasphemest
 with it heryng false wytnesse with
 slippery woꝝdes / puttyng thyselfe
 in perell and other / and thou bꝛeakes
 out with woꝝdes of wꝛonge / whiche
 be as swerdes cuttyng hertes of thy
 euen crysten / whiche woꝝdes styꝛe
 hym to wꝛothe. ¶ Howmoche euyl
 and manslaughter / howmoche dys-
 honeste & wꝛothe / howmoche hate &
 losse of tyme that cometh out of that
 bodyly lymme. ¶ The odour also in
 his beyng hurteth wꝛth vnoꝝdynate
 & myss ruled plesauꝛce in his smel-
 lyng / & in þe same wyse of tastyng
 with vnmesurable gulosityte / & mys
 ruled appetyte / desyꝛyng many dy-
 uers delyces he loketh after none o-
 ther thyng but for to fyll his wꝛobe /
 suche a wꝛetched soule seeth not noꝝ
 aspyeth not how her gate is open /
 whiche gate by vnoꝝdynate recey-
 uynge of meet and drynke / maketh
 the frayle fleshe proude / redy for to
 be corrupt by vnoꝝdynate appetyte.
 ¶ The hōdes also in withdrawyng
 of his neyghbours goodes / & with
 foule wꝛetched touchyng / whiche
 he made to do seruyce to his neygh-
 boure in tyme of his sekenesse / & for
 to releue hym in his neede wꝛth almes.
 ¶ Fete also be gyuen to hym for to
 serue the body / and for to spede his
 goyng to the profyte of his neygh-
 bour / for the gloꝝy and laude of my
 name / but he spendeth the ble of the
 for to bere þe body to places of represe
 ¶ And thus in many dyuers wyse
 they tryfle and scoꝝne other creatur

res / and they corrupte them with
 theyꝛ wycked lyuynge / after that it
 is lykynge & plesynge to theyꝛ mys
 ruled wyll. ¶ All this haue I tolde
 þe dere doughter / for to gyue þe cause
 and mater of waylyng & wepyng /
 and þe thou maye knowe howmoche
 euyl cometh fro the pꝛyncypal gate
 whiche is euyl / in to þe whiche gate
 I wyll gyue leue to none enemy for
 to enter (as it is sayd before) but as
 I sayd to þe / I gyue enemyes leue
 for to smyte at the other gates (but
 not at this) by þe whiche I suffer the
 intellection for to be smytte of a ma-
 ner derkenesse of the soule / & other
 whyle it semeth þe þe mꝛde hath for-
 gete me / & other whyle it semeth þe al
 other bodily wyttes be in dyuers ba-
 tayles / in beholdyng & touchyng hos-
 ly thynges / heryng delycious son-
 ges / and smellyng swete odours / &
 in goyng to them / all suche thynges
 seimen to hym þe they sholde byꝛnge
 in to the soule by dishonestes and cor-
 ruptyons / but all these fleen not the
 soule / noꝝ byꝛgeth it i to deedly syne /
 for I wyll not that he dye so / but yf
 he be suche a foole for to open þe gate
 of his wyll / I gyue all suche temp-
 tacyons & ymagynacyons leue for
 to stonde without þe gate / and in no
 wyse for to enter / for they maye ne-
 uer enter / but whan that wyll cōsen-
 teth. ¶ Whyp than do I holde suche a
 soule in so greate peynes & afflyc-
 cōs by her enemyes. ¶ Certayne not
 for she sholde be take of them & lost /
 and so lose the ryche of grace / but
 I do it for to shewe it my prouydēce
 and for to make hym truste in me / &

not i hymselfe/and also for to make hym aryle fro neclygēce / and renne to me with all his ghostly excersyce and besynesse/whiche am his prote ctour & defendour / I am a benyge fader / for I prouyde for his helthe/ that he maye be meke & se hymselfe noughte/ but his beyng and al his grace sholde be set aboue hymselfe/ in knowyng of me that am his lyfe/ this lyfe he must knowe / yf he wyll receyue the fruyte of my prouydēce in all his ghostly batayles/ for I suf fer not suche batayles alwaye to cō tynui i all tymes/ but they go & come as me semeth to be nedefull & spede ful for þ soule/ other whyle it semeth to suche a soule for the greate heuy nesse that it hathe in suche tempta cyon/ and for the wantynge of good ly excersyle that it is in the peynes of hell/ and yet not wistōdyngēe suche baraynes yf she do stryue ther with and open not þ gate of wyll/ she shal haue and taste endeles blyss for her mede. ¶ A clere clensted soule dwel leth hooly with me / what that euer she seeth in suche thynges/ for her se meth þ she cryeth to me/ all for bren ned in my feruent charyte/ by consy deracyon þ she feleth than & hathe in my prouydence/ for she seeth wel she shall be drenched in þ greate floode of temptacyons/ but graciously by hym she maye come out/ & not by her ghostly excersyle onely / in asmoche as sodēynly she hath receyued lyght (not by her owne syndyge) but of my meruaylous charyte that I prouy ded to her nede in the tyme of neces syte/ for than not withstōdyngēe her

ghostly besynesse I wolde not putte it awaye fro her. ¶ And why in all her ghostly excersyles whā she bled prayer and other ghostly meanes/ wolde I not gyue her lyghte in put tyng awaye suche derkenesse? ¶ Cer tayne for aslonge as she was so vn parfyte/ I wolde not lest she arected to her owne excersyle / whiche was not done by her. ¶ This thou maye se that vnparfyte men by excersyle of batayles maye come to parfec cyon/ for in suche batayles he proueth by experyence my dyuine mekenes whiche prouyded hym/ and so by ex peryence I haue made hym spker/ wherby he cōceyueth a parfyte loue in my dyuine prouydence/ and so he knoweth my goodnes/ whiche hath made hym aryle fro vnparfyte loue. ¶ Forthermore I ble fyyste in hym a maner of holy dyscepte/ for to reple hym out of imparfeccyon/ whan I make hym conceyue in his soule spe cially a ghostly loue / of some cer tayne deuoute creature / aboue the generall loue had to all ghostly crea tures/ by the whiche mene he wylneth more vertu thā he had before/ and so auoydeth his imparfeccyon/ for suche specyall loue maketh hym make his herte naked and spoyled of euer y other creature whiche he lo ued sencybly/ be it fader/ moder/ syls ter/ or broder / he wōdāweth fro the propre sensuall loue/ & begynneth to loue them that be ghostly/ onely for me endeles god/ and this ordynate loue of that meane whiche I haue gyue hym / puttynge awaye vnoz nate loue/ where fyrste he loued crea

atures. ¶ Thus thou maye knowe that suche ghostly loue set in specyal creatures dothe awaye imparfeccyon / but now take hede þ loue of this meane techeth moze / for it maketh hym proue whether he loueth me / and þ meane whiche I haue gyuen hym ppytely or not / also I gaue hy that meane for to proue hym / & for to gyue hym cause and mater for to knowe hymselfe / for yf he knewe not hymselfe the whiche is within hym the whiche is myne / he sholde neuer please hym nor dysplease hym / and yet not withstodþge this knowlege of hymselfe / he is vnparfyte (it is no wonder) for beyng of þ vnālyte loue which he hath to me / he must nedes be vnpyte / for he loueth me by meane of a reasonable creature whiche is vnpyte / but parfyte charyte of neyghbourhed cometh of my ppyte charyte / & not my charyte fro them / but w þ same ppyte meane wher w he loueth me he sholde loue creatures / yf he wyll auoyde imparfeccyō. ¶ But how shall this be knowe by suche a meane? ¶ In many thýges / for yf he wyll open the eye of his intellection / than shall no tyme passe / but that he shall bothe se it & proue it / and for bycause I haue shewed þ in party this in another place / therfore a lytell moze shall I tell þ there of now. ¶ Se whan that he loueth a creature with synguler loue (as it is sayde to the before) by processe of tyme he shall se well that the delectacyon of that loue shall be mynyshed / and also ghostly cōfortes as he was wonte to haue of the same creature

and other suche mysdozels yf it seme to hym that þ creature hathe moze and oster conuersacyon with other creatures than with hym / he feleth than a peyne / whiche peyne maketh hym to enter i to hymselfe & knowe hymselfe / and than yf he wyll walke and go with the lyghte of my prouydence as he sholde / thā shall he loue moze parfytely þ meane than euer he dyd / for w knowlege of hymselfe and hate that he hathe in his owne proper sensualltye / he auoydeth imparfeccyon and gothe with parfeccyon / and whan he is thus parfyte / he shall loue creatures with moze pure & specyall loue thā euer he dyd before. ¶ Lo thus I haue shewed my goodnesse by prouydence of suche a meane / whiche meane I make hym to vse with hate of hymselfe / and loue of vertu i this way of pplgrymage / but he muske well be ware that in þ felynge of the peynes of þ loue of creatures (lyke as it is reherfed before) he byrnge not hymselfe in to confusyon and tedysoltye of the soule / and in to heuynes of herte / for þ were peeylous / for so that thýge whiche I haue ordeyned for hy to lyfe / myght tourne hy to dethe / therfore so shold he not do / but with good besynesse & ghostely excercyse / and mekely hōldyng hys selfe vnworthy for to haue suche comforte as he hathe desyred / and so shall he se that vertu by þ whiche suche creatures sholde be loued is not lessed nor mynyshed in hym / for than he shall fele that with honger and besyre he wyll suffer all manner peyne / of what tyde þ euer it cor

meth/for the glozy and laude of my name. ¶ In this wyse he shal fulfyl my wyll/receyvinge in hymselfe fruyte of pfectyon/wherby I haue suffered trybulacyon/and y meane and suche other that he sholde come to the lyghte of pfectyon. ¶ Thus in suche wyse I vse my prouydēce in vnparfytte men/and yet in many moo wyse (in so many) y I knowe well thy tonge is not suffycient to tell thē. ¶ Of the prouydēce whiche god bleth & ordeyneth for thē y be i parfytte loue & charyte. ¶ Now shall I tell y of parfytte folke how I prouyded for them in keepyng of them and prouynge theyr pfectyon/ & that they maye alwaye encrese and growe in vertu/for there is none in this lyfe so pfyte/ but that he maye encrese in this lyfe to more pfectyon/ & ymonge all other I kepe that forme after the wordes whiche my sonefast sone sayde/whiche be these.

Ego sū vitis vera. &c. I am a trewe vyne he sayd/ & my fader is a tyller/ & ye be the braunches/ he that dwelleth in that very vyne whiche cometh out fro me the fader supnge his doctryne/ he hath fruyte/ & that poure fruyte maye growe & encrese & be parfytte/ I water you as braunches of the same vyne/and gyue you to drynke many trybulacyons/that is with wronges/ derysyons/ shames/reproues/ & sclaunders/bothe with worde & with dede/ also with hunger and with thyrste/as it is lykynge to my goodnes for to gyue so you/ and as eche of you is able for to bere/for trybulacyon is a token y

sheweth parfytte charyte of y soule/ & also the imparfeccyon of the soule/ whan it tasted with iniuries/ wronges and labours/ whiche I suffer for to come to my seruauntes (pasyence is proued) and the fyre of charyte encreaseth & groweth in y soule by compassyon/that it hath to that soule whiche dothe hym y wronge/for he soroweth more for the offence whiche he dothe to me/ and also for the hurtynge of his owne soule/ thā for his owne iniury. ¶ Thus do they y be in greate pfectyon/ and so they encrese/and therfore to them I suffer these wronges and suche other/ but I leue to them a maner of preseruation of y helthe of soules (in suche wyse) that bothe daye and nyghte they knocke at the gate of my mercy for them that done them wronge/ so ferforthe that they forgotten themselves (as I haue tolde the before in y state of parfytte soules) and the more they forsake themselves/the rather they fynde me. ¶ But where fynde they me? ¶ Certayne i my sothefast sone I helu/ goynge pelytely in his swete doctryne/they haue redde in y swete and gloriouse booke his doctryne/ & by redyng they haue founde/ that he was euer well wyllynge to fulfyl my obedyēce/and for to shewe how moche he loued my worschyppe and mankynde/ he ranne vnder my obedyence with payne and represe vnto the table of the holy crosse/ where he ordeyned mset for mankynde w his payne/ and so with his sufferance & w the meane of mākynde/ he shewed to me how moche he loued my wors

hypp/and therfore I saye that these
 well byloued chyldren that be come
 to parfyte state with perseuerance/
 with whiche and contynual prayer
 shewed to me/that in truthe & sothe
 fastenes they loue me / & y also they
 haue well studyed y same doctryne
 of my sone/followynge y same with
 peyne & labour whiche they bere for
 helthe of theyr euen crysten/for they
 fynde none other meane wherby they
 myghte shewe very loue to me (tha
 by that)but al other meanes by the
 whiche it maye be shewed that they
 loue me / is set vpon the pryncypall
 meane of a reasonable creature (as
 I haue sayde to the before) where I
 tolde the that every good dede must
 be done by medycyon and meane
 of thy euen crysten/and every good
 worke also / for there maye no good
 be do/but in the charyte of me and
 of thy neyghboure / & but it be do in
 y charyte/it may be called no good/
 though the dedes of them be vertu
 ous/and in y same wyse every euyl
 dede is doone by this meane/that is
 by pryuacon of charyte. ¶ Thus y
 sees well that in this meane whiche
 I haue put to you/percyon is shew
 ed and pure loue whiche they haue
 to me euer procurynge the helthe of
 theyr neyghbours with moche suffe
 raunce & pascyence/therfore I purge
 them that they maye byynge for the
 more and sweter fruyte with moche
 trybulacyon. ¶ Here pascyence cal
 leth to me ryghte good and swete
 smell/o how swete is this fruyte &
 how profytable to the soule / for she
 suffereth without synne/ whiche pa

scyence yf she verily se it / ther is no
 creature but that she wolde serche
 with greate besynes and ioye for to
 suffer / wherfore I prouyded for to
 put to them the charges of greate
 labours/that I myghte gyue them
 this greate tresoure of pascyence / &
 also that the vertu of the same pascy
 ence wape not rusty in suche wron
 ges and labours / so y whā tyme co
 meth that it be nede for to proue the
 same pascyence/and it shall be foude
 rusty with the ruste of pryue vnpa
 scyence whiche freteth y soule / som
 tyme I vse in suche a maner of a ple
 saunte desyre that they maye y bet
 ter be kepte in y vertu of mekenesse/
 for in the tyme of aduersyte I shall
 make theyr felynges slepe / y it shall
 seme to them bothe in wyll and in fe
 lyng / y no maner trybulacyon nor
 aduersyte greueth the not / for they
 fele it not / but as parsones y were
 allepe (I say not as deed parsones)
 for the sensyble felynges slepeth in a
 parfyte soule/but it dyeth not/for as
 soone as they leue deuoute excercyse
 and y fyre of holy desyre/anone try
 bulacyons and aduersytes waken
 them as sore as it was wonte to do/
 therfore a man that trusteth in this
 maye be as parfyte as he wyll / but
 yet it is ryght spedefull for hy that
 he dwell allwaye stydfastly in my ho
 ly drede/for many that truste in the
 selfe do fall full wretchedly / whiche
 sholde not fall yf they put awaye y
 truste/and therfore I saye in suche
 that be so occupped in ghostly excer
 cise the felynges of them slepeth / for
 though they bere grete burthons /

it semed to them that they fele it not and without grutchynge / of þ̄ whiche afterwarde whā they haue leste theyꝝ ghostly excercyses / they sholde wonder that they dyd not fele none of theyꝝ burthōs / this dothe my prouydence that suche a soule myghte encrease and go in the waye of mekenesse / for than suche a soule wyllyngly seth up aboue herselfe / not sparing herselfe / but with holy hate & rebukynge she chastyseth her owne felynge / whiche chastysynge is nothyng els / but for to make it slepe more parfytely. ¶ Otherwhyle also I prouyded & ordeyned to my grete and ryght special seruaūtes in this wyle. ¶ I leue to them a certayne pryckynge / as I dyd to my wote apostell Paule that chosen vessel of electyon / to whome whan he had receyued þ̄ doctryne of my sones sothe faste truthe in the depenelle of me endelesse fader / yet I leste with hym a prycke & dyuers impugnacyons and conflyctes of his flesshe / where that I myght not nor yet maye not / bothe to Paule and to other of my worthy seruaūtes / in whom I haue leste a prycke by dyuers maners / þ̄ they sholde not haue it / Ihesus certayne. Why thā dothe my prouydence so? ¶ Certayne for they shold þ̄ more deserue mede / and be kepte in theyꝝ owne knowlege / by þ̄ whiche knowlege they wyne very mekenesse / & also that they may therby be mylde and meke to theyꝝ neyghbours and not cruell for to haue compassyon of theyꝝ labour / for they haue moche more compassyon of the that be trou-

bled and dysleasid / yf they suffer dys-ease themselves / than yf they hadde none / and also they encrease in more loue / bycause they be so anoynted w̄ very mekenesse & brenned in þ̄ seruyce of my dymne charyte. ¶ Thus with these maners and other mo in synpte wyses / they come to parfyt bnyon (as I haue tolde the before) in somoche bnyon and knowlege of my goodnesse / that not wistdymge they stonde in theyꝝ deedly body / yet they fele and tast the endelesse good of vndeedylnesse / for thoughe they be in the pryslon of the body / yet they thynke that they be out of the body. ¶ And bycause they knowe moche of me / they loue me moche / and he þ̄ loueth moche soroweth moche / for to whome loue encreaseth / sorowe also encreaseth / in the whiche paynes and sorowes / they dwell not in wronges that be done to them / nor i sorowes for bodyly paynes / nor for heynesse done to them by sendes / nor for none other payne that maye come to them / but onely they sorowe for the offence whiche is done to me / seynge and knowynge þ̄ I am worthy to be loued & serued. ¶ And also they sorowe for the harme that falleth to soules / seynge them fall in to the derkenesse of þ̄ worlde / & so dwellynge & abydynge in þ̄ same blyndnesse / for in þ̄ bnyō whiche he hath made in me by affectyon of loue / he knoweth and beholdeth in me how moche he loueth my creature / and in suche beholdynge that he seeth þ̄ a reasonable creature representeth my ymage / he is therwith rapte by

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loue for the loue of me / by þ which
 loue she seeth an vntollerable peyne
 whan she seeth suche creatures be
 fere fro my goodnes / & those peynes
 be so greate / that all other peynes
 be the lesse and sayle in the same / of
 whome he recketh neuer nor careth
 therfore / for he saith as though he it
 were not he þ receyuethe suche trybu-
 lacyons. ¶ Why is þ? ¶ For I prou-
 uide for the. ¶ Wherewith? ¶ With
 shewyng to them clere syghte and
 knowlege of my selfe (as it maye be
 in this lyfe) in the which syghte I
 shewe them wyckednesse and myse-
 ry of the worlde and dampnacyon
 of soules in comune & in specyall wth
 greate bytternesse of them selfe / as
 it is lykynge to my goodnesse for to
 shewe them / so for to encrese þ more
 in loue and in peyne / and that also
 they crye to me wth stydfast hope / and
 with the lyghte of holy ferythe so pry-
 cked / and with þ fyre of my desyre /
 for to haue helpe of me / and that I
 wolde releue them in suche nedes.
 ¶ Also I proued with my dyuine
 prouidence for to releue & helpe the
 worlde / sufferynge my selfe to be cō-
 strayned of peynfull / swete / and lon-
 gynge desyres of my seruauntes / &
 noysshynge them & encreasyng the
 thereby in to more parfytte knowlege
 and bypō of me. ¶ Thus thou may-
 se how I proude to these parfytte
 folke in dyuers wyse & many way-
 es / for allwaye as longe as ye lyue /
 ye be able to encrese iⁿ state of perfec-
 cyon / and for to deserue mede / & ther-
 fore I purge them fro all theyr pro-
 per vnozdynate loue spyrytuall and

temporall / and gyue them drynke
 with the chalyce of many trybulacy-
 ons / for to make the to haue þ more
 parfytte fruye (as it is sayde before)
 and that greate trybulacyō which
 they suffer / scynge me offended and
 fooles pryued fro grace / all the lesse
 felynge is quenched (in somoche) þ
 all the labours that they maye suf-
 fer iⁿ this lyfe / they hold it for nought
 and by that they charge asmoche
 trybulacyons as they do cōfortes /
 for they seke nothyng theyr owne
 cōfortes / & they loue not me for no re-
 warde / nor for theyr owne loue / but
 they seke the glozy / laude / & honour
 of my name. ¶ Dere doughter seest
 þ not now / þ in euery reasonable cre-
 ture I extende & vse my prouidence
 in many places / and in infynyte pla-
 ces wth meruaylous wyse / vnknow-
 en of men of derke lyuynge / for theyr
 derkenesse maye not receyue suche
 lyght / but onely they þ haue lyght /
 and knowe parfytely & vnparfytely
 after the perfeccyon of the lyghte þ
 they haue / which lyghte is wonne
 & gotē by knowlege þ a soule hath
 of herselfe / wherby it is arayed to
 lyght / hathge most parfytely derke-
 nesse. ¶ A shorte repetycyon of the
 foresayde wordes / and how god spe-
 keth afterwarde of that worde whi-
 che cryste sayde to Peter. **Mittite**
rethe ad dexterā partē nauis:
& inuenietis. That is to say / caste
 ye the nette on the ryght syde of the
 shyppe / and ye shall fynde. I haue
 tolde þ how that I prouided for my
 seruauntes / and how I haue tolde

the bothe generall & specyall / & fyrst
 I tolde þ of þ blessyd sacramēt how
 I proued it and by what maner for
 to make þ hunger of þ soule encrease /
 & how I procure win þ felynge of þ
 soule to the grace / ymynystered by þ
 meane of þ blessyd mynyster þ holy
 ghost / to a wycked mā for to reduce
 hym þ soner to grace / to an vnpyte
 mā for to byge hþ þ soner to grace /
 & to pyte mē þ they maye the more
 graciously encrease / & that pfeccyon
 myghte growe in thē / for they be a-
 ble to encrease be they neuer so pyte /
 & also I proude for thē / þ they may
 be good pyte meanes bytwene me
 & mā / whiche is fall to me in warre
 endeles god / for yf þ remēbre þ wel /
 þ knowes well þ I haue tolde the þ
 w meane & medycyn of my seruā-
 tes I wyl shewe mercy to þ worlde /
 & w suche sufferance of thē / I shal re-
 forme my spouse holy chyrche / cer-
 tayne all suche maye well be called
 another cryst crucifyed / for lyke as
 cryst my sone toke bpō hym þ payne
 of þ crosse for mānes helthe / ryght so
 they take bpō thē his offyce / for he
 came as a meane bytwene mā and
 me / for to dystroie batayle & warre
 bytwene vs both / & for to recoūseple
 mā to be i peas by moche sufferance
 vnto þ cruell dethe of þ crosse / in the
 same wyse these gone as all for tur-
 mēted by cōpassyō / makyge theselke
 meanes w holy prayers / good & ho-
 ly cōuersacyō for theyr wyckednesse
 bytwene me & thē. ¶ All suche done
 shyne ynnōge synners as pprecious
 stones of bteu / berge & supportge
 w pascyence defautes of thē / they be

my hokes wherby I wyne soules /
 they also throwe forthe theyr nette
 vpon þ ryght hōde & not bpō þ lyfte
 hōde / as my sōly sothefast sone Ihe-
 su bad Peter & other dysciples after
 þ resurreccyō. ¶ For þ lyfte hōde þ
 is theyr owne loue is deed i thē / but
 þ ryght hōde lyueth by a maner of
 very clere & swete dyuine loue / w þ
 whiche loue they caste forthe þ nette
 of holy desyre i to me þ am þ pease-
 ble see / & ryghte as it was in þ story
 whan Peter & other þ were w hym
 drewe his nette / it was fōūde so full
 of fyssh / þ they called for helpe of thē
 of þ other shyppe. ¶ In þ same wyse
 whā they drawe theyr nette of holy
 desyre / they catche so greate cōpysy-
 te of fyssh (þ is of soules) þ it is spede
 full for thē to call a felowe to thē for
 to helpe thē to drawe bp þ nette / for
 one a lone maye not do it / & therfore
 bothe in castyng & in drawyng bp /
 they must nedes haue felyshyppe / þ
 is of very mekenesse they call theyr
 neyghbours by loue. ¶ Peter as I
 sayde & his felyshyp dyd aske helpe
 for to drawe bp these fysshes of sou-
 les / in þ same wyse it is sothe in my
 parfyte seruātes / as þ haue well p-
 ued / for them semeth it is so greate
 a burthō for to drawe these soules
 whiche be take in þ nette of theyr de-
 syres / that they call and crye after
 felyshyppe / for they wolde that eues-
 ry reasonable creature sholde helpe
 them / holdyng themselfe w mekes-
 nes vnworthy without theyr helpe /
 & therfore they cry after helpe / & thā
 they drawe bp soules greate plēte /
 thoughe some for theyr owne defau-

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tes lepe out of the nette and wyl not abyde therein / the nette of desyre receyueth all / for an hōgry sōule of my woꝝshyp holdeth her not apapde for to haue one pty / but she wolde haue all / she seketh good y it maye helpe her to caste fylshe i to her nette / & for to kepe the therein to the encrese of theyꝝ parfeycyō / she sercheth vnparfytte people for to helpe to make the parfytte / & bad to be made good / vnseythful & mysbelievers & also men lyuynge in derkenes of synne / woute y feythe of baptyſm of holy chyrche / to be made seythfull & to receyue y feythe of holy baptyſm. ¶ Suche a soule wolde haue all people / of what state or what cōdycyō y they be / for they cōsyder and se all how they be made of my goodnesse in my greate fyre of loue / & rauished by y blode of my sone cryste crucyfied. ¶ And thus y maye well knowe y suche a soule receyueth & taketh all i y nette of her holy desyre / but yet as it is sayde before / many of them go oute of y nette / whiche go away fro grace by theyꝝ owne defautes / both mysbeloued people & other y lyue i deedly synnes / & yet neuertheles they be in y nette by cōtynuall prayer / for yf a soule passe awaye fro me by her owne trespass / & fro loue & cōuersacyon y she sholde haue to my seruantes / & also fro y dewe tyme & reuerence of the / yet sholde not affeccion of charyte be lesed nor mynyshed agaynst the / for swete desyrous soules haue caste y nette of holy desyre vpon y ryght syde. ¶ O dere doughter I wolde y wolde cōsyder y acte y my

glorious apostell Peter dyd / as my onely sothefaste sone made hym do / whan he hadde hy throwe his nette in to y see / whiche acte is cōteyned in y holy gospel / & thā myght y knowe what Peter sayde to hym. ¶ What sayde he. ¶ Peter answered agayne to my sone thus / all this nyghte we haue laboured i fysshynge & toke no thyng / but nowe in this worlde I shall caste my nette / & whan y was done / they caughte so grete copposyte & multytude y they called to theyꝝ felowes in y other shyp for to come & helpe them. ¶ Doughter yf this fygure was sothe (as y gospell saythe) yet it is fygured to the (as I haue sayde) & I wyl y knowe y all mysteryes y my onely sothefaste sone / or ther to y worlde / or to his dyscyples / or els wout his dysciples shewed / be fygured wīn y soules of my seruantes / y in al suche mysteryal fygures ye maye haue a rule & a doctryne / wherin ye maye beholde w lyght of reason / so y bothe to boytous persons & also to clere wytted psones / whiche haue a depe infynyte intellection / it maye so tourne by ensample so y bothe may haue theyꝝ parte yf they wyl. ¶ I tolde y y Peter by the cōmaūdyment of my lones woꝝdes cast his nette / in y he was obeyed / byleupnge wīth quykke feythe for to haue myght & power to catche fylshe / & therfore he toke many / but not in the tyme of nyghte. ¶ Knowes y well what the tyme of y nyghte meaneth? ¶ It is nothyng els but y derke nyghte of deedly synne / whā a soule is depꝛyued fro the lyghte of

grace / in this nyghte is nothyng
take / for he casteth not his nette of
affecyon in the quicke see but in þ
deed see where synne is founde whi
che is ryght noughte / therfore he þ
laboureth all in vayne & w grete vn
numerable peynes wout ony pro
fyte / by which they be made þ deuyl
les martyrs & not the martyres of
my lone cryste crucyfied / but whan
þ daye is come þ they be gone out of
synne & come to the lyghte of grace /
than appereth to the in theyr soules
the preceptes & þ byddynge of the
lawe / whiche byddeth them for to
caste theyr nette in þ worlde of my
sothefaste lone / þ is to loue me aboue
all thynges / & theyr euencristen as
thelselfe / & so w obedyence & lyghte of
seythe & with stydfaste hope they cast
theyr nette in his worlde / shewynge
þ doctryne & þ steppes of my ryghte
swete lone / & of his dyscyples / and
how þ he taketh soules / and who he
callethe for to helpe / it nedeth not to
be reherced / for it is sayde before.
¶ How some man casteth his nette
more parfytely thā another / & of the
excellēce of suche pfyte mē. ¶ This
haue I sayde þ thou myght knowe
with how moche prouydēce my sothe
faste lone Ihesu cryst for þ tyme þ he
was conuersaunte ymonge pou / he
wroughte suche mysteryes & other
mysteryall actes for þ thou sholde
knowe the / & þ ye sholde do þ same
ghostly in þ soule / & namely suche
soules as dwell i this moste parfyte
state / & thynke dere doughter þ onle
dothe more profyte thā another / af
ter that one is more redy for to obey

thā another to this worde / & gothe
with more clere & parfyte lyghte / as
uoydþge the hope of hymselfe / and
onely hopeth i me his maker / for he
that obeyeth casteth his nette more
parfytely / kepynge bothe þ cōmaū
dymentes & the counseyles mental
ly & actually / for that kepeth not the
counseyles mentuallly / he maye not
kepe the cōmaundymētes actually /
for they be annexed & knytte togy
der (as I haue declared to þ before
in another place more playnly & ful
ly) & therfore suche one catcheth par
fytely / as he casteth parfytely / but þ
fytely folke catche abundantly & i grete
pfecyon. ¶ How they haue theyr
nettes well ruled and ordred / for þ
good swete kepynge þ the keeper of
fre choyse dothe at þ gate of wpll / at
theyr wytes and sensyble felþges
make swetete sownes / whiche sow
nes come out fro win / þ is fro þ cryte
of the soule / for all þ gates there be
shutte & opened. ¶ The gate of wpll
is shutte to his proper loue / & it is
opened for to loue & desyre my wor
shyppe / and loue of neyghbourheed.
¶ Also þ gate of intellection is shut /
þ it shall not beholde deylces / vany
tes / & wretchednes of þ worlde / whi
che be all as nyght þ gyue derkenes
to intellection / þ whiche beholderth
the vnornately / & it is opened with
lyghte sette in the open knowlege of
þ lyght of my onely sothefaste lone
Ihesu. ¶ The gate also of mynde is
shut / that it hathe no mynde of the
worlde nor of his owne sensyble fel
lynge / & it is opened for to receyue &
byynge to mynde þ remembraunce

of my benefytes/thā þ affeccyon of
the soule maketh a ioy and a sowne
temperynge þ strynges and cordes
of the herte w prudēce & lyghte ma-
kyng the to acorde i one / that is to
the ioye and praylynge of my name.

In this same sowne in þ whiche
þ greate strynges & myghtes of the
soule ben acorded / þ small strynges
& cordes of þ bodyly wyttes be also
acorded / whiche wyttes be þ instru-
mentes of þ body / as I tolde þ whā
I spake to þ of wycked men / for all
they sowned deedly sownes w theyr
bodyly instrumentes / for asmoche as
they dyd receyue theyr ghostly ene-
myes / & lyke as they sowne dethe / so
these partyte folke do sowne lyfe / re-
ceyving theyr frēdes of very effec-
tuall vertues / whiche be instrumen-
tes of good and holy workes / every
lymme and every mēber trauayleth
in þ worke whiche is gyue to hþ for
to labour in his partyte state / that
is his eye i his lokynge / & ere in his
herynge / þ smell in his smellynge / þ
taste in his tastynge / þ tōgue in his
spekyng / þ hōde in his touchynge
& workynge / & þ fete i theyr goynge /
& al they acorde i one maner of sowne
for to serue theyr euecrystē for glōry
& laude of my name / & for to serue þ
soule w good / holy / & vertuous wor-
kes & for to answer as instrumētes þ
obedyēt soule / they be ryght plesānt
to þ nature of angels / & ryghte ples-
ānt to very tasters / whiche abyde
thē w greate ioye / where one shall
parte with the endelesse good of an-
other / they also be plesānte to the
worlde (whyther the worlde wyll or

not) wycked mē maye not / but that
they must nedes sele of this plesānt
sowne / & yet many of them w that
fyllhynge hoke and with that instru-
mēt betake / that is they passe away
fro dethe & come to lyfe / all seyntes
wroughten & toke w þ instrument.

The fyrste þ sowned in the sowne
of lyfe was my ryght swete & ryght
wel byloued sone / takynge vpon hþ
youre manheed / with þ whiche mā-
heed ored to the godheed / he made
a ryght swete sowne vpon the cros /
& so he toke the sone of mākynde fro
þ deuyll / þ whiche he hadde so longe
tyme kepte for his syne / all ye sholde
folowe the doctryne of his mayster
in youre best maner. **O**f hym the
apostels toke theyr doctryne / lūge
and sowynge his worde throughe
all the worlde. **M**artyrs also & Con-
fessours / Doctours & Virgyns / all
by theyr maner of seynge. **A**lso the
glōryous mayde Ursula which sown-
ed so swetely her instrument / þ she
caughte fyrste there with a .xi. thou-
sande byrgyns / & afterwarde mul-
typlied the nombre meruaylously /
bothe of them and of other with the
same sowne. **I**n the same wyse
thus do other / some in one wyse and
some in another. **W**ho is cause of
this? **C**ertayne my inspyte pro-
updence / whiche haue proupyd to
gyue to them instrumentes / and als-
o I gaue to them a waye and a ma-
ner / by the whiche they myght gyue
sowne / and what that euer I gyue
to them / for what that I do suffer
for to fall to thē in this lyfe / it is to
thē a way for to encrese theyr instru-

mētes yf they wyll knowe it / & that
wyll do they: lyghte awaye fro thē.
¶ Wherwith se they? ¶ Certayne w
y cloude of they: owne pper loue / &
w plesaunce of they: owne conceyte.

¶ The. iiii. chapyter is of the
prouydēce of god in generall
that he bleth i his creatures
in this lyfe & in y other. ¶ Al-
so of the prouydēce of god for
his poore seruaūtes / helpige
thē with tēporall goodes / &
other maters as it is specyfy-
ed in y kalender. Ca. iiii.

Doughter thy herte shall
be made larger / & therfore
open the eye of thy intels
leccyon with the lyghte of
feythe / for to beholde w what loue &
prouydēce I haue made & ordeyned
mā / y is y he sholde. Joye i me most
louerayne endelesse good / for fully
I haue prouyded for hym bothe in
soule & body (as I haue tolde the)
bothe to vnparfyte & parfyte / good
& euyl / ghostly or bodyly / in heuē &
i erthe / i this deedly lyfe & also i y lyfe
of vndeedlynesse. ¶ In this deedly
lyfe as lōge as yelue here / I haue
boūde you w y bōde of charite (why
ther a mā wyll or no) he is boūde in
y same bōde / yf he vnlose hys selfe fro
affeccyō / y is yf he be not in y chary-
te of his neyghbour / he is boūde of
nede y bothe i wyll & dede he sholde
vse charyte / & yf ye lose it in your af-
feccyō by cause of your wyckednesse /

thā be ye bōde & cōstrayned namely
of nede for to vse it i acte / for I haue
not prouyded for to vse it to one mā
alone / nor made eche man knowe y
thyng which is spedefull for hym
i all his lyfe / but one hathe one thynge
of grace and another hathe another
thynge / y a mā may haue cause & ma-
ter for veri nede / one to be enformed
by another. ¶ This y sees by en-
sample y a workemā or a craftymā
gothe for to lerne som thynge of y tyl-
ler / & y tyller of y craftymā / so y one
nede to be enformed of another /
for y one can not do y the other can /
in y same maner a clerke & a relygy-
ous mā haue nede of seculers / & secu-
lers relygyous / for y one woute the
other cā nothynge do / & thus of all o-
ther. ¶ Myght I not gyue to eueri
y y is nedefull? ¶ Yes certayne / but
I wolde w prouydēce y one meked
hys to another mekely / & y they shold
be coacte by mekenesse eche of thē to
vse togyder bothe acte & affeccyō of
charyte. ¶ I haue thus shewed i thē
my magnyfyence / my goodnesse / &
my prouydēce / & yet they suffer thēs
selfe to be led in derkenes of they: p-
per freylte / y lymes of your body do
you shame / for they vse charyte togy-
der (& not ye) for whan y heed aketh
y honde helpeth it / & whā y synger
whiche is y leest lyme suffereth ony
peyne y heed is anguyshed therwith
thoughe it be y more worthy lyme
of y body. ¶ In y same wyle euery
lymme helpeth other w cōpassyon /
bothe y eye & her thynge w all other par-
tes / so doth not a proude mā y seeth
his pore lymes seke & feble / y is pore
¶ iiii.

folke/and yet wyl not helpe them in
 theyr nede/not onely with ony tem-
 porall good that he hathe / nor with
 the leest worde of his mouthe / but ra-
 ther with lytell settinge by them &
 repressinge them / he turneth his face
 fro them / he is ryche / and yet he suf-
 fereth hy to dye for honger / but suche
 one seeth that his wretched cruelte
 casteth cruelte to me / so þ his proude
 dedygnacon descendeth done to the
 depenesse of hell / neuerthelesse yet I
 proude to that poore creature / to
 whome for the pouerte shall be re-
 warded in blys wendeles rychesse /
 and þ proude wretche shall be sharp-
 ly repressed of my onely sothe faste
 sone Ihesu / in suche wyse as the ho-
 ly gospel saythe / but yf he amende
 hym or that he dye / it is wryten in þ
 holy gospel thus. **E**urui & nō
 dedistis michi māducare. &c.
 I honger and ye gaue me no meet /
 I thyrsted & ye gaue me no drynke /
 I was naked & ye couered me not /
 I was leke and i pryson & ye came
 not to me / it shall no profyte be to hy
 thā in þ laste daye for to excuse hym
 thus. **L**orde I saue þ neuer / for
 yf I hadde sene the / I wolde haue
 done al this to the. **T**hat wretche
 knoweth well that thus he seeth / þ
 the whiche ye do to the lest of myne /
 ye do to me / & therfore ryghte wyse-
 ly to hy shall be gyue endeles peyne
 with fendes. **N**ow thou know-
 es I haue proudded in erthe for the /
 that they go not to endeles sorowe /
 yf thou dyd beholde me than aboue
 in the endeleste lyfe in the kyndes of
 angels / & ymonge þ cytespns dwel-

lynge in that endeles blyss / whiche
 by vertu of my sones blode that vn-
 defouled lambe haue receyued that
 lyfe / that I holde so ordeyne them
 and set them in order / that is for to
 set one for to tast onely his owne pro-
 per good in that blesyd lyfe / and not
 for to comune charitably & be parte-
 ner of the goodes of other / naye I
 wyl not so / but theyr charyte is so
 parfytely ordeyned that the greates
 tasteth the good of the lesse / and the
 lesse of the greates / I call it lytell as
 for the mesure / not for that the lesse
 is full of ioye as the moste / for eche
 after his degre is ful of ioye / as it is
 reherced i another place before. **H**owmoche
 charytable broderheed
 there is / and howmoche oneheed in
 me / and one with another / for they
 haue that of me / & they knowe well
 that they haue it of me whiche they
 haue / & they kepe it wholly drede &
 du reuerence / seynge and knowynge
 theyr owne dygnite wherin I haue
 set them / there angels comune with
 men / that is with the soules of bles-
 syd men / and blesyd soules with an-
 gels / and so eche of them be ioyfull
 of the good of other in the brenynge
 loue of charyte / and so they ioye in
 me with ioye and gladnes without
 ony sorowe / & swetely without byt-
 terness. **F**or whā they dyd lyue in
 erthe / i theyr dyenge they tasted me
 by affectyon of loue in the charyte of
 theyr euen cryste. **W**ho ordeyned
 this? **M**y wysdome with ryghte
 meruaylous and swete prouddence /
 and yf thou tourne thy thoughte to
 purgatory / thou shal also fynde ther

my swete & ryght meruaylous prouydence in the wretched soules that haue loste theyr tyme in this worlde by ygnorance/and bycause þ they maye be departed frome the body/they haue no more power for to helpe them/as for deseruyng of ony despyueraunce of payne/and therfore I haue prouyded for the by meane of you that yet do lyue i erthe/whiche haue tyme for the for to raunsome the out of payne by almesdeedes and by masse syngyng whiche they ordeyne for to be sayde of my mynysters/by fastyng and by prayers done in the state of grace/with al these meanes ye abrydge theyr tymes of payne/by medycyon of my mercy. ¶ Nowe is this doughter a swete prouydece all this haue I sayde to the þ thou shold be rapte with loue with in thy soule/in suche thynges as longen to the helthe of a soule/& also for thou sholde araye thyselfe w lyght of holy seythe with stydfaste hope i my prouydence/& that þ sholde throwe out thyselfe fro thyselfe/and in all that thou sholde do for to hope in me w/out ony scruple drede. ¶ Of the prouydence of god for his pooze seruautes/helpyng them with temporall goodes. ¶ Now dere doughter wyll I tell the a lytell party of the maner whiche I helpe and releue my pooze seruautes in theyr bodyly necessitye that hope and trust in me/and yet neuerthelesse they be well apayde of theyr nede(othe parfytely or vnparfytely)as they themselves be parfyte or vnparfyte. ¶ I prouyde also to my pooze folke dwellynge in þ worlde

whiche be pooze in spyryte and wyl/that is w spyrytuall entent/I speke not of suche as be synple & pooze in the worlde/for there be many suche pooze whiche wolde no pooze men be/suche be ryche folke(as touchyng theyr wyll) for they hope nothyng in me/noz they bere not ryghte gladly they pouerte whiche I haue gyue to them for a medycyne to theyr soules/for rychesse sholde haue done the harme and turned them to dampnacyō/all my seruautes be pooze folke and not beggers/a begger oftetyme hathe that he wolde haue/and therfore he suffereth grete necessitye/but I desayle neuer my pooze seruautes/as longe as they hope in me/& I lede them forth in that pouerte/somtyme to the laste ende/that they sholde the better knowe & se that I am he whiche wyll prouyde for the by þ whiche truste they shold make them stronge with loue in my prouydence/and so gladly for to receyue þ spouse of very pouerte/wherfore þ holy ghost theyr mynyster w mylde mekenesse wyll puruaye for the all that is nede bothe to theyr bodyes by gyuyng of a greate desyre in the hertes of other folke þ whiche maye gyue them/so that they shall go and releue them in theyr bodyly nedes/al the lyfe of my swete pooze folke is thus gouerned with the belynesse whiche I gyue to the seruautes of the worlde for them/neverthelesse yet I proue the in pascyēce i seythe/and in perseueraunce/for I suffer somtyme to be sayd and done to the bothe repyues and wronges/& yet

he that dothe suche wronges to the /
 I styre them to do them almes / &
 for to helpe them i theyr nedes / this
 is a generall prouydence gyuen to my
 seruauntes / but somtyme I vse it
 in my ryghte specyall seruauntes w
 out meane of ony creature onely by
 my selfe / as y knowes well I dyd to
 my glouryous seruaunte seynt Domp
 nycke / for in the begynnynge of his
 order / his brederne dyd suffer greate
 nede and penury of meet / so ferforth
 that whan the houre of meet was
 come and they had nothynge to ete /
 my well beloued Dompnycke with
 the lyghte of seynt the hopynge in me y
 I shold prouyde for the / layd to his
 brederne thus. ¶ Chyldren sette ye
 downe to meet / his brederne anone
 were obedyent to his wordes & late
 downe / than I prouyded to all the y
 had trust in me / & sende two angels
 with ryghte whyte breed to the (in
 suche plente) that they had greate
 abundaunce therof many tymes af
 ter / this prouydence was not done
 with meane of man / but onely by y
 benynge myldenes of y holy goste /
 somtyme also I prouyde for my ryght
 specyall seruauntes a lytell quanty
 te of lyuelode whiche was not suffy
 cyent for the / as thou knowes well
 I dyd to y swete mayde seynt Ag
 nes / which serued me fro her chyld
 heed vnto her laste ende w greate
 mekenesse / by y whiche mekenesse
 with quycke seynt / at the comman
 dyment of my blessyd Mary my so
 nes moder / she dyed we her to greate
 parfyte pouerte / and so without ony
 temporall substaunce she bylded a

Monastery in suche a place / where
 somtyme was as y knowes well a
 comune house of womē / she thought
 not whan she sholde bylde it thus /
 how myght I parforme this / but
 helyly w my prouydence she made
 there an holy monastery / where she
 gadered togyder in the begynnynge
 xliij. maydens whan she had ryght
 noughte for to gyue them of meet &
 drynke / but as I prouyded for the /
 ymonge all other thynges whan I
 hadde longe prouyded for them as
 for theyr bodyly nede / I suffered the
 thre dayes to be without breed / onely
 lyuynge with herbes / yf thou aske
 me tha why I withdrowe fro them
 theyr necessary lyuelode / nameli fro
 suche as had hope in me / sythen I
 haue sayde before that I wolde not
 fayle my seruauntes that put theyr
 hope in me / but y they sholden haue
 suche as them nedeth / wherfore the
 semeth that they lacked theyr nede /
 for onely with herbes the body of a
 reasonable creature lyueth not / for
 to speke comunely of suche as be not
 parfyte / for though Agnes was p
 fyte / other of her susters were not
 parfyte in the same pfectyon / to this
 I shall answer the thus. ¶ I sus
 fred that i her / that she sholde be ful
 fylled plentifully in my prouydence /
 and other that were yet vnparfyte
 of her susters / myghten haue cause
 by the myracle that sheweth for to
 parforme her begynnynge & funda
 ment in the lyghte of holy seynt / ne
 uertheless in those herbes or i suche
 other / I myghte gyue moche grace
 of releuyng / or els in gyuynge suche

dysposcyon to mankynde that he
 holde better lyue with þ̄ lytel herbe
 and somtyme without meet / thā he
 dyd befoze with breed and other ma-
 ner of meet that be gyuen and ordey-
 ned for the lyfe of man / thou know-
 es well this is sothe / for þ̄ have pro-
 ued this thyselſe / neuertheleſſe whā
 that Agnes had lyued ſo longe (as
 I haue ſayde) with ſo lytell quanty-
 te of lyuelode / ſhe lyfte by the eye of
 her ſoule to me with lyghte offeythe
 and ſayd thus / fader my lord ende-
 leſſe ſpouſe haſt thou made me for to
 take out theſe maydens out of theyr
 faders houſes / that they ſhall now
 perſhe for hunger / good lord / good
 ſpouſe proude for theyr nede. ¶ Lo
 daughter I was he that made her
 for to aſke me ſo / for that I wolde
 haue her feythe proued / that meke
 prayer was ryghte lykynge to me /
 therfore I extended my prouydence
 in her / that whan ſhe ſtoode ſo befoze
 me / I conſtrayned a certayne crea-
 ture in his ſoule by inſpyracyon of þ̄
 holy ghoſte for to bere to thoſe wo-
 men ſpue ſmall loues / by the whiche
 the ſoule of Agnes had reuelacyon /
 by the whiche reuelacyon ſhe tour-
 ned to her ſyſters and ſayde thus /
 go daughters and anſweree at the
 whele / and take in theyr breed / they
 went as they were comaunded and
 brought in breed / whiche was
 departed ymonges them / & I gaue
 ſo greate myght and vertu to thoſe
 loues in the departynge of them / ſo
 all they were plentiuouſly fulfilled /
 and whan they hadde eten / there re-
 mayned aſmoche whiche they toke

fro the table / that they had another
 tyme to the full for the nede of theyr
 bodyly lyfe. ¶ Thus do I with my
 prouydence whiche I ble with my
 ſeruauntes that be wylfully poore /
 & yet not onely wylfully poore / but
 poore in ſpyryte / for without a ſpyry-
 tuall entent / it were ryght noughte
 worthe for the / as it happed to phy-
 loſophers whiche for the loue þ̄ they
 hadde to cunnyng and for the wyll
 that they hadde to lerne it / they ſet
 not by ryches / & therfore they made
 them poore wylfully / knowynge be-
 ry well þ̄ beſynneſſe of þ̄ worldely & ry-
 ches wolde let them / and not to ſuf-
 fer them to come to þ̄ parſyte know-
 lege of cunnyng / whiche cunnyng
 they ſette befoze the eye of theyr in-
 telleccyon (as for one ende) but by
 cauſe this wyll of pouerte was not
 done for the glory and laude of my
 name / therfore they had nother lyfe
 of grace nor of pſecyon / but rather
 of endeleſſe dethe. ¶ Oſeyples whi-
 che do come for keepynge and deſy-
 ryng of temporall goodes bnoyde
 natel. I haue touched þ̄ ſomwhat
 that thou maye the better knowe þ̄
 treſour of wylful pouerte in ſpyryte.
 ¶ Who knoweth that : ¶ Certayne
 my well beloued poore ſeruauntes /
 whiche haue ythrowe awaye fro the
 the burthō of rycheſſe in to þ̄ erthe /
 that they myght lyghtly paſſe forth
 in theyr iournaye and ſo to enter by
 the ſtrayte gate. ¶ There be ſome þ̄
 bothe actually and mentally throwe
 it awaye fro them / and they be thoſe
 that bothe actually and mentu ally
 do kepe the commiaūdymentes and

Sexta

the counseyles / but some ther be that
onely kepe the counseyles mentally /
spoylge theyr affeccyon fro ryches /
for they kepe them by vnozdynate
loue / but ozdynately and with holy
drede I made no possessoure of the /
but a dyspensatour & a puruayoure
for poore folke / suche one dothe wel /
but yet þe fyrste be ppyte bothe with
more fruyte thā these haue / & also w
lesse impedymēt / in whome my prou
ydece semeth more shynynge actus
ally thā in these / for suche one by þe
vertu of very pouerte holdeth hym
selfe meke & lowe i his owne lyghte /
of þe whiche mekenesse I haue tolde
the before in another place / therfore
I shall tell the more now onely of þe
vertu of pouerte . ¶ I haue tolde þe
yf thou haue mynde / þe all euyl / all
harne / & all þe payne in this lyfe / &
in þe other lyfe of paynes / do come fro
the loue of delyces / but now shall I
tell þe what good cometh of pouerte /
all peas & rest cometh of pouerte / be
holde now & se of what chere my bes
ty poore seruaūtes be of / with how
moche ioye & iocundyte they dwell /
they be neuer sorow / but for offence þe
is done to me / whiche sorowde tour
mēteth not theyr soules / but it mar
keth þe soule fatte in grace / for theyr
pouerte they wyne endeles ryches /
& bicause they haue forsaķe derknes
they fynde þe most ppyte lyghte / for þe
forsaķge of þe worlde / they haue spy
rytual ioy / for þe forsaķge of deedly
goodes / they fynde vndeedly goodes
& so receyue ghosly cōfortes / for to
haue labour & payne / it is a refres
hyng of þe soule w ryght wysenesse

a fraternal charyte / they lyue w eue
ry reasonable creature / they accepte
nomore one creature than another /
but yf they be suche þe be more vertu
ous thā other / i suche shyneth þe ver
tu of holy feythe & of veritope / i the
breneth þe fyre of dyuine charyte / þe
whiche do lyfte vp & auoyde theyr
hope fro þe worlde / & fro all vayne ry
chesse / & they haue embraced þe very
spouse of pouerte w þe lyght of very
feythe / which they haue in me þe ani
most souerayne & endelese blessyd
nesse . ¶ Wyl þe knowe whiche be þe
honde maydens & seruaūtes of very
pouerte : ¶ Certayne bylyte / abiecs
cyon / cōtempte of mā & of hys selfe / &
very mekenes / whiche do serue & no
ryshe affeccyon of pouerte in þe soule .

¶ The fyfte chapyter is of þe
excellence of them whiche be
poore i spyryte / & how cryste
taughte vs of this pouerte /
not oneli bi worde / but by en
sāple / also of þe prouydence of
god for the þe take this pouer
te / & a short repeticiō of þe fore
sayde dyuine prouydēce / al
so other maters / as is reher
ced in the kalender . Ca. v.

My very seruaūtes brened i
þe fyre of charite / forsoke ry
chesse & theyr senciþle fes
lynge / lyke as the apostell
Mathew dyd / þe whiche forsoke ry
ches / & sued my onely sothefast sone
Ihesu / whiche taughte you bothe

a maner & rule for to loue & folowe
 very pouerte / & he taughte you not
 onely by worde / but by ensample /
 for fro the begynnyng of his byrthe
 vnto þe last ende of his lyfe / he taught
 you this doctryne by ensample / he
 hymselfe wedded fro you this spouse
 of very pouerte / not withstondyng
 that he was most souerayne blessyd-
 nesse by vnyon of dyuine nature / by
 the whiche he is one with me and I
 with hym / and yf thou wyll se hym
 meke & lowe in greate pouerte / be-
 holde god made and arayed with þe
 bylyte of youre māheed / so þe maye
 se that swete & ryghte well byloued
 Ihesu bozne in a stable / for to teche
 you that lyue in this lyfe / euer for to
 be bozne in the stable of youre owne
 knowlege / wher ye sholde fynde me
 bozne by grace within youre soules.
 ¶ Also thou maye se hym lyenge in
 þe mydle ymonge beestes / in so grete
 penury þe Mary his moder had not
 wher with to couer hym / but in the
 colde tyme wth the byrthyng of those
 beestes and with haye he was made
 warme. ¶ Lo he þe was the fyre of
 charyte wolde suffer colde in his mā-
 heed all the whyle that he was in þe
 worlde on lyue / bothe in presence of
 his dyscyples and in the absence of
 his dyscyples / so that other whyle
 for hunger his dyscyples dyd gader
 the erres of corne and ete them / & yet
 in þe laste ende of his lyfe he was dys-
 popled of his clothes and scorched all
 aboute a pyller / and also with grete
 thurst he hanged vpon the crosse /
 i such penury and pouerte þe bothe
 the erthe & the tree whiche he haged

vpon defayled hym so that he hadde
 no place where he myghte laye his
 heed / but that he muste nedes reste
 his heed vpon his shulder / and also
 he that was dyslike w loue / he made
 to you a bathe in his blode / by the
 dyng of his blode / in openyng of
 his body on euery syde / & he beyng
 so in suche myseri gaue to you grete
 rychesse / and also he beyng vpon
 the strayte tree of the crosse / he gaue
 plentiuously his largenesse to euery
 reasonable creature / & by tastyng
 of the bytternesse of gall he gaue to
 you swetenesse of grete suauyte / &
 he beyng in sorowe gaue to you cō-
 forte / and he beyng bounde & naye-
 led to the crosse deliuered and vnlo-
 sed you fro þe bonde of deedly synne /
 and in that he was made seruaūte /
 he made you fre and deliuered you
 fro the deuylls daunger / and i that
 he was solde he raunsomed you by
 his blode / and in that he toke dethe
 he gaue you lyfe / in þe whiche dethe
 he gaue to you the rule of loue / shew-
 yng moze loue to you thā he ought
 for to do to you / that were to hym &
 to me endelesse fader deedly enemy-
 es / he gaue to you also a rule of very
 mekenesse / in that he suffered in the
 most repreneable dethe of the crosse /
 repreneues & shames sufferynge the
 ryghte mekely / he gaue you also a
 rule of very pouerte / for as it is wy-
 ten of hym / foxes haue caues & den-
 nes / & byrdes of þe ayre haue nestes /
 but þe sone of mā hathe not wher he
 maye laye his heed. ¶ Who maye be
 ryly knowe this? ¶ Certayne he þe
 bathe þe lyghte of very feythe. ¶ In

Whome may thou fynde this feyther?
Certayne i poore folke of spyryte
 þ haue take for theyr spouse þ quene
 of pouerte/ this quene hath a realme
 in þ which realme is neuer warre/
 but pease & reste/ she is full of ryght
 wysenelle/ for all vnrightheysenelle
 is departed fro her / þ walles of her
 cytee be welles/ for the foundamente
 therof is not sette vpon the grounde/
 but on a quicke stone Ihesu my one
 ly sothefaste sone / within is lyght/
 without derkenelle / for the moder
 of this quene is the depenelle of my
 dyuine charyte / the raymet of this
 cytee is pyte & mercy / for the tyrant
 of ryches which bled cruelte is pul
 led away fro thens / there is one ma
 ner benyuolence w all the cytespns /
 that is loue of neyghbourhed / ther
 is also lōge parseruaunce with prou
 dence / which gouerneth not his cy
 tee vnprudently / but with greete prou
 dence besyly wakyng / and therfore
 a soule that is wedded to this ryght
 swete quene of pouerte / she hath
 made herselfe a lady of all these ry
 ches / & she maye not be lady of one /
 but she be lady of all / and as ofte as
 þ appetyte of ryches falleth in that
 soule / so ofte she is departed fro this
 good / and fyndeth herselfe w greete
 mysery without the cytee / and yf it
 so be that she be founde feythfull &
 trewe to this spouse euer & alwaye /
 þ same spouses pouerte wyll large
 ly departe with her abundaunt ry
 ches . ¶ Who maye se this grete ex
 cellēce of pouerte . ¶ Certayne none
 but suche a soule / i whome shyneth
 the lyght of feythe / this same quene

pouerte / arayeth a soule with grete
 purete w drowyng rychesse / which
 made her clene & depyrued her from
 wycked thoughtes / & gyuēge to her
 good / she draweth out also fro her þ
 besynelle of the worlde / and whan þ
 bytternelle is gone / thā remayneth
 in her swetenelle / she cutteth awaye
 fro her the thornes / and thā remay
 neth the rose / she also dyscargeth the
 stomake of the soule fro the corrupte
 humours of vnozdynate loue / & ma
 keth it lyght / and after tyme it is so
 boydded / she spyleth it w meet of bers
 tu / which gyueth grete swetenelle /
 she setteth there also the seruantes
 of holy hate & of loue / for to purge &
 araye the place for those seruantes
 of holy hate of vyces and of proper
 sensualityte / turneth þ soule & bothe
 clenseth it & purgeth / & loue of vertu
 arayeth her / by puttynge awaye fro
 thes all maner doubt / depyruēge
 her fro seruple dyde / and gyuēge to
 her sykernesse with holy dyde / all
 graces / all plesaunces / & all delyses
 that suche a soule þ hath wedded þ
 quene of pouerte can than desyre .
 ¶ She fyndeth / she is not than a
 frayde of byrdges / for there is none
 that maye make debate and warre
 w her / she is not yet afrayde of hon
 get nor of derthe / for feythe seeth &
 hopeth in me his maker / of whome
 cometh out all ryches and proudece /
 whom alwaye I noy she and fede .
 ¶ Was ther euer founde any very ser
 uaunte of my spouse of this pouer
 te / which dyd euer peryshe for hon
 get . ¶ Maye certayne / but there be
 founde ynowe þ do peryshe of them

whiche abounden in greate ryches/
 & trusten rather in theyr ryches thā
 in me. I sayle neuer the ryght wyle
 man/for he sayleth neuer to hope in
 me/and therfore I proude to them
 as a benynge fader and a pyteous/o
 w h o w m o c h e i o y e & l a r g e n e s o f h e r
 tes many haue runne & come to me/
 whā they knewe well w̄ very lyght
 of seythe/ p̄ fro the begynnynge vnto
 to p̄ ende of worlde how I vse and
 haue bled & shall ble my proudece
 in all thynges bothe spyrtyuall and
 tēporall/all suche I make them suf
 fer moche thysge for to encrese them
 i seythe and hope/ & yet I rewarde
 thē euer for theyr trauayles/for I
 sayled them neuer in nothyng that
 is nedefull for them/they haue ful
 ly proued p̄ depenesse of my prouy
 dēce/by tastinge therein the mylke of
 mi diuine sweetenes/wherfore they
 drede not p̄ bytternesse of dethe/but
 with longynge desyre as deed folke
 they renne to this quene of pouerte/
 as suche p̄ be rapte in loue/ & quycke
 in my wyll/for to suffer colde/hon
 ger/cryst/hete/scoznes/ & repreneues/
 puttyng awaye fro them theyr pro
 per sensuallte & ryches w̄ greate de
 syre grynge theyr lyues/for loue of
 lyfe p̄ is of me p̄ am endelesse lyfe/ &
 shedynge theyr bloode/for p̄ loue of
 my sones bloode. Beholde and se
 what louers of pouerte haue be bes
 soze the/that is apostels/martyrs &
 other gloriuous seyntes/as Peter &
 Paule/Steuē and Laurence/and
 suche other/whiche whā they werē
 put in the fyre for to brenne/they ses
 med that they stode in no fyre/but

rather on floures of greate delyte/ &
 Laurence was ioyfull whā he sayd
 to the tyrant thus/that one fyre is
 rosted ynoughe/turne it & begynne
 to ete therof. What was p̄ cause?
 Certayne for p̄ fyre of dyuine cha
 rite had quenched in hym p̄ felynge
 of his lytell sensuallte. To Ste
 uē also stones were swete. What
 was p̄ cause? Certayne loue/with
 the whiche loue he wedded p̄ quene
 of pouerte/and forlake p̄ worlde for
 glory and laude of my name/ & toke
 that quene pouerte with the lyghte
 of holy seythe/with stydfaste hope &
 very obedyence/bothe obeyenge to
 the commaundmentes and also to
 p̄ counseyles/whiche my onely sothes
 faste sone Ihesu hathe gyue to thē/
 for to be kepte bothe actually & mens
 tally (as it is sayde before) all suche
 trewe seruauntes of myne haue des
 syre for to dye/for this bodyly lyfe is
 to them dyspleasaunce/they desyre not
 for to dye/for this bodyly lyfe is to
 them dyspleasaunce/they desyre not
 for to dye for to eschewe labour/but
 onely for to lyue in me endelesly that
 am theyr ende. And why do they
 not drede dethe whiche naturally a
 mā oweth to drede? Certayne for p̄
 spouse of pouerte whome they haue
 wedded hathe made thē sure/with
 drawynge fro thē bothe loue of thē
 selfe & also of ryches/ & so with dēu
 they haue putte vnder fote naturall
 loue/ & haue receyued p̄ lyght & that
 diuine loue/which is aboue nature
 it is no peyn for suche a man for to
 forlake his lyfe & his ryches/for to
 h̄ p̄ loueth not his naturall lyfe/ &

Sexta

also worldely ryches/ he may not sorrowe for the/ but rather he delye th in forlakyng the whome he hateth/ so þ on what lyde þ turne the/ þ shal fynde in the ptyte peas & quyetnesse & all good/ & to wretches þ haue possellpon of tēporall goodes w moche vnozdynate loue/ it is ryght greate vntollerable peyne bothe to forsake theyr ryches/ and also for to forsake theyr lyues/ though it seme the contrary by outwarde syght/ but in effecte is so/ many wolde saye þ poore Lazar stode in greate mysery whan þ ryche mā stode i greate ioye & quyetnesse/ and yet was it not so/ for the ryche mā suffered moze peyne w his ryches/ thā poze Lazar dyd w al his sores. ¶ Why was þ? ¶ Certayne for in hþ of hymselfe was a quycke wyll/ fro þ whiche cometh out al peyne/ & in Lazar his owne wyll was deed & quycke in me/ whiche i peine had cōforte/ whan he was expulled fro mē/ & nameli þ riche mā þ is dāpned/ this Lazar was nother norþ/ shed nor gouerned of mē/ & therfore I prouided for hþ thus/ þ an vnreasonable beest sholde lycke his woundes/ & in þ dyenge of bothe/ Lazare was take vp to lyfe euerlastyng/ & þ ryche man was buryed in hell/ & therfore ryche mē be dwellþge in sorrowe/ & poore mē whiche be my parfyte seruauntes euer i greate ghostly ioy/ for I gyue the to louke mylke of many trybulacyōs/ & so bycause they haue forsake all thyng/ they haue all me/ the holy ghoost also is bothe noyshed of theyr ioules & booyes/ in what state þ euer they stode

in/ I prouyde also for the of beestes in dyuers wyse/ as they haue nede to serche solitary folke/ also I make another solytary man go oute of his Cell & releue hym in his nede/ for þ knowes wel how oftē tymes it hath happed to the þ I haue made þ go out of thy Cell for to socour þ poore/ also I haue made þ thyselke to pue this prouydēce in experyēce/ whan I haue made othe to satysfy to thy nede/ & yet whā creatures fayled þ/ I fayled þ neuer þ am thy endeles maker therfore thus i al wyse I prouyde for creatures. ¶ But whē cometh this trowes þ þ a mā stōdþge in ryches & in so grete charge of his body w moche rayment & many clothes/ & euer is seke/ & also of whome maye this come/ that a mā whiche hathe dyspyled ryches & chosen povertie for þ loue of me hauyng but one coote for to couer his body there somtyme he hadde many and is by come bothe strōge & hole/ & yet moze ouer hþ semeth þ it greueth hþ not/ nother harme of þ body/ colde/ hete/ nor yet no greate boytuous metes. ¶ Whē cometh all this trowes þ? ¶ Certayne fro my prouydence þ I haue prouided for hþ/ & take þ charge of hþ vpon me/ i asmoche as he hath fully forsake hþ selfe/ th⁹ dere doughter þ maye se in how moche delyces my poore seruaūtes enhabyte. ¶ A shorte repecypon of þ forsayde dyuine prouydence. ¶ We haue I tolde þ þ lest pty of my prouydēce in euery creature/ & in all maner of peple/ shewyng þ þ fro þ begynnþge whā I made þ worlde & also creatu

res/gyuſſe the beſſe to þ ymage & lykenelle of me/vnto the laſte daye
I ble and haue do & do what þ euer
I do with prudence/ſo to ordeyne & prouyde for poure helthe / for **I** deſyre nothynge of you / but poure holy nes / & al thynge þ is gyue to you whiche is of my ſubſtance & beyng / is gyue to you onely for þ ſame ende / þ **I** myght ble in you my prouydece / this is not knowe w wycked worlde ly me / whiche haue put fro hem the lyghte / by the whiche they ſholde ſe this / & alſo **I** haue tolde þ bycauſe they knowe it not / they be ſclaudred in me / neuertheleſſe w pacynce **I** ſuffer the / abydyng euer vnto the laſte euer prouydege to the for they nedes / as well to ſyners as to ryght wyſe me / bothe in ſpyrytuall & tēporall thyngeſ. **A**lſo **I** tolde þ of the imparfeccyon of ryches / þ in what wretchedneſſe they be broughte in / whiche haue ryches in poſſeſſyō by vnozdynate loue / & alſo **I** tolde þ of þ excellēce of pouerte & of ryches / þ þ quene of pouerte gyueth to a ſoule which hath choſe her for her ſpoule / felthypped w þ ſuſter of bylyte / of þ which bylyte w obediēce togyder / **I** ſhall tell the afterwarde. **A**lſo there **I** ſhewed to the / how moche pouerte pleaſeth me / & how dere it is to me / & how þ **I** puyde to it meruaylouſly w my puydece. **A**t this haue **I** tolde þ for þ cōmēdacyon of this vertu of pouerte / & alſo for þ cōmēdacyon of pſyte ſeythe / w þ whiche ſeythe a ſoule cometh to this the moſt pſyte & moſt excellēt ſtate of pouerte / þ ſhe myght encreſe in ſeythe

& hope / & þ alſo ſhe myght ſorrowful ly knocke at the gate of my mercy.
Therfore dere doughter thynke this in thy ſoule w quycke ſeythe / þ **I** ſhall vtterly fulfyll thy deſyre / & alſo the deſyre of my ſeruauntes / though they ſuffer moche vnto the laſte ende of theyr dethe. **B**ut be not dyſconforted / be glad & ioyful in me þ am thy defender & cōforter / lo doughter now haue **I** ſatysfied thy deſyre of my prouydece / of þ whiche þ prayed me þ **I** ſholde prouyde for þ neceſſites of my creatures / & thus þ knowes & haſe well ſene / þ **I** am no dyſpyſer of very holy deſyres.
How this ſoule whā ſhe gaue worſhypp & thankynge to go / ſhe prayed þ he wolde ſpeke to her of the vertu of obediēce. **H**ā that ſoule had ſuche deſyrt in that very holy pouerte / & rapte by loue as a drūke ſoule in the endeſſe magnyfyēce and transformed in the depeneſſe of his meruaylous prouydece (ſo ſerforth) that ſhe beſſe in þ beſell of þ body / wened that ſhe hadde be without the body / by rauſhyng of the fyre of his charyte made i her / ſhe behelde ſtydfaſtly with þ eye of her intellee cyon i his dyuynē mateſte / ſayenge thus to þ endeſſe fader. **O** endeſſe fader / o bleſſed ſayrenes / o endeſſe wyſdome / o endeles goodnes / o endeles myldenē / o worthy hope / o refute and reſtreſſher of ſynners / o meruaylous largeneſſe / o endeles & inſynpte good / o all wounded in loue / me ſemeth þ þ haſe nede of vſ wretched creatures / for thy ſpeche ſheweth as thou couthe not lyue

without vs/ not withstōdinge thou
 arte endelesse lyfe of whome all thys
 ges taken lyfe/ without whom may
 no thyngelive/ why arte þ so woun
 ded in the loue of thy reasonable cre
 atures/ they forsake þ and thou ser
 ches them/ they fle fro the/ and thou
 comes nyghte to theym/ moze nerer
 thou myghe neuer come/ than for to
 seðe thy onely sothefast sone Jhesu
 to take oure fleshe vpon hym. ¶
 good lord what shall I saye what
 shall I speke/ all my spekyng is to
 the no spekyng/ therfore I shal say
 thus as a chylde dothe/ a/a/a/ for I
 can none other speke/ the tongue of
 my body is suche that it shall haue
 ende/ and therfore it can not expresse
 the affectyon of the soule/ whiche de
 syrth ifynytely/ me semeth that I
 may saye as þ blessed apostell seynt
 Paule sayde that was thus. ¶ The
 eye may not se/ þ ere maye not here/
 nor in to the herte maye not ascende
 suche thysges/ as I haue sene ¶ And
 what haue thou sene wretched soule
 ¶ I haue sene the prynces of god/
 whiche is vnlefull a man to speke.
 ¶ What shall I than saye? ¶ Cert
 ayne I maye nothysge saye worthy
 ly/ thus abydyng in my bodyly wyt
 tes/ but one thysge I saye to þ soule
 thou haue tasted & sene þ depenelle
 of the endelesse prouydence of god/
 therfore blessed fader without ende
 I thake the of thy greate goodnesse
 shewed to me most wyrtche vnwoz
 thy grace/ & by cause I cōsyder wel
 þ þ arte a fulfiller of holy desyres/
 I desyre the þ yet a lytell þ bouche
 safe to speke to me of the vertu of obe

dyence/ and of his greate excellence/
 as thou endeles fader behyght me/
 that I maye also be rapte in loue w
 that vertu/ and that I maye neuer
 be departed nor passe awaye fro thy
 obedyence/ therfore endelesse fader
 I belesche the for thy infynyte good
 nesse tell me somwhat of the perfec
 cyon of vertues/ and where I may
 fynde it/ and what is the cause why
 it is taken awaye fro me/ and what
 thyng it is that gyueth it to me/ & a
 token that I maye knowe whyder
 that I haue it or not. ¶

And
 here now
 moder and sus
 tren endeth your. vi.
 booke/ in the whiche you
 may fynde ghostly fruytes and
 herbes ryght many with grete ver
 tues and odyferous smelles/
 ryghte plesauante and pro
 fytable for the infyr
 mytes & sekenesse
 of þ soule/ also
 dyuers
 mas



ters and
 ensamples of
 good and holy lyfysge/
 with the parfyt manner of
 fyllshysge of soules/ with other mo.

The seuenth boke.

The fyfste chappier of the seuenth party / and the chappiers of this party speke of the vertu of obedyence / & fyfste how obedyence is had / and what is that thyng / whiche putteth obedyence fro vs / & what is the token of obedyence / & a mā hathe it or that he haue it not / & who is the felowe of obedyence / and of whome it is noyrshed / and of other maters / as it is specyfyed in the kalender.

Ca. i.



han the most souerayne / endelesse / & pytous fader turned his eye of mercy & mydenesse to the deuote soule / & sayde thus .

Here doughter holy desyres & ryght wysse petreyons holde be herde / & therfore I moste souerayne truthe shall fulfyll truly my promyse / in þat that I behyght to satysfy to thy desyre / thou hase asked me of obedyence where thou myght fynde it / & what

2. iij.

is that thyng that putteth away
 obedyence fro the / and what is þat
 he how it maye be knowen whyther
 a man haue obedyence or not. ¶ To
 this I answered and saye / that thou
 syndest obedyence moſte parfyte
 in my ryght ſwete and well blyoued
 onely ſone Jheſu / for in hym þat ver-
 tu was ſo parfyte / that he ranne for
 to fulfill it vnto þat moſte reſpicyable
 dethe of þat crolle / & what thyng it is
 þat withdraweth obedyence awaye fro
 the / I ſhall alſo tell þat the cauſe that
 þat muſt beholde in þat fyrſte mā Adā /
 & there thou ſhall fynde þat very cauſe
 þat auoyded very obedyence fro hym /
 whiche was putte to hy of me ende
 leſſe fader / beholde well & þat ſhall ſe þat
 it is pryde / whiche came out fro his
 owne proper loue & pleaſure of his
 felowe Cue / this is the cauſe þat with-
 dreweth þat parſecyon fro obedyence / &
 broughte in vnobedyence / by þat whi-
 che lyfe of grace is withdrawe and
 dethe is brought in / fro innocency vn-
 to vncleynneſſe þat mā is fall in / & in to
 greate myſery / þat token for to knowe
 þat thou haſt this vertu is pacyence /
 & he þat hathe not pacyence / ſhe woth
 well that he hathe no obedyence / but
 take hede þat in two maner of wyſes
 obedyence is kepte. ¶ The one is
 more pſyte than þat other / yet be they
 not departed yſonder / but knytte to-
 gyder (as I haue tolde þat beſore) of þat
 counſyles & pceptes / þat one is good &
 parfyte / but þat other is more pſyte / &
 there maye none come to lyfe euers
 laſtynge / but he be obedyent / for w-
 out obedyence maye none enter ther /
 by cauſe it is opened w þat keye of obe-

dyence / & ſhutte w the keye of inobe-
 dyence / neuertheleſſe I roacte by my
 infynyte goodneſſe ſeynge that mā
 whiche I loued ſomuche / turned not
 to me agayne that am his parpetual
 ende / toke þat keyes of obedyence & put
 the in þat hōdes of my onely ſothelaſt
 ſone Jheſu / & he as a porter hathe
 ſhutte þat gate of heuē / ſo þat wout this
 keye of obedyence & this porter maye
 none enter ther. ¶ And therfore my
 ſone ſayde in þat holy goſpell / þat none
 maye come to þat fader / but by hym /
 he leſte w you his ſwete keye of obe-
 dyence / whā he aſcended to me / for he
 leſte it with his Wyſcar in erthe / to
 whome all ye owde to obeye vnto the
 dethe / & he þat is out of obedyence / he
 dwelleth i þat ſtate of dāpnacyō. ¶ I
 wyl now þat þat ſe & knowe this greate
 excellēt vertu / in my meke vndeſou-
 led lābe Jheſu cryſte. ¶ Fro whēſe
 came þat obedyence? ¶ Certayne of my
 bleſſyd ſone Jheſu cryſte / for loue þat
 he hadde to my worſhypp / & to your
 helthe. ¶ But whēſe came þat loue?
 ¶ Fro þat lyght of clere ſyght / w the
 which a ſoule ſeeth clerely þat dyuine
 eſſencyall beyng & þat endeleſs tryny-
 te / & ſo alwaye it ſeeth me endeleſſe
 god. ¶ This vyſyō wrought ſo par-
 fyte in hy / þat he put awaye fro you
 your infydeltyte / whiche alſo was
 to me his endeleſſe fader ſo trewe / þat
 he ranne w þat gloryous lyght by the
 waye of obedyence / as ſuche one that
 were all rapte i loue / & by cauſe loue
 goeth not alone / but euers w ſelyſhypp
 of very ryall vertues / for euery ver-
 tu taketh lyfe of the loue of charyte /
 than my ſone Jheſu had w his loue

vertu associate therto / though he vertues were other wyse on hys / & all other wyse in you / but pmo^ge all vertues they sh^d be very obedynt / be very pacient whiche is sh^d pythe of obedyence / & it is a very parfyte token for to knowe whyther a soule haue obedynt vertuously or not / or whyther it be i grace & loue truly or not / therfore sh^d moder charyte hathe gyuen pacientes to sh^d vertu obedynt / for her syster & she hathe so coupled the toggyder / sh^d one may neuer be departed fro the other / for other sh^d haue bothe or none. ¶ This vertu of obedynt hathe also a noyse whiche noyseth her sh^d is very mekenesse / for a mā is somoche obedynt / as he is meke / & so moche he is meke / as he is obedynt / this mekenes is sh^d berer & noyse also of charyte / for sh^d mylke of charyte noyseth sh^d vertu of obedynt / the clothyng sh^d this noyse gyueth to this vertu of obedynt is vylpte / sh^d is let / thge lytell by theyr selfe / & arayenge theyr selfe wth shames & rezeues / in dyspleyng of theyr selfe / & pleynge of me. ¶ In whom shal sh^d fynde this? ¶ Certayne in cryst my onely swete sone / who dyspyled & let lesse by hys selfe thā he dyd / he fulfyllid hys selfe wth rezeues / shames / & scoynes / & he to sh^d bitterest dyspleased hymselfe (sh^d is his bodyly lyfe) for to please me / who was moze pacient than he / for there was no noyse of grutchyng herde of hys in no maner of wyse / but wth patience he fulfyllid lowly my obedynt / sh^d was put to hys of me / therfore in hys ye sholde fynde this vertu of obedynt parfytely / he leste to you

this doctryne and this rule / whiche rule he kepte fyrst hys selfe / he is that rule whiche gyueth lyfe / for he is sh^d ryght waye to lyfe / and therfore he saythe hys selfe thus. ¶ I am waye / truthe / & lyfe / & he sh^d goeth by hym / gothe i lyght / & he sh^d goeth in sh^d lyght maye not stūble nor fall / for sh^d lyght dothe awaye fro hym derkenesse of his owne proper loue / by sh^d whiche he fell in to inobedynt (as I haue sayde sh^d) sh^d the felowe of obedynt is mekenesse / so I saye to sh^d sh^d inobedynt cometh of pryde / whiche pryde procedeth out of sh^d proper loue & dyspyueth a soule fro mekenesse / sh^d suster of inobedynt sh^d cometh oute fro proper loue is vnpatient / & pryde noyseth it wth the derkenesse of inlyde lyte / renynge by sh^d derke waye / that yeldeth & gyueth endelisse dethe / therfore I wyl sh^d all ye rede in this gloryous rule of my sone Ihesu / wher ye shal fynde al maner vertu. ¶ How obedynt is a keye wherwith heuē is opened / & how sh^d keye must haue a thonge and be borne by a gyrdell. ¶ Sythen I haue tolde the where sh^d shall fynde the vertu of obedynt & fro wense it cometh / & who is her felowe / and of whome it is noyshed / therfore now shall I tell the bothe of them that be obedynt / and also of them that be inobedynt toggyder / and of obedynt bothe in general and in specyall / that of obedynt / all the commaundmentes / & all sh^d counseyles / & all youre feyth is groundid vpon obedynt / for in sh^d vertu of obedynt / ye shewe youre selfe feythful and trewe / generally of my

Septima

so the fastnesse be put to you the preceptes of the lawe. ¶ The pꝛincipall comaũdment of the lawe is to loue me aboue all thynges / & youre euẽs crysten as youre selfe / and these two be so knytte and coupled togyder w̃ other / that one of these maye not be kepte / but all other be kepte / for he þ̃ kepeth this kepeth all other / and is bothe to me and to his neyghboure seythefull and trewe / he loueth me & stondesth in the loue of my charyte / and therfore he is obedyent / he maketh hymselfe so get to the commaũdmentes of the lawe / and to reaso- nable creatures for me / and w̃ me ke- nesse & pacyence he suffereth all ma- ner labour & detraccyõ of his neygh- bour. ¶ This obedyẽce was and is of suche excellence / that all ye ther of haue take and receyued grace / lyke as of inobedyence ye toke and recey- ued dethe / it hadde not be ynoughe for you that that same obedyẽce had be soly in my sone / and you yourselfe had not excercysed it. ¶ I tolde the ryghte now of that obedyẽce was & is a keye wherwith heuen is ope- ned / whiche keye my sone he hathe putte in his Wynges hondes / & his Wynges hathe putte the same keye in the hondes of them that haue take the sacrament of holy baptym / in re- ceuyng of the whiche baptym / he promytteyth to forsake and renouẽce the deuyll / the worlde / delyces / and all his pompes / and so in suche pro- myse for to obeye / he receyueyth the keye of obedyence / & thus ech man hathe it in specyall / and it is þ̃ same keye that my sone had. ¶ Therfore

ysa mã go not with lyghte of feythe and with the honde of very loue / for to open with this keye the gate of heuen / he shail neuer enter ther in / though he my sone haue opened it by his ascenccyõ / for though he I made you without you / and loued you or þ̃ ye loued me / yet wout you I may not saue you. ¶ Therfore ye muste bere youre keye of obedyẽce in your honde / and ye muste be euer goyng and not syttinge / that is goyng by the doctryne of my onely sothe- faste sone Ihesu (and not sytte) that is not settinge youre affectyon in thyng þ̃ shail haue ende / as fooles do that folowe after the olde man / that is theyr fyrste fader Adam / do- yng and workyng as he dyd / whiche theyr fro hym the keye of obe- dyence in the fenne and fylthe of vni- clenness / brynginge it with þ̃ hamer of pryde / and made it rusty with his owne proper loue / and ther it laye & rusted vnto the tyme my sone came whiche toke that keye of obedyence out of the fenne / and clensted it in the fyre of his dyuyn charite / & washed it in his precyous blode / & he made it bryght with the swerde of ryghte wysenesse / rubbyng a waye youre wyckednesse vpon the Anuelde (his blessyd body) and there he shope it & made so parfyte / that as ofte as a man dystroyeth þ̃ keye by his owne frechoyse / by medycyn of my grace he maye ys he wyll with these instru- mentes make it and shape it newe agayne. ¶ O blynde man and moze than a blynde man / that after tyme thou haste dystroyed the keye of obe-

dyence / takes þ no hede nor charge
 for to make it agayne / byleues thou
 not that ryght as inobedyence hath
 shutte and closed heuē / ryght so obe-
 dyence maye open it / trowes thou þ
 pryde whiche fell fro thens shall as-
 cende thyder agayne / trowes thou
 for to come in thyder to þ weddyng
 feast with thy foule tozine cote / we-
 nes thou that yf thou sytte & bynde
 thyselfe in þ bonde of deedly synne /
 that thou maye come thyder & open
 the gate without the keye of obedy-
 ence (thýke it not) for thā thy thought
 is dyceyued / thou must be vnloosed
 out of deedly synne by holy confes-
 syon and contricyon of herte / and sa-
 tisfaccyon with an holy purpose ne-
 uermore so to offende. ¶ Then shall
 þ caste thy foule ragged cote in to þ
 erthe / and thou shall renne with thy
 weddyng cote with lyght of ferythe
 and with the keye of obedyence in thy
 honde for to open the gate of heuen
 hāge therfore this keye by þ thōge
 of abieccyon & bylyte / & dyspleaūce
 of thyselfe and also of the worlde / of
 the whiche dyspleaunce thou shall
 make the a gyrdell / than gyrd the
 faste that thou lose not thy keye of o-
 bedyence. ¶ Knowe well dere dought-
 er that there be many whiche haue
 take this keye of obedyence / for they
 knowe well and se with the lyght of
 ferythe / that they maye none other
 wyse ascape endelesse dampnacyon
 yet withoute gyrdell gyrd to them
 they holde it in theyr honde / and al-
 so without thonge with inforthe / þ
 is that they araye them not within
 with the cote of my plesaūce / but ras-

ther plesen themselfe / al suche haue
 not yet the thonge of abieccyon and
 bylyte / despyrge to be most abiecte
 and byle / but they haue more delyte
 of the presynge of mē / these be ryght
 able for to lose theyr keye of obedy-
 ce / whan there cometh neuer soly-
 tell trybulacion be it bodyly or ghost-
 ly / and but that they be ryghte well
 ware by soly of the honde (of holy de-
 syre they lose it) þ whiche losse is no
 thyng elles / but a maner forsakynge
 for all þ wyll serche thereafter / they
 fynde it as longe as they lyue / and
 those that wyll not serche thereafter /
 they may neuer fynde it. ¶ But how
 maye it be knowen whan it is loste?
 ¶ Certayne by impacience / for pas-
 cience is knytte with obedyence / he
 that is not pacient / it sheweth well
 that there is no obedyence in þ soule.
 ¶ How swete in this vertu of obe-
 dyence and how gloriuous in þ whi-
 che be all heuenly vertues / for she is
 conceyued and borne of charite / in
 her is grounded and set the stone of
 holy ferythe / she is a quene / for he of
 whome she is a spouse / feleth neuer
 no euyl / he feleth euer peas and quy-
 etnesse / for there maye neuer no tes-
 pestes of the see greue hym nor noye
 hym / he feleth neuer wronges / for
 he wyll euer obeye as it is commaū-
 ded to hym / he hath no payne / for
 his appetyte is euer ful / in almoche
 as obedyence hath made hym well
 ruled & ordeyned onely for to tust me
 that maye / can / & wyll fulfill his de-
 syre. ¶ He hath also dyspoyled hym
 selfe fro worldely ryches / and so i al
 other thynges whiche were to lōge

to tell / he fyndeth peas & quyetnesse.

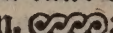
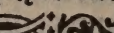
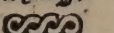
Obedyence þ without labour of
þypp & perell / þ comes patfytely to
þ haven of helthe / þ cōfortes þ with
my onely sothefast sone Jhesu / for þ
ascēdes to þ hypp of the holy crosse /
ther makynge the reddy for to suffer /
where thou desyres not to passe the
bery obedyēce of my sone / nor for to
go out of his doctryne / thā þ makes
to þ of þ crosse a meet table / where þ
etes & receyves meet of þ helthe of
thy soule / dwellynge and abydyng
in the loue of neyghbourheed / thou
arte oned & coupled with very meke
nesse / and therfore þ desyres not thy
neyghbours good agaynst his wyll /
þ arte ryght wout ony crokednesse /
for thou makes a ryghte herte & not
a feyned herte to loue my reasonable
creatures frely & not feyntly / þ arte
a grave moornyng / whiche ledes w
the lyghte of dyuine grace / þ arte a
sonne þ warmes / for þ arte not with
out the hete of charyte / þ makes the
erthe to bynge for the fruyte / þ is þ
all the instrumētes bothe of þ body
& soule do bynge for the fruyte / whi
che fruyte gyueth lyfe bothe to hym
selfe & to his neyghboure / þ arte all
iocunde & mery / for thy face is not
troubled by vnpacyence / but þ hase
a peascable & plesante syghte in thy
selfe / thou arte all clere w a grete
clerenes / & strōge w a grete strēgthe
& abydyng w longe pseuerance (in
somoche) þ what þ euer þ holdes or
occuppes / þ hase heuē opened with
the / þ arte also a precyous Margas
ryte stone hyd & vnknowen & caste
out of þ worlde / in settynge nought

by thy selfe / but puttþge thyselfe by
subiectyon vnder all reasonable cre
atures / thy lordshipp is so grete þ
there maye none passe þ in domynas
cyon / for þ arte gone out of þ deedly
bondage of thy proper leusualyte /
whiche withdroweth þ fro thy wors
shippfull dygnyte / & whā þ this ene
my was dystroyed w hate & dysples
saunce of thy proper cōplayntes / thā
þ had agayne vtterly thy fredome.

Here also he speketh of þ mysery
of thē þ be not obedyēt / & of þ excels
lēt grace of thē þ be obedyēt. **O** Ere
doughter all this hathe my goodnes
& prouydēce done / whiche hathe pro
uyded that my onely incarnate sone
sholde reforme this keye of obedyēce
(as it is sayd before) but worldly mē
destytute & barayne fro all vertu do
worke þ cōtrary / for they be as bees
tes wout bypels / i asmoche as they
haue not þ pouke of obedyēce / & ther
fore they renne fro yll in to worse / &
fro syñ to syñe / fro wretchednesse to
wretchednesse / fro derke to derker /
& fro dethe to dethe (in somoche) þ at
þ last they come to þ pytte of dethe /
w þ worme of cōscyēce whiche shall
euer frete thē / & all be it þ they maye
pet other whyle take hypon thē obe
dyēce / þ is to obey to þ cōmandymē
tes of þ lawe / sorowynge for þ tyme
þ they haue loste by inobedyēce / pet
neuertheles it is full harde to wyñe
it agayne / for þ lōge custome of syñe
& therfore ther sholde none truste in
this delapenge for to take þ keye of
obedyēce in þ laste ende / thoughe it
so be þ euerly man oweth and sholde
hope as lōge as he hathe tyme and

space of lyfe / but yet he sholde not
truste therein / so þ̄ therby he delaye
for to correcke and amende his lyfe.
What is þ̄ cause of so greate euyl & so
greate blydenesse / þ̄ they knowe not
this blessed treasure? ¶ Certayne þ̄
cloude of p̄per loue with wretched
p̄yde / by þ̄ whiche they be gone out
of obedyence / & fall in to inobedyence /
& as lōge as they be vnobedyent / so
longe they be vnpacēt (as I haue
tolde the befoze) & with vnpacēce /
they suffer vntollerable peines / whi
che vnpacēce hathe draw thē out
fro þ̄ waye of truche / so makēge thē
selſe ſeloues to fendes / w̄ whome
(but yf they amende thē) they go w̄
theyz owne inobedyence in to þ̄ ende
leſſe turmētes / lyke as my dere ſer
uaūtes / frēdes / kepers / & very obey
ers to my lawe ſhall ioye & be glad i
euerlaſtīge blyſſe / w̄ my onely ſoſh
faſt ſone Jheſu / þ̄ meke and vnder
fouled lābe / maker / keper / & gyuer
of þ̄ lawe i this lyfe all thoſe þ̄ kepe
very obedyence / they taſte peas & re
ceyue blessed lyfe / & they aray thē w̄
þ̄ moſt parfyte charyte / in whom is
peas wout warre / good wout yl / ly
kernelle wout drede / hunger woute
peyne / lyghte wout derkenes / & one
louerayne good / of whome all very
taſters take parte. ¶ Who hathe ſo
brought to mā ſo grete good? ¶ Cer
tayne þ̄ blode of þ̄ vnderfouled lābe /
by whoſe vertu þ̄ kepe of obedyence
hathe loſte his ruſt / þ̄ ye maye opē þ̄
gate of heuē w̄ þ̄ ſame kepe thus thā
obedyence by ſtu of my ſonges blode /
hathe opened to þ̄ the gate of heuen
¶ ¶ Fooles very vnwyttī folke / des

laye no longer for to come out of the
fylthe of vncleynelle / for it ſemeth þ̄
ye do aſhogges / þ̄ whiche walowe
them in fylthe / ſo it ſemeth þ̄ ye do i
the fylthe of carnall delyte / forſake
your vnryghtwylſenelle / māſlaugh
ter / hate / rancour / derraccyon / gro
nyng / falſe Judgemētes / & cruel
tes / by the whiche ye vſe for to do
theſte and trechery to your neygh
bours / w̄ my ſeuled pleasures & de
lyces of þ̄ world. ¶ Cut away your
hornes of p̄yde / by the whiche cut
tēge awaye / ye ſhall dyſtroye þ̄ hate
þ̄ ye haue i your mouthes / agaynſt
thē whiche do you wronge / meſure
þ̄ wronge þ̄ they do to me & to your
neyghbours / & than ſhall ye fynde
in rewarde of them / that wronges
whiche be done to you be noughte /
ye knowe wel þ̄ yf ye abyde in hate /
ye do me wronge / in almoche as ye
bryke my commaundmētes / there
ye ſholde loue me aboue all thīnges /
& your neyghboure as your ſelfe /
you do wronge to your neyghbour /
ſo dep̄uyng you fro þ̄ loue of cha
ryte / for I haue gyue you by cōmaū
dymēt / þ̄ ye ſholde loue me aboue
all thīnges / and your neyghboure
as your ſelfe. ¶ There was neuer
ſette nor putte other gloſe (thā as is
ſayde) and yf they do you wronge /
ſholde ye not therfore loue thē? Yes
certayne ful & hole / for þ̄ was byd to
you of my onely ſoſh faſt ſone Jheſu
whiche kepe fully þ̄ ſame / þ̄ ye with
the ſame fulneſſe ſholde kepe & do þ̄
ſame to your enemyes / yf ye kepe
it not / thā ye do harme to your ſelfe
and wronge to your ſoule / dep̄y

uynge it fro þ lyfe of grace. **T**ake
 pou therfore & receyue the keye of o-
 bedpence with the lyghte of seyntes/
 go ye no more fro this tyme forth/
 warde with suche blyndenesse and
 derkenesse of synne/nor with suche
 duynesse / but with brennyng loue
 kepe this obedyence / that with the
 trewe keepers of my lawe ye may at
 the last taste very lyfe euerlastyng
 Amen.   

The secōde chapyter is of
 them that sette somoche loue
 to obedyence / that it suffylseth
 not to them for to obey to the
 generall obedyence / as to the
 commaundmentes of god /
 but yf they take & be bounde
 to some specyall obedyence.

Also how a mā cometh &
 by what maner fro the gene-
 rall obedyence to the specyall/
 and of the excellences of rely-
 gyon / and of other maters as
 be reherled before in the kalē-
 der. Ca. ii.

Ryght dere doughter there
 be some / in whome þ fyre
 of loue encreseth fore anen-
 des this obedyence / and by
 cause the fyre of loue is not without
 hate of proper sensualyte / for by en-
 crespyng of that fyre / hate encreseth
 in theym / so that what by hate and
 what by loue they holde the not con-
 tent / onely to lyue vnder þ generall

obedyence of the commaūdymentes
 of the lawe / to the whiche (as it is
 sayde before) all ye be bounde to kepe
 yf ye wyll haue lyfe euer lastyng /
 but they take vpon the a more spe-
 cyall obedyence / whiche is a syn-
 guler obedyence that gouerneth a soule
 in greate perfeccyon / by the whiche
 they make themselfe special keepers
 of the counseyles / bothe actually and
 mentally / all suche wyll for hate þ
 they haue to themselfe see in them-
 selfe theyr owne wyll / & bynde them
 more straitly in relygyon ouer out
 of relygyon / for to bynde the to obeye
 to some creature / submyttinge to
 them theyr wylls / that they maye
 therby more spedefully open the gas-
 tes of heuen. **T**hese be those of
 whome I spake to the before / whis-
 che haue chosen the moste parfytte
 obedyence. **N**ow doughter I haue
 tolde the fyrste of the generall obedy-
 ence / and by cause I knowe well thy
 wyll is that I sholde tell the some-
 what of the moste parfytte and specy-
 all obedyence / therfore now I shall
 tell the of the secōde / the whiche is
 neuer separate fro the fyrste / but it
 is more parfytte / for as I haue tolde
 the they be so coupled and knitte to-
 gyder / that they may not be depar-
 ted. **A**lso I tolde the fro whense þ
 obedyence came / & where it is founde /
 & what thyng it is that withdra-
 weth it fro you / therfore now I shall
 tell the of the specyall obedyence / not
 for to withdrawe the fro the fyrste.
Now a man cometh and by what
 maner fro the generall obedyence to
 the specyall / and of the excellence of

relyggon. **A** Soule that with loue receyue the yoke of obedyence of þe commaūdymentes of my onely sothe fast sone Ihesu / supge his doctryne & excercylynge hyselſe i ſuche wyſe (as I haue tolde the vertuouſly in this generall obedyence) he ſhal come to the ſeconde obedyence wth the ſame lyghte as he came to the fyrſte / for with lyghte of holy ſeythe he knewe my ſothefast truthe / & my meruaylous loue whiche I haue to the freylte of mākyng / in þe blode of my meke lambe / & bycauſe ſuche a ſoule can not vertuouſly anſwere to me i ſuche perfeccyon as he ſholde / therfore he ſeeth with the ſame lyght in what place & i what wyſe he myght yelde to me my dewte / and ouercome his owne freylte / & alſo ſe his owne wyl i this cōſyderynge / he fyndeth with lyght of ſeythe a place (þe is holy relyggon) whiche is made and ſet of the holy ghoſt / as a ſhypp for to receyue ſoules / wyllynge for to renne to perfeccyon / the for to lede & bynge to þe hauen of helthe. **T**he patrone of this ſhypp is þe holy ghoſt / whiche neuer ſayleth in hymſelſe / for no defaultes of ony maner relyggyous ſubiecte þe treſpaſeth in relyggon / what that euer he be that treſpaſeth in relyggon / he offendeth in the ſhypp of relyggon / but he maye not offende þe relyggon in it ſelſe / but he offendeth & hurteth hymſelſe. **N**euertheles pet it happeth ſo þe for the defaute of hym þe treſpaſeth in þe ſhypp / by myſgouernaunce of holdynge of þe ſterne / oftetyme the ſhypp ſtōdeth in greate perell / & is in poynte for to be drens

ched / theſe be wretched and wycked gouernoures / & prelates ſette in gouernaunce of relyggon / by the patrone of this ſhyppe of relyggon. **T**his ſhypp of relyggon is of ſuche excellence in it ſelſe / that thy tongue is vnſufficyent for to tell it / (& therfore as I ſayde) ſuche a ſoule after the fyre of deſyre / is increased in her with holy hate of herſelſe / whā ſhe hath founde a place of relyggon wth the lyght of ſeythe / as all deed & mortyfyed to þe worlde / ſhe entreth in to the ſame / yf ſhe be a very obedyent ſoule / that is yf ſhe haue befoze kepte parfytely the generall obedyence of the commaūdymentes / & yet though ſhe enter vnparfytely (that is þe kepte not parfytely the commaūdymentes) ſhe maye yf ſhe wyl excercyſe herſelſe in vertu of obedyence / & attayne and come to the perfeccyon of relyggon / all be it that yet for the more party whiche enter in to relyggon be vnparfyte / for ſome enter wth perfeccyon / ſome for drede / ſome in chyldheed / ſome for payne / & ſome by fayre ſpeche & gloſynge / all ſuche maye be good and holy / yf ſuche wyl deuoutely excercyſe theſelſe in vertu / and contynue to the laſte ende of dethe / for onely as touchynge the entre maye no mā deme / but in þe parſeuerance & abydyng therin / for many enter as it ſemeth parfytely / whiche afterwarde wolde fayne turne agayne to þe worlde / or els wth moche vnperfeccyon they lyue & ſtonde in relyggon / and therfore the maner & the dede by whiche a ſoule entreth into this ſhypp of relyggon / whiche

Septima

maners be all ordeyned of me / cal-
 lyng soules to relygion / it sholde not
 be demed / but onely the affectyon of
 suche a soule that abydeth in þe same
 relygion with very perseuerance.
This thypp of relygion is ryche / &
 therfore it nedeth not to a subiecte
 not for to thyng of his nede ghostly
 nor bodily / for yf he þe entreteth by ve-
 ry obedyence & a trewe keeper of his re-
 lygion / it shal be proued for hy by his
 patrone / þe is þe holy ghost / ozeles as
 þe knowes well I tolde the whan I
 spake to the of my prouydence (where
 I sayd th^o) þe my seruantes though
 they be poore / they be not therfore
 beggers. **I**n þe same wyse all such
 as be entred in to relygion / yf they
 be very obedyent / they shall haue þe
 they nede. **O**f this they þe be very
 keepers of they orders / haue this in
 experyence / & proue it daye by daye.
In olde tyme also whan that or-
 ders of relygion were gouerned by
 the floure of vertu / þe is wth very po-
 uerte & fraternall charyte / tēporall
 substaunce fayled them neuer / but þe
 they hadde euer ynoughe (as nede
 requyred) & the moze that they had
 of tēporall substaunce / þe moze nes-
 dy they were. **T**herfore it is ryght
 reasonable þe they be proued to þe vt-
 terest / what fruyte they haue by in-
 obedyence / for yf they were very obe-
 dyent keepers the bowe of pouerte /
 they wold neuer be prytytyes nor
 lyue partyculerly / but in comune.
In suche poore comune lyuynge
 they shold ryches of holy ordynance /
 let & ordeyned wth greate dyscrecyō &
 greate lyght of suche þe were i erthe /

þe tēple of þe holy ghost. **B**ehold &
 se seynt Benet / wth what dyscrecyō
 he ordeyned his thypp of relygion / be-
 holde also seynt Frauncys wth what
 parfeyctō and pouerte / & with how
 many precyous Margaryte stones
 of vertu / he ordeyned þe thypp of his
 order / ledynge the þe be entred ther-
 in vnto the waye of hygge parfeycty-
 on / & he hymselfe was the fyrst that
 kepte the same rule / gyrnynge to the
 that enter to the same relygion / be-
 ry & holy pouerte for theyr spouse / þe
 whiche pouerte he toke also for his
 owne spouse with his suster bylyte /
 and settynge ryght nought by hym-
 selfe / but he vertuously myslyket
 hymselfe / and he desyred neuer with
 out my wyll for to please ony maner
 creature / but rather he desyred to be
 sette lytell by in the worlde / euer tur-
 metynge and punysshynge his body /
 and also slepyng his owne proper
 wyll / arayēge hymselfe with repres-
 ues / peynes / and shames / for þe loue
 of my sone that meke and vndefou-
 led lambe Ihesu cryste / wth whome
 he was fastned and nayled vpon þe
 cros by affectyō of loue (so ferforth)
 that by specyall and synguler grace
 in his body apered the woundes of
 my onely sothefast sone Ihesu cryst
 crucifyed / and so was shewed in the
 vessell of the body / the whiche was
 in affectyō of the soule. **T**hus he
 made awaye hymselfe to his subie-
 ctes / but now þe wyll aske me & saye /
 whyther all other relygyous be fou-
 ded & set in þe same parfeyctō (I say
 yes) but in euery order this vertu of
 pouerte is not pryncypall / though he

it so be þat al vertues be growded in þe same wtu / of vertues it fareth thus / þat all they take lyfe of þe vertu of charityte / & yet neuerthelesse (as I haue tolde þe i oother places befoze) to some one vertu is specyall / & to some another / & yet all they dwell in charityte. ¶ In þe same wyse very pper pouerte was w this pooze fracyse as a pryncypall vertu / settynge þe begynnyng of his relygyous lhypp / pryncypally by his affectyon of loue in þe vertu of pouerte / and so makynge a strayte order / for all parfyte people & not for comune people / but for fewe & good (I saye fewe) for there be not many þe chosen this pouerte i þe same order / & therfoze they defautes be multiplyed ymonge þe people / and so they sayle of vertu. ¶ This is no defaute of þe lhypp / but it is for defaute of vnbedyent subiectes & mysruled gouernoures. ¶ Also yf thou beholde now the lhypp of thy fader seynt Domynnycke my blessyd chylde / þe shall se how he setteth a parfyte order / & he wolde that subiectes whiche enter in to þe lhypp / sholde onely take hede to my worslhypp & helthe of soules / w the lyght of cunnynge / & vpon þe lyght / he made þe pryncypall begynnyng of his relygyon / yet it was depyued fro þe very wyllful pouerte / but he had it / & in toke þe he had it / þe contrary therof dyspleled hym somoch / þe he leste to his chylde in þe same relygyon by his testamēt for they herytage his cures & myne / yf they gauer sholde be of wyll to haue oze kepe ony maner of posselcyons / in specyall oze in generall. ¶ This was a be-

ry token that he chose to his spouse þe quene of pouerte / but for his pryncypall vertu that he sette his relygyon vpon / was þe lyght of cunnynge / whiche he toke myghtely vpon hym selfe / for to dystroye erroures & heresyces / whiche reygned in those dayes / he toke vpon þe offyce of my sone / so that in þe worlde he was worthily called a postell / bycause w ryghte greate truthe he shewed my worde / puttyng away derkelle & ggyngge lyght / he was one lyght that shyned i þe derke worlde / whiche lyght I gaue to the worlde by meane and medycyon of Mary my sones worthy moder / that was sende to the mystervall body of holy chyrche / as a dystroyer of heresyces / for she gaue hym his abyte / whā þe offyce of prechyng was commytted to hym by my sone. ¶ Why sayde I by meane and medycyon of the most blessyd Mary / for she prayed that the heresyces myght be dystroyed in holy chyrche / wherfoze I chose Domynnycke for to labour ther vpon with lyght of cunnynge / of the whiche lyght of cunnynge / he made his chylde in the same relygyon to ete vpon þe table of þe crosse / vpon þe whiche crosse was sette ymonges them the table of holy desyre / wher soules do ete for my honour and worslhypp / he wolde not þe his chylde sholde take hede to ony other besynesse / thā onely for to stonde vpon this table with the lyght of cunnynge / for to seke þe glory and laude of my name / & helthe of soules / that they sholde haue no mater for to be letted in other thyngs.

ges / he dyd withdraue fro the the
 besynelle of tēporall goodes / whom
 he wolde were poore / he doubted ne-
 uer for no lyuelod for the / nor he ne-
 uer dreedde þ / for he had myghtyly a-
 rayed hy in very feythe & in stydfast
 hop / & so hoped in my prouydēce / he
 wolde also þ they sholde kepe obedy-
 ence / & þ they be obedyent for to do þ
 thyng to þ whiche they be chosen / &
 also bycause that by vnclene lyuynge
 the eye of intellection is blynded (&
 not onely the intellection) but by þ
 wzetthed byce þ bodily lyghte say-
 leth / wherfore he wyll not þ therby
 they lyght were letted / w þ whiche
 lyghte they wyne the lyghte of cū-
 nyng þ better & more ppytely / ther-
 fore he put to the the thynde bowe /
 that is of contynence / & ymonge all
 his chyldezen he wolde it were kepte
 with very ppyte obedyence (though
 it be these dayes euyl kepte) for now
 they paruerte the lyght of cūnyng
 in to derkenesse / with þ blyndenelle
 of pryde (not for this lyghte of cū-
 nyng may receyue derkenesse) but
 I saye this as for the derkenesse of
 theyr soules / for where that pryde
 is / there maye no obedyence be (for
 as I tolde þ lately) a very obedyen-
 ce is asmoche in mekenesse / as he is
 in obedyēce / and asmoche in obedy-
 ence / as he is mekenesse / therfore he
 that breketh the bowe of obedyēce /
 seldon it is sene but þ he breketh the
 bowe of contynence / other mental-
 ly or actually / & thus þ maye knowe
 and se well that he hathe ordeyned
 for to bynde his relyggyous shyp w
 these thre cordes / that is with obedy-

ence / contynence / and very pouerte /
 it is made all tyally / for all deedly
 synne maye be eschewed therein / he
 was so yllumyned of me with very
 lyghte and prouydence / that he pro-
 uydēd to them whiche were of lesse
 perfeccyon than other / as well as
 he dyd for them that were parfyte
 in the same relyggyō / for though he all
 that do kepe this order be parfyte /
 yet in þ waye of lyuynge ther maye
 be one more parfyte than another /
 and so he prouydēd therfore / that
 bothe parfyte and vnparfyte maye
 dwell all togyder in this relyggyous
 shyp / he fastned hymselfe myghtyly
 to my onely sothefaste sone Ihesu /
 shewynge his doctryne / & þ he shew-
 ed well in that he wolde not þ dethe
 of the synners / but that they were
 graciously turned and so to lyue / he
 was vertuously all large / all mery
 and full of iocundyte / and all swete
 in vertu as a delectable byrdary /
 but wzetches suche as kepe not the
 order but brekers of the same / they
 make foule & enfecte other whiche be
 noysshed in the same relyggyon at þ
 breste of vertu with the lytell lyghte
 of cūnyng that they haue / I saye
 not of þ order i it selfe (for as I sayd)
 it hathe ghostly delectacyō i it selfe /
 but i þ begynnyng I sayde ther was
 none suche infectyō ymonge the / for
 thā all as one floure well smellþge /
 in þ tyme men were of so greates per-
 feccyon that ther was no derkenesse
 of errour nor heresy / but þ it was
 with the lyghte of cūnyng of the
 put away. ¶ Se and beholde seynt
 Thomas Aquyn / whiche with the

lyght of his intelleccyō/wozthly he behelde in the myztour of my truche where he wanne lyghte aboue nature/ & cūyge infuded by grace/ for bothe by prayer & mannes study he wanne luche cūnyng. ¶ He was as a brennyng lyght/ & gaue lyght in his order/ & queched derkenes in the mysteryal body of holy chyrche. ¶ Beholde also seynt Peter of Wyllan & byrgyn and martyr/ whiche with shedyng of his blode by martyrdom/ gaue lyght in destroyng of many heresyes/ whiche heresyes he had in so greute hate/ that he dysposed hymselfe for to dye/ rather thā to suffer them/ & all the while he lyued in erthe/ he dysposed hē to none other thyng/ thā for to excercyse hē in prayer/ prechyng & dysputyng w heretykes/ shewyng the truche/ & spredyng the feythe ouer all with out ony drede/ & hē not oneli he wolde knowlege it by his lyfe/ but vnto hē dethe (so ferforth) that i the ende of his dethe/ whā his tongue fayled hē in recepyng of the stroke/ he wette his fynger i his blode/ & bycause he lacked a charter to wyte vpon/ he put his fynger to the erthe & wrote/ knowlegyng his feythe & byleue in this wyse. ¶ Credo in deum. &c. His herte brenned in the depenes of my charyte/ and therfore in his passyon he turned not his heed aback/ knowyng well that he sholde dye/ for/ or than he dyed/ I shewed hē by reuelacyō his maner of dethe/ wherfore as a very knyghte without ony scruple drede/ he stode in the felde of batayle. ¶ And th^o of many I may

tell the that thoughe they dyd suffer no martyrdom actually/ yet they dyd suffer martyrdom mentually/ as seynt Domynicke & other luche. ¶ Here nowe what tyllers I haue sende in to my bynnyerde/ for to pull vp thornes of byres/ and for to plāte vertues. ¶ Certayne Domynicke and frauncys were two pyllers in holy chyrche/ frauncys with his posuerter/ whiche was gyuen hym pryncypally as his owne proper vertu/ as it is befoze reherced. ¶ Of the excellence of them that be vnder obedyence and be obedyent/ of the mysery of them whiche be vnoedyent that be in the state of relygyon. ¶ Sythen it so is that the places of relygyon be now yfounded (that is to saye) shypes ordeyned by the holy ghost to cary soules to heuē/ by medycynon of hē blessyd patrone & holy ghost founded with the parfyt lyghte of holy feythe. ¶ Nowe therfore I shall tell the bothe of the obedyence and of the inobedyence of them that haue enhabyted or made to them a dwellyng place in this shyppe of relygyon (and not onely of one order) but of all togyder in generall (that is to saye) no more spekyng of one order than of all other orders/ and in the same I shall tell the togyder bothe of the defautes of them whiche lyue obedyently/ and also the defautes of them that do lyue vncienly and vnoedyently/ that thou maye haue hē more parfeytyō/ and more swetely/ and the better to knowe that one fro that other/ and also I shall tell the how he shall go/ that goeth for to eny
9.iii.

tre & relygious shyp of ony maner
of order. ¶ How sholde a man go &
wyl enter a partyculer relygion?
¶ Certayne wylghte of holy feythe/
by the whiche lyghte/he shal knowe
& nedes he must see his owne wyl
with the swerde of holy hate/of eue-
ry proper senceble passyon/and so
sholde he enter to relygion/& be cou-
pled to the spouse of very obedyence/
with her suster pacyence/and with &
noyse of mekenes/for yf he haue not
this noyse/obedyence shall peryshe
for hunger/for in that soule where
this bettu of mekenesse is not/obe-
dyence dyeth anone/& mekenesse is
not alone/but she hath a seruaunt
that is bylyte & cōtempte bothe of &
worlde and of herselfe/whiche ma-
keth a man to set lytell by hymselfe/
and not for to desyre hondours & wor-
shippes/but repreneues and shames.
¶ Thus sholde a man go deyd to &
relygious shyp of ony order/& ther
in to lyue mekely/but in what ma-
ner wyle that he entretch/that is by
dyuers maners as I call the clyke
as I haue tolde & before)they sholde
serche anone the parfeycyon of the
same order/and kepe it eche in the-
selfe/& quykely receyue the keye of
obedyence of the same order/whiche
keye openeth the wyket/that is the
greate gate of heuē. ¶ So by this &
maye knowe that there is bothe a
gate and a wyket of heuē/and ther-
fore all those that gone to some par-
tyculer relygion/they take the keye
of obedyence/whiche shall open the
wyket of the gate/not leuyng the
greate keye of generall obedyence/

whiche openeth & greate gate of he-
uen/as I haue tolde the. ¶ In this
gate is a wyket/of & whiche wyket
they haue receyued a subtyll keye/
for to open & same lowe wyket/ther
thowde straytely for to passe/whiche
wyket is not departed fro & greate
gate/but it is in the gate/as & may-
se materially a wyket in a gate/&
thoughe they haue receyued this ly-
tell keye of the strayte wyket of he-
uen/yet sholde they not caste awaye
fro them the greate keye/& bycause
very obedyencers knowe well with &
lyght of feythe/that they maye in
no wyle enter by this lytell wyket of
strepte obedyence w burchons of ry-
ches/noz with theyr owne wyl/noz
& they maye in no wyle enter there
goynge bypyght/but yf they stoupe
lest they bryke theyr heedes/ther-
fore they cast awaye fro the ryches &
also theyr owne wylles/kepyng &
bowe of wylfull pouerte/and they
wyl in no wyle receyue noz kepe ony
thynge in posselsyō (as theyr owne)
lest they bryke the bowe of wylfull
pouerte prompted/and so to bryke
theyr obedyence. ¶ All suche as gone
bypyght in relygion/wenynge so to
enter that wyket/be all proude obe-
dyencers/kepyng theyr owne wyl/
for other whyle whan they must ne-
des obeye/they bowe not to & obedy-
ence mekely/but w pyrde they ful-
fyll theyr obedyence/bowynge downe
theyr heedes by strengthe & not by
mekenesse/whiche strengthe bryketh
the heedes of theyr soueraynes (&
is) & obedyence done in suche wyle
& it pleaseth not theyr soueraynes/

gryunge of euyl ensample to theyr
subiectes that wolde obeye mekely/
after the whiche proude obedyence/
ostetymes they fall in brykynge of
the bowe of chastyte & in contynēce/
for he þ hathe not his appetyte well
ruled and ordynately/nor hathe not
yet dysposed hymselfe fro temporall
substaunce/he taketh vpon hym for
to knowe many newe conuersacyōs
of men and womē/and fyndeth ma-
ny frendes whome he loueth and v-
seth with his owne proper wyll/by
the whiche knowlege of conuersacy-
on/they become ryght specyall fren-
des/and so togyder they do noyþe
theyr bodyly conuersacyons in dely-
ces/bycause they haue not the noyse
of mekenesse/nor her seruaūtes byly-
te and abiectyon of themselfe/wher-
fore all they stōde in plesaūce of theyr
owne sensuallite lyuynge delycates
ly (not as relygyous folke) but as
lordes without watche and prayer/
& all this and many mo it happeth
them that haue proper goodes in ke-
pyng for to spende (whiche yf they
hadde not) it sholde not so fall w̄ thē
as it dothe/and also they fall in vnc-
clennes other bodyly or mentally/&
yf it hadde otherwhyte þ for shame
they abstayne them bodyly fro vnc-
clennesse/ yet they abstayne thē not
mentally/for it is vnpossyble to hym
that hathe moche conuersacyon of
fleschly men/and in delyces of þ bo-
dy in recepyng of meet and dryke
vnyrdynately/and also lyueth with
out deuocyon/wakynge/and pray-
enge/for to kepe his soule clene/&
therfore a very meke obedyencer ses

eth al a fer with the lyght of sepythe/
the euyl and harme that sholde fall
to hym/by kepynge of ony temporall
substaunce in proper/and so for to go
w̄ his owne wyll/& he seeth well also
þ he muste nedes by his order passe
throue his lytell wyket with þ keye
of obedyence/whiche shall opē that
wyket. ¶ Why trowes thou that I
haue sayde the that in ony wyse they
must nedes go throue that lytell wy-
ket? ¶ Certayne for I saye sothe/for
wyll he or not/yf he abyde in the or-
der/he muste nedes go throue that
wyket/by the hardenes of obedyēce
of his prelate/and therfore a parfyte
obedyencer lyftech hymselfe aboue
hymselfe/and hathe the domynacy-
on of his owne proper sensuallite/rep-
lynge hymselfe aboue all his bodyly
felynges and styrynge/and with
quycke sepythe he sendeth in to the
house of þ soule holy hate/for to put
out the enemy of his owne proper
loue/for he wyll not that his spouse
of obedyence/whiche was gyuen to
hym by the moder of chastyte/be of-
fended/and therfore he putteth out
the enemy of his owne wyll/& sen-
deth in the felowe and the noyse of þ
same spouse mekenesse/and many
other louers of þ same spouse/whis-
che be very ryall vertues/maners/
customes/and obseruaunces of the
order/for to make redy anendes the
entre of the spouse of obedyence/and
so thā entreteth this swete spouse obe-
dyence in to þ soule with her suster
pacyence/and with the noyse meke-
nesse well kepte and warded w̄ her
seruaūtes bylyte and abiectyon/&

Septima

also dyspleasance of herselfe / & after
tyme she is thus entred / this all in
peas & quietnesse / stondynge in the
orcharde of very cōtynēce / w^h p^r clere
sonne of intellectu / where p^r lyghte
of feythe sheweth her clerely / p^r clere
syght of my sothefastnesse / there is
also fyre whiche warmeth & gyueth
hete to them all / p^r kepe p^r obleruau
ces of p^r order purely for the loue of
me. ¶ What be these enemyes whi
che be put out? ¶ The fyrste pryncy
pall enemy is proper loue / p^r enemy
of charyte & mekenes / p^r whiche by
geth for the pryde / another is inobe
dyence / agaynst very obedyēce / the
thyrde is infydelyte / cōtrary agaynst
p^r vertu of feythe & also presumptio /
for to presume & hope in hys selfe / whi
che acordeth not w^h very holy hope / p^r
whiche a soule sholde haue. ¶ Also
vnpacyence whiche is agaynst pacy
ence / vnryght wysenesse whiche cō
formeth hys not to p^r vertu of ryght
wysenes / nor unprudence w^h prudence /
nor vntēporalite w^h tēporalite / nor
transgressio of p^r brekynge of p^r com
mandymētes of the order / w^h obser
uance of p^r order / nor euyl cōuersa
tio of wycked lyuers / w^h p^r cōuersa
tio of good lyuers / all these be ene
myes and ryghte cruell enemyes /
ynōge whome is foude p^r capytall
enemy of p^r agaynst benyuołence / &
cruelte agaynst loue of vertu / vnclē
nes agaynst purete / neglygēce as
gaynst besynes / ygnorante agaynst
cūnyng / & sompnolēce agaynst wa
kyng & cōtynual prayer / & bycause
p^r a trewe obedyencer knoweth well
w^h the lyght of feythe p^r all these be

enemyes / whiche make foule p^r spouse
of holy obedyēce / therfore he sende i
holy hate to put the out / & also loue
to take in his frēdes / whiche be ver
tues / where holy hate w^h his swerde
of dēd dyd slee wycked proper wyl /
whiche wyl was and is noyshed of
pper loue p^r gaue lyste to all these ene
myes of very obedyence / & whan he
had smyten of p^r heed of this pryncy
pall enemy / by whom al were kepte
in / thā this spouse obedyēce is fre &
in peas wout ony warre / she hathe
thā no enemy w^h in p^r maye dysplease
her nor hurte her / for he is put out /
whiche was cause of her bytternesse
& sorowe. ¶ What warre throwes p^r
p^r a very obedyēce hathe / whyther
wōges she we to his warres? Ray.
Why? ¶ Certayne for very obedy
ēce is pacyēt / whiche pacyēce is sus
ter of obedyēce. ¶ Be p^r obleruau
ces of p^r order cōtrary to her? Ray.
Why? ¶ Certayne for obedyēce wyl
kepe theym all purely. ¶ Is it ony
peyne to her p^r pceptes & strayte cō
mandymētes of prelates & soueray
nes? Ray. Why? ¶ Certayne for ver
ry obedyence hathe ouercome her
owne wyl / & wyl not make questy
ōs of her soueraynes wyl / nor deme
her what p^r euer she byddeth / but w^h
p^r lyght of feythe she demeth my wyl
in her souerayne / thys kēge verply p^r
my myldenes maketh hys to byde so
(as it is necessary for p^r helthe of her
soule) / it is neuer shame to suche for
to do the moste vyle abiecte thyng
in the order / nother in sufferynge of
derysions / repreneues / detractyons /
& dyspynges / whiche of tēpmes

be done & sayd / but euer they wolde
be take as byle & abiecte in þe syghte
of mā / and þis for they haue concey-
ued alone in bylyte / abiectyō / & dys-
pleasūce of theselte wth partye hate /
& so they ioye wth the spouse of very
obedyēce / & wth her suster pacyēce / he
þis thus obedyēt is neuer sorpy / but
for offence whiche is done to me þ
am his maker / for his cōuersacyō is
wth suche þe veryly & louely drede me /
and thoughe other whyle sache one
haue cōuersacyō wth the þe be depyed
fro my wyll / they do not þe for to con-
fōrme theselte to theyre desautes / but
for to wthdrawe the fro theyre wycked
lyues / for þe good whiche they haue
in theselte wth fraternall charyte / they
wyll departe it wth other / cōsyderþge
well þe it were to my name moze woze
shyp & honour to haue many ymōge
the þe myght kepe þe obseruāces of
þe order (thā onely they kepte it the-
selte) & therfore they enforce theselte
for to call seculers to relygyō / bothe
by wordes & prayers / & in þe mozte
honest wyse they can / they hely the
for to pull the out fro þe derkenesse of
deedly synnes. ¶ Thus thā þe maye
well knowe / þe þe cōuersacyōs of a ve-
ry obedyēcer be good & pryte (why-
ther they be conuersaūte wth good or
wth bad) for they be set in an ordynate
affectyon / & in þe byede & latytude of
charite. ¶ Of his Cell he maketh h^{is}
an heuen / hauynge delyte there for
to speke & haue cōuersacyō wth me by
affectyon of loue / he fleeth ydlenesse
by cōtynuall prayer and mekenesse /
and whan thoughtes abounden to
hym by illusyon of the fende / in his

Cell he layeth hym not downe anone
in þe bed of of necligence so beyng
ydell / nor he wyll not by reaso make
inquisicyō of the thoughtes of his
herte / nor his owne conceyte / but he
fleeth ydlenesse / lyftrynge hymselfe
aboue h^{is} selfe wth holy hate vpon his
sensyble felynge / & wth very mekenes
& pacyence to bere & suffer labours /
& so he wthstondeth suche thoughtes /
as he feleth in his soule wth wakþge
& meke prayers / he waketh in me
wth his eye of intellectyō / beholdþge
& seynge wth the lyght of seyrthe þe I
am his helper / & þe I may / can / and
wyll helpe h^{is} / to whome I opē my
armes of benygnyte / & suffer suche
thþges for to fall to h^{is} / for to make
h^{is} þe moze hely for to fle fro h^{is} selfe /
& to come to me / to whō I benygely
opē my armes / & yf suche one seme þe
mētall prayer cōfōrteth h^{is} not / for þe
grette labour þe he suffereth i suche re-
lystēco / he byeketh out wth vocall pray-
er / other he blyeth some bodyly exer-
cys / þe so both wth vocall prayer & bo-
dyly exercys / he myght put awaye
ydlenes / also he beholdeth in me wth
þe lyght of seyrth / þe suffer h^{is} to be tē-
pted wth suche tēptacyō of thoughtes
for loue þe I haue to hym / waytrynge
how myghtly he wolde wthstōde the.
¶ Than he putteth out his heed of
mekenes / p^{er}ectynge h^{is} selfe vnwoz-
thy rest of soule (as other woorthy ser-
uautes of myne be woorthy) but he
holdeth h^{is} selfe woorthy peyne / suche
one setteth nought by h^{is} selfe / but wth
holy hate he rebuketh h^{is} selfe / hym
semeth that he maye not do h^{is} selfe
peyne ynoughe / but yet blesyd hope

of my prouydēce sayleth hym not / & therfore he so passeth out of this trouble wth quicke feyte & wth p^{er} k^{ey}e of obedyēce in his hōde in to p^{er} relygrous shyp of p^{er} order / & so he is bycome a keeper of his Cell / fleyng ydlenesse (as I haue sayde) a very obedyēcer wyl be p^{er} fyrst p^{er} shall enter p^{er} quere / and p^{er} laste p^{er} shall go out / & whan he seeth one of his brederne or sustren moze besy in bodyly or ghostly besynesse thā he is / he wareth holy enuyously / & taketh hymselfe p^{er} vertu to h^{is} by pryue ghostly stelthe / not wyllynge p^{er} p^{er} vertu be lessed in his broder / for yf he wolde so / he were not in fraternall charyte. ¶ A very obedyēcer forsaketh not p^{er} fraytur / but oftetymes & many tymes he bysyteth it / & delyteth therein to ete poorely his meet / & in token p^{er} he hath no delyte for to be out of the fraytur / he hath auoyded fro h^{is} all tēporal substaunce / p^{er}fytely kepynge p^{er} bowe of pouerte (& so p^{er}fytely) p^{er} he hath nede of p^{er} bodi / & yet kepeth wylfulli p^{er} same nede wth grete dysseale / his Cell is ful of p^{er} odour of pouerte / & not ful of clothes / he th^{er}by keth nothyng p^{er} theues sholde come & stele his clothes / nor p^{er} p^{er} moughte nor duste sholde ete nor waste his clothes / & yf ony thyng be gyuē h^{is} or delyuered hym / he thynketh not for to hyde it / but make it freli comune wth his brederne / he th^{er}by keth not on p^{er} mozowe / but his necesyte he taketh dayly / thynkynge no moze but on p^{er} kyngedome of heuē / & on very obedyēce / how he myghte best kepe it / & bicause it is best kepte by mekenes / he submytteth hym al-

moche to p^{er} leest chylde as he wolde to p^{er} gretest mā p^{er} is / & to p^{er} poore as he wolde to p^{er} ryche / he maketh hym seruante to all / neuer refusynge labour / but he doth seruyce mekely to euery creature. ¶ A very obedyēcer wyl not make obedyēce after his owne maner / nor chose nother tyme nor place / but as his souerayne wyl & as p^{er} maner of p^{er} order wyl / al this a very obedyēcer dothe wthout payne or tedyf^{er}te of soule / suche one passeth lyghtly by p^{er} harde wyket of p^{er} order / wth p^{er} keye of obedyēce i his hōde wthout ony byolēce / bycause he hath kepte & kepeth p^{er} bowe of chastite / of very obedyēce & pure contynence / auoyd^{yn}ge p^{er} hyghnes of pryde / & bowynge p^{er} heed of obedyent mekenesse / wherfore he maye in no wyse breke his heed by vnpatyēce / for he is very peaseable wth ghostly strengthe & p^{er} seuerante p^{er}fyte / whiche be p^{er} frenedes of obedyēce / suche one is in wylle neuer to offēde / by styrrynge of the fende / his fleshe / nor p^{er} worlde / for he chastyseth his fleshe by mortyfycacyō / spolyng h^{is} fro delectacyōs / & arayeth hym wth labours & trauayles of p^{er} order wth quicke feyte & wthout dedygnacyō (as a chylde which forgeteth the rebuke p^{er} his fader gyueth h^{is}) in p^{er} same wyse this chylde nother thynketh in his soule of wthges done to hym / nor of labours nor greues whiche be done to hym in p^{er} order & gyuē of his souerayne / but whā he is called of hym he goeth to h^{is} / nothyng moued wth yre & rancoure / but wth all maner of mekenesse & benyuolence. ¶ These be the

chylde of whome my sothefast sone
 Ihesu spake of / whā his dyscyples
 dyd stryue togyder / whiche of them
 sholde be ymōges thē p̄ most / where
 he made a chylde to come to hym &
 sayd thus. ¶ Suffer chyldezen come
 to me / for of suche is p̄ kyngedome
 of heuen / & he p̄ loweth hym not as
 mekely as this chylde (that is) yf he
 haue not his cōdytō / he maye not
 enter in to p̄ kyngedome of heuen.
 ¶ For dere doughter he p̄ loueth h̄
 shall be enhaūsed / as my onely soth-
 fast sone sayth in p̄ gospel / & as it is
 ofte foude i other bokes of holy seyn-
 tes / therfore these chyldezen ryght-
 wysely maye be called meke / p̄ for
 loue make thēselfe lowe & subiectes
 w̄ very holy obedyēce / not stryūge
 nother agaynst theyr order nor agas-
 ynst theyr prelates / all suche shal be
 enhaūsed anēdes me endeles fader /
 & dwell w̄ my very cytelys i ende-
 lesse blyss / where they shall be wor-
 thely rewarded for all theyr labour /
 & for to be spker of p̄ / I make thē in
 this lyfe for to taste somwhat of the
 endeles blys for theyr earnest. ¶ How
 they p̄ be very obedyent receyue an
 hūdr̄eth for one / & euerlastyge lyfe /
 & what is vnderstōde by p̄ one / and
 what by p̄ hūdr̄eth. ¶ Aliche dere
 doughter is fulfylled p̄ th̄ge which
 my onely sone sayde to Peter whan
 he sayde th̄. ¶ Mayster lo we haue
 forsake al thynge & folowe the / what
 shall we haue therfore. ¶ My sone
 sayde / ye shall receyue an hūdr̄eth &
 euerlastyge lyfe / as & my sone sholde
 saye thus. ¶ Peter ye haue do well /
 for in none other wyle ye myght for

lowe me / but in forsakynge of al th̄-
 ges / therfore I shall gyue p̄ in this
 lyfe an. C. And what is this. ¶ Dere
 doughter after p̄ whiche / endelesse
 lyfe foloweth. Of what th̄ge vnder-
 stōdeth my lone this / of tēporall sub-
 stance. Pay. not properly / yf other-
 whyle by doyng of almes dedes I
 multiply tēporall goodes / but of
 what th̄ge thā. Certayne of hym p̄
 gyueth his proper wyl / for p̄ wyl of
 mā is but one / & for p̄ one I gyue h̄
 an. C. i this lyfe. Why is this nōbre
 of an. C. set. Certayne for an. C. is a
 p̄fytē nōbre / & to p̄ maye no more be
 added to / but yf p̄ begyne at one / in
 p̄ same wyle charyte is p̄ most par-
 fyte vertu aboue all other vertues /
 for a more p̄fyte vertu maye neuer a
 mā ascēde to / neuerthelesse p̄ recey-
 ues well all other vertues / whan p̄
 encreces thē in merytes to this. C. p̄
 vertu of charyte / but yet p̄ comes p̄-
 fytely to this. C. by multiplyēge of
 other vertues / in knowlege of th̄-
 selfe / this is p̄. C. whiche is gyuen to
 thē / p̄ haue gyue theyr wylles alone /
 in generall / p̄ticular / & specyall obe-
 dyēce / & w̄ this. C. they shal receyue
 euer lastyng lyfe / for charyte alone
 is p̄ lady whiche entreth i / led̄ge w̄
 her the fruyte of all other vertues / &
 they abyde w̄thin me endeles lyfe /
 i whom they tast endeles lyfe / for I
 am p̄ endelesse lyfe / to whome they
 come / for they be i mi possessiō / whō
 they hoped before to haue (& so all o-
 ther vtues) charite alone as a quene
 entreth and hathe me / p̄ hathe her.
 ¶ Thus these lytell chyldezen receyue
 an. C. & euer lastyng lyfe i h̄ / here

ye receyue the fruyte of dyuine cha-
rpte / set for the nombze of an hun-
dredth (as it is sayde) & bycause they
haue receyued of me this hundzeth /
they abyde and dwell in themselfe
with a meruaylous hertely ioye / for
i pure charyte falleth neuer sorowe /
but euer holy gladnesse / they that
haue this charite haue a large herte
& lyberall / and not double & strayne /
for a soule that is wounded w this
swete darte of loue / sheweth not one
in the face / another in the tongue / &
another in the herte / suche one ser-
ueth not feyntly and mynystreth to
her neyghbour with bolnysse bynde
for her charyte is open to all creatu-
res largely without fenyng / & ther-
fore a soule that hathe and is had of
charyte / falleth neuer in payne nor
sorowe whiche turmenteth / nor it
delayeth neuer for to obeye redyly /
but euer it is obedynt vnto y deite

The thyrde chapyter is of
the paruersytes / myseryes / &
labours of the whiche be not
obedynt / and of the mysera-
ble fruytes that come of vno-
bedyence / of the imparfeccyō
of them that be slowe or vn-
lusty in relygyō / all be it they
kepe them fro deedly synne / &
of y remedy how they sholde
come out of that vniustynes /
and of other maters / as be re-
herled to you in the kalder be
fore.

Ca.iii.



Wretched vnobedyencer
dothe the contrary of all
this / whiche stōdeth in y
relyggyous shyp of order /
with ryght greate payne (bothe of
hys selfe and of other) that he tasteth
in this lyfe the earnest and the spker-
nesse of hell / he euer is in sorowe / cō-
fusiō / and pryckynge of cōscience
and is dyspleased with his order &
also with his souerayne / suche one
is vntokerable to hys selfe / lo dought-
ter suche one hathe take the keye of
obedyence in relygyō / and lyueth
vnobedyēty / for inobedyēce is made
a lady allyce with vnpacience / &
noysshed with pryde & proper cōpla-
ces of herselfe / whiche pryde cometh
out of proper loue (as it is sayde be-
fore) he dothe all y cōtrary agaynste
very obedyence / how maye suche a
wretche stonde without payne / that
is depriued fro charyte / he sholde
myghtely bolwe do done his heed of
proper wyll / and pryde holdeth it by
ryght / all his wyll dothe dysacorde
to the wyll of the order / y order wyll
that he sholde lyue vnder very obe-
dyence / and he foloweth and loueth
inobedyence / the order wyll that he
sholde lyue with wyllfull pouerte / &
he sleeth it and desyareth ryches & ga-
dereth it / the order wyll that he lyue
in purete and clenness / and he ly-
ueth i vncleannes. **A**ny dere dought-
ter whan that a relyggyous man bre-
keth these thre bowes / he falleth in
to so many defautes / y his lokynge
seemeth nathynge after a relyggyous
man / but after an incarnate deuyl
(as I haue more largely tolde y be

fore in another place) & yet shall I not lene therfore/ but that somewhat I shall tel the of theyr destynable lyuynge/ & of the fruyte þ they wyinne by vnbedyence/ to the more comēdacyon of very obedyēce. ¶ Suche a wretche is dysceyued of his owne proper loue/ for þ eye of his intellectyon is set w deede fēythe in to þ cōplacens of his owne proper sensuallite & in worldely thynge/ he is lope w his herte in to þ worlde & therin he dwelleth by affectyon (though he his body be in relygion) & bycause obedyēce is laborous to hym/ he wyll not obeye/ but eschewe labour/ & so he falleth in more myscheuous labour/ for nedes he must obeye/ other by cōstraynyng or by loue/ it were better for hym & lesse labour for to fulfyll his labour w loue than wout loue. ¶ Howmoche suche one is dysceyued/ & there is none þ so dysceyueth hym as hymselfe/ for in that he wyll please hymselfe/ he dyspleaseth hymselfe/ in asmoche as þ workes whiche he dothe enioyned to hym by obedyence/ be dyspleasyng and myslykynge to hym/ he wolde lyue in greate delyte and so wyinne endelesse blysse in this lyfe/ and his order wyll that he be a pylgrym (not for to truste in no abydgē i this worlde) & in token here of/ whā þ he purposeth hym for to dwell in one place of þ order/ ther as it lyketh hym best for to dwell/ and where he myght fynde more delyte to his bodyly plesānce/ by the order he is remoued in to another place. ¶ In suche remouynge & chaūgynge fro one place to another

such one fyndeth greate payne. ¶ Why is þ? ¶ Certayne for his owne prosper wyll is quicke for to wyll there he sholde not wyll/ nor none others wyll than þ order & the soueraynes wyll/ & yf suche one obeye not after þ order & þ soueraynes wyll/ he shal be coacted by dysceplyne & dures of þ order/ & so he dwelleth (as I sayd) in cōtynuall turment & payne/ seeg þ not now how suche dysceyue the selfe/ for there as he weneth to flee paynes/ he falleth in to paynes/ his blyndenesse wyll not suffer hym to knowe þ waye of very obedyence/ þ whiche is awaye of sothe fastnesse & truthe/ grounded in my very obedyēt lābe my sone Ihesu cryste. ¶ Therfore thus blydely he goeth by þ way of vntruthe & myslykynge/ wenynge for to fynde delyte ther/ & he fyndeth there payne and bytternes. ¶ Who hath broughte hym therto? ¶ Loue whiche he hathe not for to obey/ & þ is his owne passyon/ suche one worketh as a foole/ for he wyll swymme w his owne armes i this perplous see/ whiche is full of tēpestes & was ues/ trustynge in his owne wretched lyuynge/ & he wyl i no wyse swymme w þ armes of þ order & of his souerayne/ he dwelleth th^o soly w his body i þ relygyous shyp of þ order (but not w his soule) for he is gone oute therof by desyre/ not keepynge þ statutes/ nor þ maner of þ order/ nor the thre bowes takē by his plessyō/ he dwelleth rather in þ tēpestuous see there to be drenched/ thā in þ swetesnes of relygion/ he is rather boude i relygion by abyte of his body/ thā by

Septima

þ abyte of his soule / suche one is no
 relygious mā / but rather a beestly
 man arayed in þ habyte of relygyō /
 & yet in his affeccyō & in his lyuynge
 he is worse thā a beest / he seeth not
 þ it is moze labour for hþ to swyme
 rather with his owne armes / thā w
 þ armes of his souerayne / he seeth
 not also þ he stōdeth in myscheuous
 perell of endelese dethe. ¶ Why is
 that? ¶ Certayne for the cloude of his
 owne proper loue / of whome came
 to hym his inobedyence þ hathe stop
 ped his clere syght / that it suffereth
 hym not for to se his owne harmes /
 therfore he is wretchedly dysceyued.
 ¶ What fruyte byngeth forthe the
 tree of suche a myserable wretche?
 ¶ The fruyte of dethe / for he hathe
 set & planted the roote of dethe in þ
 pryde of his affeccyon / whiche he
 drewe out of his owne proper loue &
 plesaunce of hymselfe / and therfore
 all þ fruyte & floures that come out
 fro thense be all corrupte / & also þ le
 ues and þ braunches of þ same tree
 be spotted & defouled. ¶ Thze braū
 ches þ this tree hathe be corrupte &
 defouled / that is the braunche of obe
 dyēce / of pouerte / and of contynēce /
 whiche be those thze braūches that
 be conteyned in the stocke of affeccy
 on / whiche is euyl planted and set /
 as I haue sayde before. ¶ The le
 ues that this tree byngeth forthe (þ
 be wordes) be also corrupte / that þ
 most secular rybaude þ lyueth wolde
 not saye as they sayen / & yf it so hap
 þ he must preche & shewe my worde
 to þ people / he sheweth it w moch cu
 ryosyte / not ryghtfully as he sholde

onely for to fede and wyne soules /
 but onely to speke w gape wordes
 of pope / & yf þ beholde the floures of
 this tree (whiche be dyuers though
 tes) suche as be receyued w greate
 delectacyō & lust / they gyue a styn
 kyng smell / for they fle not þ places
 & wayes whiche bynge them in to
 suche corrupte thoughtes / but they
 serche after suche occasyons / þ they
 myght come to þ fulfyllynge of the
 synne. ¶ This is þ fruyte þ sleeth
 hþ & bynemet hþ lyfe of grace / &
 gyueth hym endelese dethe. ¶ But
 what stynke casteth out this fruyte
 brought forthe with the floure of the
 tree? ¶ Certayne it casteth out stynke
 of inobedyēce / by þ whiche he wyll
 w the thoughte of his herte enqurye
 & deme in euyl þ wyll of his soues
 rayne / he casteth out also vnclennes
 w many wycked conuersacyons / de
 lytynge hymselfe wretchedly w his
 name of a deuoute mā. ¶ Wretch
 thou cōsyders not that vnder colour
 of thy deuocyon shall folowe to the
 many myscheues / as chyldren of in
 obedyence / for thou hase not recey
 ued nor take to the chyldren of ver
 tu / as a very obedyēcer dothe / suche
 one sercheth for to dysceyue his soue
 rayne / blyng to hym leues of flate
 ryng wordes / spekyng vnreuerēt
 ly & with greate reppreynge / suche
 one supporteth not his broder / nor
 he maye not the leest worde saye a
 nendes hym whan he is vnderny
 med for his defautes / but anone he
 casteth out benemous fruyte of vn
 pacyence and Ire and hate agaynst
 his broder / demynge in euyl / þ he

dyd to hym for good / & thus suche a soule so sclaundered liueth i peyne both wⁱⁿ & w^{out}. ¶ Why is suche one dyspleased wth his broder? ¶ Certayne for he dyspleaseth hys selfe lencybly / such one fleeth his Cell / as he wolde he ben^h / & p^r cause is for he is gone out of his owne proper Cell of knowledge / wher by he is fall in to inobedience / & therfore he maye not abyde in his materpall Cell / he wyl not al so come to p^r fraptur / but as he wold go to his enemy / as longe as he hath ony thyng to spede / & whā he hathe no more / thā nede dyspueth hym thyder. ¶ Therfore trewe obedyēcers done wel whiche kepe so wel p^r howe of pouerte / p^r they wyl noth^g haue for to spede / bycause they wolde euer be fed at p^r swete table of p^r fraptur / where a very obedyencer noyseth both his body & soule in peas & quietnes / he wyl neuer th^gke nor make ordynauce for sweter not better lyue lode thā he fyndeth there. ¶ The contrary dothe an inobedyēcer / he wyl be p^r laste com^gge i to p^r quere / & the fyrste p^r shall go out / wth his lyp^{es} he draweth nygh to me / but his herte is fer fro me / he fleeth also for drede of penaunce p^r chapyter. ¶ What is cause of all this? ¶ Certayne inobedience / suche one also neuer waketh nor prayeth / & yet ofte tymes whan he wolde say his dyspyne seruyce / to p^r whiche he is bounde / and it is vnlayde / he hathe no fraternall charity wth hys / for he loueth none but hys selfe / and yet not wth reasonable loue / but wth bestly loue. ¶ Thus many euylles ther be p^r fallē bpō p^r heed of

an inobedyēt mā / & thus many sorrowfull fruytes he bygeth forthe / & many mo^{re} whiche no erthly tōgue cā tell. ¶ Inobedyēce whiche dep^ryues the soule fro lyght of obedyence. ¶ Inobedyēce whiche dep^ryues p^r soule fro all vertu / & arayes it wth all vyces / p^r takes awaye fro hys peas & gyues hys warre / p^r takes fro hym lyfe & gyues hys dethe / p^r drawes hys out of p^r shyp of his order & drenches hym i p^r see of this wretched worlde / & so strāgles hys in synne / makynge hym to swymme with his owne armes / ther he sholde swymme wth the armes of his order / p^r arayes hym wth all maner wretchednesse / p^r makes hym dye for hōger / takynge awaye fro hym the meet of p^r meryte of obedyence / p^r gyues hym cōtynuall byternesse / & fro all delectacyō of swete nesse thou dep^ryues hym and fro all good / & makes hym to stonde in all maner of euyl. ¶ In this lyfe p^r makes hys here p^r earnest of endelese tursmēt / & yf he amēde hys not or thā he passe out of this worlde / p^r ledes that same inobedyent soule to endelese dāpnacyō / euer to be tormented wth p^r sendes p^r fell out of heuen for they inobedyēce / by p^r whiche they were rebell to me / & now be in the armes of hell / ryght so thou inobedyence by cause thou was rebell to obedyence / & dyd throwe awaye fro p^r this keye of obedyēce wth whiche p^r sholde haue opened p^r wyket in p^r gate of heue / & p^r dyd take i thy hōde p^r keye of inobedyēce / wherwith p^r hase opened the gate of heue. ¶ Of the imparfeccyō of thē whiche be slowe & vnusty i res

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lygyd / all be it þ they kepe them fro
deedly synnes / & of þ remedy how þ
they may come out of þ vnwylsynes.
O Dere doughter howe many be
there now of þ wretched inobedien
cers / whiche in these dayes be fedde
& noyrshed in þ shyp of relygion / &
ryght fewe there be þ be very obedy
encers (neuertheles sothe it is) that
bytvene these ppyte obedyencers &
these wretched obedyencers be ma
ny / whiche lyue comunely in the or
der / for nother they be ppyte as they
shold be / nor they be moche wycked /
bycause they kepe cleue theyr cōscy
ēce fro deedly synne / but yet they stode
in dulnesse & necligēce of herte / & yf
suche excercysed not theyr luyng
in keepyng somwhat of theyr obler
uāces of þ order / they sholde fall to
greate perell / & therfore they haue
nede to be ryght besy and slepe not i
derkenesse / but þ they aryse fro dul
nesse & slothe / for yf they abyde longe
therin / they be able for to fall ryght
soze / & yet though they fall not / they
sholde stode vnder mānes prayse
& plesānce / colored w þ colour of re
lygyō / besyge the rather in keepyng
of some outward ceremonyes in þ
syght of mā / thā for to kepe properly
ly þ pure relygyō / & oftetymes suche
wyltel lyghte þ they haue be able to
fall to domes & demynges of them þ
kepe þ order moze straytely thā they
& in lesse pfectyon of ceremonyes / of
whom they make the selfe specyall ke
kers. **T**o all suche it semeth to the
ryght noyus for to dwell in comune
obedyēce / in al moche as they neclig
ently ouerpasse trewe obedyēce / &

with moche peyne & labour & with a
colde herte they bere þ obseruāces
of þ order. **T**hus they offende pfect
yon / by þ whiche they entred / and
though they do lytell harme (as I
haue sayd to other) yet neuertheles
they do full euyl / þ is bycause they
come not clereli out of þ world / wher
they shold haue lyued & kepte þ keye
of generall obedyēce / and than for to
come to relygyō so for to receyue þ ly
tell keye of partyculer obedyēce / for
to open the wyket of heuē gate /
the whiche keye sholde be tyed by a
thōge of bylyte & abteccyō / settyng
noughte by hymselfe / & w the same
thōge of bylyte to kepe it myghtely
in þ hōde of seruēt loue. **A**ll suche
doughter be able to come to pfectyō
yf they wyll / for they be moze nere to
pfectyō thā other wretches / & yet it
maye be sayd of suche otherwyle / þ
they be moze harder for to be raysed
by fro theyr ipseccyō in theyr degre /
than a wycked lyuer in his degre.
Wyll þ knowe why? **C**ertayne
for it is openly knowe þ a wycked mā
dothe euyl / his his owne cōscyence
telleth hy so / but for his owne pper
loue whiche hathe so blydded hy / he
hathe no myght for to aryse out of
synne / he seeth well w one naturall
lyght þ it is euyl whiche he doth / for
yf it were asked of hym whypther it
were euyl do þ he dothe / he wolde
saye yes / but yet he wolde excuse hy
& saye þ his freylte is somoche / þ he
maye in no wyle ryle hy / thus he
wyl say thughe he saye not truthe /
for with my helpe he maye aryse yf
he wyll. **B**ut these þ be so neclig

get & slowe/whiche nother do grete
euyll nor grete good knowe nor they
owne dulnes nor wyll not knowe it/
nor how moche harme they do to the
selfe / nor they recke neuer thowge
they aryse neuer thes / nor thowge
it neuer be shewed nor tolde to the/
& yet whā it is shewed the they wyl
not aryse / bycause they be boude by
p vnlustynes of theyr owne hertes/
by the lōge corde of custome. ¶ In
what maner maye suche aryse? Cer
tayne p they knowlege w theyr ton
ges how they haue myspued / & thā
w hate of theyr owne pleasaunce & ly
kyng / sende p meke knowlege in to
the fyre of my dyuine charyte / wed
dyge the selfe now to p spoule of obe
dyēce / as thowge they holde now
enter in to relygion w p ryng of ho
ly seythe / & let the no more slepe in p
doctched state / for it was & is grete
dyspleasaunce to me & moche harme
to the / it maye well be sayde to suche
p worde pseynt Johā reherseth in p
Apocalypss thus / wolde god they
were colde or hoot / but bycause they
be nother colde nor hoot / but onely
lewe warme / therfore I shal begpne
to thowde suche oute of my mouthe/
for yf they turne not fro p vnlusty
nesse & dulnesse / they be able to fall
ryght soze (and yf they fall) they be
worthy to be reproued of me. ¶ It
were more toful to me p suche were
as Ise / lyuynge in p worlde w gene
rall obedyence / whiche in regarde of
p fyre of very obedyēcers / they be
but as Ise / & therfore I saye it were
leuer to me that they were as Ise.
¶ Lo doughter to p haue I declar

red this parable / lest p errour fal in
p / wenpge p I had leuer suche one
were in hē of deedly synne / thā so i
p vnlustynesse & necligēce of iparfec
cyō / for by such iparfeccyō he myght
fall to syne / & p synne of mā is so dys
pleaunt to me & so venemous / p I
maye in no wyse suffer it passe vnpu
nyshed / therfore they holde aryse
gracpouly fro suche dulnes & necl
get lyupge / by some maner of gho
ly exercyse w wakpge / mekenes / &
cōtynuall prayer & se inwardely the
selfe & beholde i those relygpous mē
p haue lyued in relygpō before / whi
che were mē as they be / nor pshed w
p same mylke / & in the same maner
borne / & I am p same god now p I
was thā / my myght is neuer feble /
my wyll is neuer lessed / nor also my
wyldome for to gyue you clere lyght
to se & knowe my truth / therfore (as
I haue sayde) they may yf they wyl
come to parfeccyō of theyr order / so p
they wyl put away fro p eye of theyr
infelleccyon p cloude of theyr owne
loue / & thā they maye tēne w lyghte
phtely w the p be my very obedy
ēcers i relygpō. ¶ Thus they maye
come to pfectyon by this remedy &
neuer elles. ¶ Of p excellēce of obe
dyēce / & of p goodes whiche obedy
ēce gyueth to h p taketh it in sothe
fastnesse. ¶ This is p very remedy
whiche my very obedyēcer kepeth
euery daye / encresynge in h p selfe p
vertu of obedyēce w lyght of seythe /
despyrge lcones & reproues for my
loue / & p his souerayne holde put al
way on h p strayte charges / p the ver
tu of obedyēce & her suffer pacyence

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ruste not / lest whā they had nede to
 worke wth them / they myght defayle
 them / or els that they were to them
 for faute of suche harde imposycyōs
 of soueraynes to harde to worke wth /
 and therfore contynually the desyre
 worketh / and suffereth no tyme to
 ouer passe / for of desyre they be ryght
 hongry. ¶ Desyre is as a besy hus
 wyfe that neuer wyll be ydel / one de
 lectable obedyence / one peaseable o
 bedyence / one swete obedyence / one
 shynnyng obedyēce / yllumyned full
 of lyghte / that hathe put awaye the
 derkenesse of proper delectacyō / one
 obedyēce that quykkeneth & gyueth
 to suche a soule lyfe of grace / & hathe
 cholen the for his spouse / thou hase
 put awaye fro h^y dethe of his owne
 proper wyll / whiche proper wyll ma
 keth warre and byggeth in dethe in
 to the soule / thou arte large / for thou
 makes the subiecte to euery reasona
 ble creature. ¶ Certayne also thou
 arte benygne / & with meke benygny
 te and myldenesse thou beres euery
 greate charge / for thou arte coupled
 with the vertu of strengthe and be
 ry pacyēce / thou arte also corownded
 with the vertu of perseueraunce / &
 fayles neuer by & iportunyte of thy
 prelate and souerayne / for thoughe
 he ly upon & greate impo^rtable char
 ges without dyscrecyon / thou beres
 them all gladly and pacyently with
 the lyghte of feythe / & arte so knytte
 with mekenesse / that no maner crea
 ture maye drawe it out of thy honde
 for holy desyre / and what shall we
 saye more dere doughter of this ex
 cellent vertu / we saye & it is a good

without euyl / it stondeth hydde in
 the shyp / whome no cōtrary wynde
 maye noye nor dysleale / for she mas
 keth a subiecte in relyggyon to rowe
 with the armes of her souerayne / &
 not with her owne. ¶ A very obedy
 encer shall not gyue rekenyng of h^y
 selfe to me / but his souerayne shall
 reken for hym / be glad therfore dere
 doughter / and haue grette delyte in
 this relyggyous vertu / and thou wyll
 be kynde to me endelesse fader / be o
 bedyent / for obedyence shall shewe
 yf thou be kynde / whiche cometh out
 of charyte / and charyte cometh fro &
 knowlege of my endelesse sothefast
 nesse / so that it is a partyte know
 lege in my onely sothefast sone Ihes
 su / whiche sone shewed to you by his
 charyte the waye of very obedyēce /
 makynge hymselfe obedyent vnto
 the dethe of the crosse / techynge the
 therby a rule for to contynu in very
 obedyence vnto thy ende / in whose
 obedyence whiche was the keye &
 opened heuen / is founded the gene
 rall obedyence that is gyuen to you /
 and also this partyculer obedyence
 (as I haue tolde the before in & be
 gynnynge of this treatyse) this obe
 dyence gyueth suche a lyghte in the
 soule / that it maketh a soule trewe
 bothe to the order / and also to his so
 uerayne in relyggyon / in the whiche
 lyghte (& is & lyghte of holy feythe)
 a soule forgeteth her selfe (not in re
 quyringe in what wyse obedyence
 of his souerayne is gyuen to hym)
 for in what soule very obedyence is /
 it sheweth well that it is deed in his
 owne felynge / whiche sencyble fe

lynge/sercheth and enquyze the moze
after other thynges than his owne/
as an inobedyent soule dothe / whi-
che wyll euer enquyze the wyll of his
bydder/and deme it after his derke
knowlege/a very obedyencer with
þ clere lyght of feythe / demeth euer
the wyll of his souerayne to good/ &
therfore suche one feleth not nor in-
quyze not his owne wyll/ but bow-
eth his heed obedyently to the wyll
of his souerayne/ & so with the ble-
syd odour of very holy obedyence/ þ
soule is noryshed/ and this vertu en-
creased somoche in þ soule/ as þ soule

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of perfeccyon / as all suche that do
kepe perfeccyon of the counseyles wth
out ony order / refusynge rychelesse &
worldely pompes / bothe actual and
mentall / keepynge also contynence /
whiche lyue in the state of byrgynny-
te / or els in the state of chastyte / kee-
pyng also obedyence / submyttynge
themselve (as I haue sayde to þ in
another place) to some creature to
whome they enforce wth parfyte obe-
dyence for to obeye vnto theyr lyues
ende. ¶ Yf thou wyl aske me whiche
of these obedyences be more mede-
full / whyder he that stondeth in þ or-
der of of relygyō or this / I shall tell
the / the meryte of obedyence is not
mesured / nother in the dede doynge
nor in the place nor in whome (that
is to say) whyther it be of more wor-
thyngesse in a secular or in a relygyō-
us / but after þ mesure of loue that
an obedyencer hathe / with that mes-
sure he mesureth to hym that is be-
ry obedyent / the imparfeccyō of an
euill prelate is no dysleas in h^{is} ne-
greueth hym not / but otherwhyle it
is greate profyte to hym / for wth par-
fecucionous and vndercrete charges
of greuous obedyence / the vertu of
obedyence is increased / and also pa-
tyence her suffer / nor also vnparfyte
place letteth nor noyeth hym not (I
saye vnparfyte for this cause) for re-
lygyon is more parfyte / more styd-
faste / and more stable / thā ony other
state is / and therfore I cal an vnpar-
fyte place of suche that haue a lytell
kepe of obedyence keepynge without
relygyon the counseyles (but yet I
call not theyr obedyence vnparfyte

nor of lesse mede) than of them that
lyue in relygyon / for euery obedy-
ence (as I haue sayde) & euery ver-
tu eis is mesured after the mesure
of loue / yet in many other thynges /
as of the bowes whiche be made in
the hondes of a souerayne in relygy-
on / and for many suffraices whiche
a man suffereth in relygyon / obedy-
ence is better and more proued in re-
lygyon than out of relygyō / for ther
euery bodily acte of a relygyous mā
is boude to the pouke of obedyence / so
strongely that it maye not be losed
whan he wyl / that is boude with-
out the trespas and offyce of deedly
synne / in almoche as that bowe is
approued of holy chyrche / but this
bowe is not so / this byndeth h^{is} selfe
wylfully for loue þ he hathe to obedy-
ence / but with no solempne bowe /
therfore he that byndeth hym to this
bowe / he maye go therfro without
offence of ony deedly synne / yf he haue
lawfull excusacyōs (that is to saye)
that he go not therfro by his owne
defaute / for yf he wente therfro & for-
soke it throughe his owne defaute /
it were not without greuous synne /
yet were he properly boude to deed-
ly synne by that forsakyng. ¶ Sees
thou not now what dyfference is
bytvene the one and the other / that
one maketh a bowe frely with intē-
cyon neuer for to breke it / but with
no charter of assymacyon / y other
hathe made a bowe with assyma-
cyō of a charter or of an instrumēt /
and he offereth by þ same instrumēt
or charter with an open solempne
professyon in to the hondes of his so

uerayne/ther forlaspnge hymselfe/
and promyttynge to kepe obedyēce/
contynence / and wylful pouerte/ &
his souerayne in my name there pro
mytteth to hym agayne (yf he kepe
these) for to receyue for the endelesse
lyfe/therfore this is more parfytte/ &
p other is of lesse perfeccon / this is
more lykly for yf he fall/ he is more
apte for to aryse / for he hath more
helpe / but p other is more doubte
full and of lesse lykernesse/ and is ra
ther more apte yf he fall to turne his
heed backwarde / for he feleth hys no
thyng bounde by bowde of professy
on made/ yet he stondeth as a relygy
ous man or than he be professed/ for
vnto the tyme that he be professed
he maye go therfro/ the mede (as I
sayde) and yet saye of obedyence / is
gyue after the loue that an obedyen
cer hath/ so that euery mā in what
state he stondeth in maye parfytely
wynne mede for his obedyēce / yf he
be sette in loue/ for some I cal in one
state/ and some in another / as a mā
is able for to receyue p state that he
is called to / but yet euery mā in the
same state that he is called to maye
be fulfilled w this fore sayde mesure
of loue/ yf he be a secular & loue more
than a relygyous man / he shall re
ceyue more mede / and in the same
wyle a relygyous man more than a
secular. ¶ How god rewardeth not
after the trauayle of obedyence nor
after the lengthe of the tyme / but af
ter the magnytude of charyte / of p
redynesse and quyknesse of them
that be very obedyencers/ and of the
myracles which god sheweth of this

bertu. ¶ All you haue I sende in to
the byneyerde of obedyēce for to tyll
it i dyuers wyses / to euery mā shall
he gyue a rewarde/ after the mesure
of his loue / & not after his labour/
nor after the mesure of his tyme (p
is to saye) he that came fyrste shall
no more haue/ than he that came last/
after p sentence of p gospell/ whiche
my sone hath put to you for ensam
ple of the that were hyred of a lord
for to tyll in his byneyerde / & of the
that were ydele/ the fore sayde lord
gaue asmoche to hym that came at
euen at the laste houre / as he gaue
to hym that came in the morowe at
the fyrste houre / or thyrde / or fyrte/
or. ix. or at euen longe/ by this maye
ye knowe that ye shall not be rewar
ded nother after youre tyme/ nor af
ter youre worke/ but after p mesure
of loue/ many be sende i to this byne
yerde in chyldeheed for to tyll it/ and
some enter later / & some i theyr olde
age/ these p come last/ many of them
sholde go and worke in p byneyerde
of relygion with greute seruēt loue/
as they that came fyrste. ¶ Why is
p? ¶ Certayne for they thynke theyr
tyme is shorte/ and so they be equy
polent and euen with them p came
before/ and they went easly pases by
loue/therfore by loue of obedyence a
soule receyueth his mede/ there he
fylleth his vessell in me that am the
peaseable see/ but many there be / p
whiche be so redy for to obeye/ for ob
edyēce is so very incarnate & groun
ded i theyr soules/ that they beholde
not the cause why certayne thynges
be byd to them of hym that byddeth

thē/ but vnneth they maye abyde so
 longe/ tyl þ worde of theyꝝ souerayne
 be out of theyꝝ mouthes/ for he vnder
 stondeth of his souerayntē moze the
 entent of his byddēge thā he dothe þ
 worde/ and therfore a very obedyen
 cer obeyeth moze to the entēt thā to
 the worde/ demynge þ wyll of his so
 uerayne for to be my wyll / and that
 he byddeth hym by the wyll and dys
 pēlacyon of me / and therfore (as I
 sayde) suche one obeyeth rather to þ
 entent than to the worde / and so he
 obeyeth to his worde/ for fyrste he o
 beyed wth affectyon to his wyll / this
 was well shewed to h^y / as it is red
In vitas patrum. whiche fyrst
 obeyed in his affectyon / for whan þ
 he beganne to wyte an. o. his pre
 late and his souerayne bad hym do
 a certayne thyng of obedyence / to þ
 whiche he was so redy / that he gaue
 no space to hymselfe for to fulfill þ
 lytell o / but anone without ony tas
 ryng / he went to his obedyence &
 lefte his o. vnwyten halfe / than I
 for to shewe you how moche accepta
 ble obedyence is to me / þ other halfe
 of þ same o. I parformed and fulfill
 led it with golde / therfore this glo
 ryous vertu of obedyence is so ple
 sant & lykēge to me / þ in none other
 vertu so many myracles & tokens be
 shewed of me (as be for þ) for þ ver
 tu cometh fro the lyghte of feythe /
 erthe is to this v^{er}tu obediēt / beestes
 be obedyent / water is obedyent ther
 to / þ the erthe obeyeth to þ vertu / þ
 hale myde how thou hale redde **In**
vitās patrum. of a dysciple whi
 che was byd of his fader þ abbot for

to sette in þ grounde a dyre tree / & of
 obedyence euery daye to water it / þ
 same obedyent dysciple asked no
 questyons how that myght be / but
 without ony inqysycyon of possy
 blyte he fulfilled his obedyence (in
 somoche) þ by the vertu of þ obedy
 ence & of feythe the dyre tree waxed
 grene & bare fruyte / in token that þ
 soule was lyfte awaye fro þ dynges
 of inobedyence / & than after þ grene
 nelle it bare fruyte / so þ apples of
 tree were called of brederne fruyte
 of obedyence / in the same wyse it is
 of beestes / þ they obey to this vertu /
 for ther was **In vitas patrum.**
 a certayne dysciple was sende oute
 by obedyence / and in the waye as he
 went he founde a dragon / & he toke
 hym and bounde hym in a bonde / &
 so lad hym to his abbot / but his ab
 bot as a dyscrete leche / lest that dys
 ciple shold haue be extolled by pryde
 of bayne glory for that dede / and als
 so for to proue his pacyence / he dys
 cretely put hym & the beest fro hym
 with boystous wordes (sayenge to
 hym thus) þ beest hale þ brought an
 other beest bounde with the. ¶ In
 the same wyse it is of þ fyre / for that
 obeyeth to this vertu / for as thou
 knowes ryght well in holy wytte / þ
 many bycause they wyll not offende
 my obedyēce / but þ they were euer
 redy for to obeye to me redyly whan
 that they were caste in to the hote
 brennyng fyre / it noyed them not /
 lyke as þ syndeg of thre chyldren þ
 were caste in þ brenyng ouē / & of ma
 ny other / whiche were to longe to
 tell. ¶ Also in the same wyse of the

water/for that obeyed to this vertu
 whiche was wel knowe by Maure/
 for whā he was sende for to take out
 that dysciple whiche was sonke in
 the water/he ranne vpon the water
 as he wolde vpon y^e erthe & brought
 out that dysciple/he thoughte not
 one hymselfe/but with the lyghte of
 feythe he purposed for to fulfyll the
 obedyēce of his souerayne/in all th^y
 ges yf thou open the eye of thy intel-
 leccyon/thou shalt well fynde that y^e
 excellence of this vertu is specyally
 shewed/so that all thynges that a re-
 lygyous man dothe sholde be leste
 for obedyence/for though a relygy-
 ous man were in somoche arayled
 by contemplacyon and vnyon of his
 soule in me/that his body were ther
 with lyfte vp fro the erthe/& to hym
 were commaunded a certayne obe-
 dyēce of his souerayne/y^e is spekyng
 & byddyng to h^y generally & not par-
 tyculerly/whiche generall spekyng
 setteth no lawe of fulfyllynge yf he
 myght/he sholde enforce hym for to
 leue his hyghe contemplacyō for to
 fulfyll his obedyēce/in y^e same wyse
 a relygyous mā sholde leue his tax-
 ed specyall prayers for nede/for cha-
 ryte /and for obedyence. ¶ All this
 commendacyon I tell the of obedy-
 ence/for I wolde that thou knewe
 how lykynge it is to me & how plea-
 saūte /and also that I wolde it were
 ryght prompte and redy in my ser-
 uauntē/for what that euer a very
 obedyencer dothe/it turneth to hym
 for meryte & mede/yf he ete he eteth
 for obedyence /yf he slepe he slepeth
 for obedyence/yf he go/sonde/faste/

wake/al this he dothe for obedyēce/
 also yf he do seruyce to his broder or
 to his eysenryste/he dothe it for obe-
 dyence/yf he be in the quere or in the
 scaytur or in his Cell. ¶ Who ledeth
 hym or maketh hym sonde in these
 places? ¶ Certayne obedyence with
 the lyghte of very feythe / with the
 whiche lyght / he hath mortyfied
 hymselfe to al his owne proper wyl/
 and lowed hymselfe with holy hate
 of hymselfe in y^e armes of his order/
 and in the hondes of his souerayne/
 with this obedyence he resteth in y^e
 shyp of relygyon / he roweth in the
 same shyp thowout all this tempe-
 styous see of this wretched lyfe / wth
 greate ghostly prosperyte/wth a clere
 shynnyng soule and tranquyllyte of
 herte/for obedyēce with feythe hath
 put awaye all derkenes/he is ryght
 stronge and syker/for obedyēce hath
 put awaye fro h^y feblenesse & drede/
 by augydynge of his owne wyl. ¶ Of
 whom cometh suche feblenesse & vn-
 ordynate drede/and what eteth this
 spouse obedyence? ¶ Certayne her
 meet is y^e knowlege of herselfe and
 me/for a relygyoⁿ mā sholde knowe
 hymselfe full of defautes and ryght
 nought without ony beyng of hym
 selfe/and me that am he that am/in
 whome he tasteth & eteth my sothes
 faste truthe / whiche he knoweth in
 the sothefastnesse of my onely incars-
 nate sone Ihesu. ¶ And what dyn-
 keth this spouse obedyence? ¶ The
 dynke y^e she dynketh in my sones
 bloode (in y^e whiche bloode) my sone
 sheweth to a religyous mā my truth
 and meruaylous loue that I haue

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to mankynde/in that blode he shew-
ed his obeydence/that was put to hy
of me endelesse fader for yu/ & ther
fore a very obeydencer maketh hym
very drunke ghostly in that blode/ &
after tyme he is so drunke with that
blessyd blode/ he hath all losse and
hyd hymselfe in obeydence/ & al his co
ceytes and felynge and by grace he
hath me full/ tastynge me by affec
cyon of loue/ with lyghte of seythe
in obeydence/ all the lyfe of suche an
obeydencer cryeth peas/ and in his
dethe whan he is departed fro this
lyfe/ he receyueþ þe thyng þe was
promysed hym of his souerayne in
my name/ that is euer lastyng lyfe/
syghte of peas and of endelesse tran
quyllyte and reste/ whiche is a good
vnestymable/ that none lyuynge in
erthe maye thynke nor comprehend
in his wyttes how moche it is/ for it
is infynyte/ in al moche as it maye
not be comprehendyd of a lesse thyng/
for euery lesse thyng is to it as a vels
sell put in the see/ but onely þe same
quantyte whiche it hath receyued/
the see is that whiche comprehen
deth/ and not the vellsell put in to þe
see/ ryght so I that am þe pleaseable
see/ am he alone that comprehend
myselfe and compass myselfe/ and of
my owne comprehensyon and esty
macyon I ioye in my selfe/ whiche
ioye and good þe I haue in myselfe/
I parte it with you/ to eche of you
after his mesure/ for I fyll his mes
sure/ and neuer holde it to be boyde/
grynge to hym þe blessednesse/
and he comprehendeth & knoweth
of my goodnesse/ as moche as I wyl

that he knowe/ thus is a very obe
dyencer with the lyghte of seythe in
my truthe/ all brenned in þe furnes
of my endelesse charyte/ noughted w
mekenesse/ drunke with my sonys
blode/ he is also proued with pacy
ence the suster of obeydence/ and he
dyspyseth hymselfe by vylte & ab
ieccyon/ and with strengthe he aby
deth in longe perseuerance/ by clyp
ped al aboute with many other ver
tues/ and with the fruyte of them/
he receyueþ his ende and rewarde
of me that am his maker.  

The fyfte chapyter of this
laste party is of a repetycyon
of all the hole boke/ and how
this deuoute soule yeldynge
worshyp and thankynge to
god/ made a prayer for all ho
ly chyche & for al the worlde/
and here is commended the
vertu of seythe/ & so is þe ende
fulfylled of this boke. Ca. v.

Mowe ryght swete & dere
doughter I haue satysfy
ed thy desyre/ fro þe begyn
nyng therof vnto þe laste
of obeydence/ thou knowest well at
the begynnyng thou prayed to me
with loue and longynge desyres/ by
the whiche desyres/ I made the to
aske of me/ that is that I shoulde en
crease in thy soule the fyre of my bren
nyng charyte/ and than thou dyde
aske of me foure petycyons. **O**ne
was for thy selfe/ whome I satysfy

ed yllumynynge me by my endelesse
 truthe / there shewynge how thou
 myght knowe my sothefast truthe /
 whiche thou despyred to knowe / and
 there I tolde þ that with knowlege
 of thyselfe and of me by the lyght of
 feythe thou myghte come to þ know
 lege of my truthe. ¶ The secūde pe
 tycon that þ made was þ I sholde
 shewe mercy to the worde. ¶ The
 thyrde was þ thou prayed to me for
 my mysteryal body of holy chyrche /
 þ I wolde auoyde thens derkenesse
 and persecucyons / despyrnyng thy
 selfe þ I sholde punyshe þ wycked
 nesse of them vpon the / and there I
 declared to þ that no peyne / whiche
 is gyuen in a tyme that hathe ende /
 maye satafys þ synne done agaynst
 me that am endelesse good (namely
 the pure peyne alone) but it satsfys
 eth thus / yf the peyne be oned with
 desyre of soule / & cōtrycon of herte
 and the maner how / there I decla
 red the / and also I answered þ ther
 þ I wolde shewe mercy to þ worlde /
 and there I tolde the / that mercy is
 enpropried to me / for by mercy and
 by meruaylous loue that I haue to
 mankynde / I sende my onely sothe
 faste sone / whome I put to the in þ
 lykenes of a byrdge that recheth fro
 heuen to erthe / by vnyon of my dy
 uyne nature oned to youre nature /
 this I shewe the for to yllumyne þ
 the more in my truthe / and there al
 so I tolde the how a man maye as
 cende vp by that byrdge by thre gre
 es / that is by thre myghtes of the
 soule / to thes thre grees how thou
 sholde ascende vpon the byrdge of

my sone there I tolde the / that fyrst
 thou muste ascende vpon the grees
 of his feet / and than vpon the syde /
 and so at the laste vpon the grees of
 his mouthe / in the whiche grees I
 put thre states of the soule / that is
 vnpfytte state / parfyte state / & mooste
 parfyte state / in the whiche moost
 parfyte state / a soule is come to þ ex
 cellence of vnytyue loue / in eche of
 them I shewed the clerely ther that
 thyng whiche dothe awaye fro that
 soule imparfeccon / and maketh it
 to come to parfeccon / and of þ dys
 ceptes of fendes / and of proper spy
 rytuall loue / and also there I tolde
 the in these states of thre vnderny
 mynges that my myldenesse dothe
 to a soule / one I tolde þ I do in this
 lyfe / another in the dethe (in suche
 that with hope dye in deedly synne)
 of whome I tolde the that all suche
 dyd go vnder the byrdge by the fen
 des waye / of whose wretchednesse
 there I tolde the / and the thyrde of
 þ laste generall dome / & of þ peynes
 of dampned soules / and of the ioye
 of blessed soules / whā eche soule shal
 be arayed with the dowerys of his
 body / also there I behyghte the / &
 yet I promys the that with many
 passyons of my seruantes I shall re
 forme my spouse holy chyrche (styr
 ryge you to suffer displease for it) and
 for to sorowe for þ wyckednes of the
 that do parfeccon to it / there also I
 shewed the the greates excellence of
 my mynsters / and also of the reue
 rence whiche I requyre of seculars /
 for to be gyue to the i my name / for
 þ defaute of the shal not mynyshe

The kalender.

theyr reuerence whiche sholde be do
to them in my name / and howmoche
the contrary of this dyspleaseth me /
and of the vertu of the thist myny-
ster to me as angels / where I tou-
ched to the of the greate worthy ex-
cellence of þe blessed sacrament / also
there I tolde þe of þe states of teeres
& whense they came / where I tolde
the þe all teeres come fro þe well of þe
herte / & so by rowe ther I tolde þe of
iiii. states of teeres / and of the fylthe
whiche byngeth in dethe. ¶ I an-
swered þe also to the fourthe petycy-
on of that whiche thou prayed me þe
to partyculer fallynge I sholde pro-
uyde / and so I prouyded (as thou
knowes) mozeouer I declared to þe
bothe in generall and in specyall my
prouydence / fro the begynnynge of
the worlde vnto the laste ende / how
that all thynges that I haue do / I
do wth my dyuine prouydence / bothe
in trybulacyons & comfortes body-
ly and ghoostly / all is done for youre
beste after my dyuine prouydence /
that you maye be in me holy / and þe
in you my sothefaste truthe maye be
fulfpled / for my sothefaste truthe
was to make you of noughte / & for
to gyue you lyfe euer lastynge / whi-
che ryghtwysenes was thewed and
is gyuen to you / with the precyous
bloode of my onely sothefaste sone
Jhesu / forthermoze at þe laste I sa-
tyfied thy desyre / in that that thou
desyred to here of perfeccyon of obe-
dyence / and of the imparfeccyon of
inobedyence / and whense obedyence
cometh / and what thyng draweth
it fro you / I put it to the as for a ge-

nerall keye (& so it is) I tolde þe ther
also of partyculer obedyence / & of the
þe be partyte and vnpartyte / bothe
of suche that be in order and of suche
as be out of order / and of eche of the
by rowe / of peas also whiche very
obedyence gyueth / and howmoche
an inobedyncer is dysceyued / tel-
lynge the ther that dethe entrede in
to this worlde / by the inobedyence of
Adam / therfore now I endelesse fa-
der moost souerayne and endelesse
truthe conclude to the / that in þe obe-
dyence of my sone all ye receyued
lyfe / for ryghte as in the inobedyence
of the fyrste olde man all ye receyued
dethe / so all those that wyll bere the
keye of obedyence maye receyue lyfe
of þe newe ma Jhesu cryst / of whom
to you I made a bydge / for þe strete
of heuen was broke / therfore yf ye
wyll go by this ryght swete waye wth
the keye of obedyence / ye maye lyght-
ly ouer passe all maner derkenelle of
the worlde and not offende / and so
at the laste with the same keye for to
open heuen. ¶ Now dere doughter
I styre the for to wayle and wepe /
& my other seruauntes / for by way-
lynge and wepyng and by meke co-
tynuall prayer / I wyll shewe mer-
cy to þe worlde / renne therfore now
by this strete of truthe all mortyf-
ed / lest that þe be vndernome in thy
slow goynge / and therfore I wyll
that thou renne / for I shall now re-
quyre moze of the than I dyd fyrst /
bycause I haue shewed my selfe os-
penly ynoughe to the in my sothfast-
nes / be ware now that thou neuer
go out of thy Cell of knowlege / but

there in that Cell kepe the / & spende
the tresoure whiche is gyue to the /
that is the doctryne of truthe groun
ded vpon a quicke stone cryste Jhesu
suarayed with lyghte / whiche for
saketh derkenesse i this lyghte / dere
and well beloued swete doughter /
araye y theri. ¶ How this deuoute
soule yeldyng worshyp and than
kynges to god / made a prayer for al
holy chyrche and for all y worlde / &
here is commended y vertu of feythe /
& so is y ende fulfilled in this booke.
¶ Than that soule whan it had thus
seen and beholde with the eye of in
tellectyon & with y lyghte of feythe
knewe my sothefastnesse and the ex
cellence of obedyence / and whan it
had so herde with ghostly herpunge
and tastunge by affectyon all these
thynges with loue longye desyre /
the lyfte herselfe aboue herselfe and
behelde in the dyupne maieste and
sayde thus. ¶ Thankyng be to the
endelesse fader / that hase no abhomy
nacion of me thy creature / nor hase
not turned thy face fro me / nor thou
hase not dyspyled my desyres / thou
endelesse lyghte consyders no thye
my derkenesse / thou lyfe wolde not
consyder that I am dethe / nor thou
leche wolde not forsake me for my
greuous abhomyable ghostly seke
nesse of synne / thou endelesse purete
dyspyles me not y am ful of fylthe of
moche wretchednesse / thou that arte
infynyte hates me not that am fy
nyte & able to haue ende / thou wys
dome lettes not to speke to me that
am a foole / for all these / and many
other infynyte euyls and defautes

that be i me / thy wysdome / thy good
nesse / and thy myldenesse / haue not
dyspleased me / but i thy lyght thou
hase gyden me lyghte / & in thy wyl
dome y hase gyue me trewe know
lege / and in thy myldenesse I haue
founde loue of the and of my neygh
boure. ¶ Who constrayned the ther
to. ¶ Certayne not my vertues / but
onely thy charyte / that same loue
hathe constrayned the to yllumyne
the eye of my intellectu in y lyght
of holy feythe / that I myght vnder
stonde & knowe thy sothefast truthe
shewed to me. ¶ Graunte to me ther
fore blessed endelesse fader / that my
mynde maye be able for to kepe thy
benefytes retentely / and that my
wyl maye byenne feruently in y fyre
of thy charyte / y I may bothe soule &
body buryowne i thy sonys bloode /
and that with y same bloode and y
keye of obedyence / I maye open the
gates of heuen / & this same I praye
the hertely for every reasonable crea
ture / bothe in generall and in spes
cyall / and for the mysteryall body of
holy chyrche. ¶ I knowlege well &
denye not that thou loued me me or
that I loued the. ¶ O endelesse try
nyte / o very godhed / thy dyupne
nature hathe made the pryce of thy
sonys bloode of so greate valu / thou
endelesse trynyte arte a depe see / in
the whiche y moore I enter / y moore
I fynde / thou arte unsacyable / for a
soule that fulfilleth hym in thy depe
nesses is not so fulfilled / but euer it
is made hongry in the / it thyrsteth
in the endelesse trynyte / desyrynge
wyllyghte to se the in endeles lyghte /

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for as an harte desyrezeth to the well
of rennyng water / so desyrezeth my
soule to go out of the derke pylson of
my body and se the in sothe fastnesse
as þe arte. O how longe tyme shall
thy face be hyd fro my eyes / o endes
lesse trynpte the depenelle of fyre &
charyte / vnlose and vnbynde fro þe
soule þe cloude of my body / the know
lege that thou haste gyue me of the
causeth me in truthe to desyre for to
ouer passe the burthon of my body /
for I haue tasted and sene with the
lyghte of intellection wth thy lyghte /
the depenelle of thy endelisse trynpte
te / by the whiche lyghte I sawe me
in the / to be the ymage of þe / haue ge
mynde by the myght of the the ende
lesse fader and intellection / by þe wyl
dome of thy sone and of þe holy ghost
that cometh bothe fro þe and fro thy
sone (wyl) by the wiche wyl / I am
able for to loue / thou endelisse trynpte
te arte my maker / & I thy creature /
I knowe well endelisse trynpte by
the shedyng of þe bloode of thy sone /
that thou arte a Jolyous louer of þe
fayzenesse of thy creature / o endeles
depenes / o endeles godheed / o depe
see / what myghte þe gyue me more
than thyselfe / thou wastes and con
sumes in the hete of the loue of the
soule / thou arte the fyre / thou does
awaye all coldenesse / thou arte that
fyre that yllumyneth / and with thy
lyghte thou haste made me to knowe
thy truthe / thou arte þe very lyghte
aboue nature (in so greate habun
daunce & parfeycyon) that thou ma
kes clere þe lyghte of seythe / in þe whi
che seythe / I se that my soule hath

lyfe / and in that lyghte it receyuethe
the that arte very lyghte / in þe lyghte
of seythe it hath wonne wysdome /
that is the wysdome of thy onely
sone / In lyghte of seythe I am styd
faste / stronge / and perseueraunte /
in the lyghte of seythe I hope / whi
che suffereth me not to defaile in my
iournaye / that lyghte techeth me the
waye / without this lyghte I must
nedes walke in derkenesse / and ther
fore endelisse fader I praye the yll
lumpne me with the lyghte of holy
seythe / for that lyght is a see whiche
norysheth the soule in the that arte
the peaseable see endelisse trynpte.
The water of thy peaseable see is
not troublous / therfore hym nedeth
not to drede that is in that see / for he
knoweth þe truthe of thy onely sothe
faste sone I helucryste / he is suche a
myrrour þe nedes I muste beholde /
in the whiche myrrour is represen
ted to me that am thy ymage & crea
ture / the whiche myrrour also repre
senteth to me the that arte moost so
uerayne / ifnyte / and meruaylous
good / and suche good as is aboue al
good / blessed good incomprehen
sible good & meruaylous good / fayze
nesse aboue all feyzenesse / wysdome
aboue all wysdome / þe arte the meet
of angeles / and with the fyre of loue
thou haste gyuen thyselfe to vs wret
ches / thou arte that besture whiche
couers all nakednesse / thou arte he
that fedes all hongry in thy swete
ness / thou arte swete without ony
bytternesse. O endelisse trynpte /
in thy lyghte whiche I haue recey
ued lyghte of holy seythe / I haue

knowe by many interuaylous declaracions of the waye of perfeccion that with lyghte and not with derkenesse I maye nowe serue the / therfore I praye the endeleste trynyte that I maye be a myrrour of good and holy lyuynge / that I maye aryse graciously fro the derkenesse of my wretched lyuynge / in þe whiche derkenesse I haue alwaye hoped to be blydded / by þe whiche knowledge of thy truthe as I holde / therfore I myghte not well and partlyte ly loue it. ¶ Why knewe I the not? ¶ Certayne for I sawe þe not with the glorious lyghte of holy seythe / and also for the cloude of my owne proper loue had blynded þe eye of my intellection / and yet thou endeleste trynyte with thy lyghte haue dyssolued my derkenesse. ¶ Who maye at

tayne for to come to þe heyghte and to yelde to þe thakynge for so grate a gyfte / and for the large benefices which þe haue gyue me of þe doctryne of thy endeleste sothefastnes / þe whiche is a specyall grace aboue the generall grace that þe gyues to other creatures / who gaue al this? ¶ Certayne thou thy selfe / wherfore good lord endeleste trynyte gyue me a lyghte of thy grace / þe with the same lyghte I may gyue the thakynge / araye me with the endeleste truche / that I maye feythfully renne w parfeccio i this deedly way w very obedyence and with the lyghte of holy seythe / with the whiche lyghte me semeth þe haue made me now lately ghostly drunke / Ioye and euerlastynge worshyp be to the withoute ende. A M C R.

¶ Lenuoye of Dane James the translater.

Now reuerende moder and deuoute suster yourre orcharde is planted & sette / at my symple deuysse apparayled / w the helpe and grace of ourre mercyfull lord / by the gracious prayer of his blessed moder / yourre pryncypall and glorious abbes. In this orcharde you may dysporte you in oportune tyme. Helthefull fruytes and herbes ye may fynde there full delectable to þe soule. Serche there than besply þe swetenesse of the fruyte / that ye maye fynde them / taste them well inwardely that ye maye sauour them / whan ye sauour them chewe them well with a feruent desyre / that ye maye be well fedde with them ghostly / & to declare you more openly my entent / I saye to you agayne / serche this ghostly meet with besy and ofte redyng / taste you then with medytacyon and inwarde thynkyng after medytacyon / sauour them well and chewe them well in yourre soules w deuoute prayer / that ye maye ascende by lyghte of cōtemplacyon to holy desyres and partlyte loue of god' eues lastyng. Querite & inuenietis: pul late et aperietur vobis. And whan ye be thus fulfilled with grace and suche ghostly desyres / stretche forth the yourre charyte / and put forth the yourre ho

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ly desyres / to the helpe and conforste of that synfull creature whiche beganne this worke / and in youre deuoute prayers haue my helper recomended your broder Dane James / whiche for the moste parte hathe labored it to þe ende of this ghostly orcharde. Wþony fruyte oz herbe be mys sette oz planted / I cōmytte all defautes oz erroures to the correccon of better lettered clerkes / & of trewe felynge faders. And for my necligence & pgnoraunce (as am wōte to saye) so I nowe wyte. A Ihesu mercy. Amen. ❧❧❧❧

Euery good thyng the more it be communycate and dysparled abroad / the more fruyte and profyte cometh therof / as it is shewed in the gossell. Whete yf it be caste abroad on the erthe / it bryngeth forth moche fruyte / and wher it is layde by togyder / it bryngeth forth nothyng / but corrupteth / nor psheth / & gedreth vermyne. The phylosopher also sayth. Good the more comyn it be / þe more godly it is. Therefore yf worldly ryches / gyuen and dysparled abroad where nede is / for þe loue of god / shall be rewarded / as he sayth hymselfe / an hundreth folde here in this lyfe / and with euer lastyng ioye here after. Moche more ghostly tresure cōmunycate & spred abroad / wher of i these dayes is moche nede / shall be rewarded moche more largely bothe here and in heuen. This consyderynge a ryghte worshypfull and deuoute gētylmā / mayster Rycharde Sutton elquyer / stewart of the holy monastery of Syon / fyndynge this ghostly tresure these dyloges and reuelacyons of the newe seraphycall spouse of cryste seynt Katheryne of Sene / in a corner by it selfe / wyllynge of his greate charyte it sholde come to lyght / that many relygyous and deuoute soules myght be releued and haue cōforste therby / he hathe caused at his greate coste / this booke to be prynted / trustyng that moche fruyte shall come therof / to all þe shāl rede oz here of it / desyrynge none other thynge therfore / but onely þe reward of god & theyr deuoute prayers / for helthe of his soule. **A**nd thus endeth this booke. Imprynted at London / in Flete strete / at þe sygne of þe sonne / by me Wynkyn de Worde. The yere of oure lord. M. CCCC. & xix. and the xxviii. daye of Septēber.







